



Educrat IAS

India's Best Mentorship for Civil Services



ETHICS, INTEGRITY AND APTITUDE

(GS PAPER IV)



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Ethics and Human Interface

“Educating the mind without educating the heart is no education at all.”

— Aristotle

“Until he extends the circle of his compassion to all living things, man will not himself find peace.”

— Albert Schweitzer

“Education without values, as useful as it is, seems rather to make man a more clever devil.”

— C.S. Lewis

What are ethics?

Ethics are standards of human conduct that society adopts for itself. **Ethics are a set of dos and don'ts that govern human conduct in a social setting.** For instance, women are expected to behave differently in different societies. Not wearing a veil is not considered unethical in metro cities but it is considered unethical in some villages.

Concepts related to ethics

1. **End-in-itself:** Being ethical is not a means to something but is itself a source of happiness and satisfaction in life. For example, donating blood, charity etc. gives a good feeling to people.

2. **Consequences:** Adherence to ethics has positive consequences for an individual, society and the world at large. For example, when a person is ethical, he/she receives praise and recognition from society. When countries are cooperative towards each other, peace and progress follow.

3. **Determinants:** There are various factors that combine to determine ethical standards in a society. **Individual conscience, family, education, politics, economy, performance pressure** etc. all have a bearing on the ethical standards of people, on whether people behave ethically or not.

4. **Not morals or religion:** **Ethics is different from morals as it is contextual whereas morals are an individual principle.** For example, in a society it might not be ethical to be homosexual but an individual might find it morally right to be homosexual.

5. **Absolutism and relativism:** Ethics are standards of human conduct and there are two schools of thought on how these standards develop. **Absolutists claim that ethical standards are largely universal and the same rules should apply to everyone everywhere.** For example, violence or lying is unethical everywhere. **Relativists claim that ethics are largely relative and only basic standards are universal.** For instance, different countries offer different amount of freedom to their people. Restricting free speech is seen as unethical in USA whereas it is readily accepted in China in larger national interest.

What are morals?

Morals are principles of right and wrong held by an individual. **Unlike ethics, morals are standards of behaviour pertaining to an individual and not social conduct. Morals arise from personal experience, character, and conscience and so on.** For example, homosexuality might be unethical in a society but it might be seen as moral by an individual. Concepts related to morals

1. **Individualistic:** As mentioned above, morals are an individual concept and products of each individual's conscience, upbringing, psyche etc.

2. **Moral attitudes:** An individual's morals lead to formation of moral attitudes. These are attitudes towards moral issues. People develop a tendency to see an issue favourably or unfavourably in moral terms. For instance, a person who has right-wing morality tends to see all right-wing policies in positive terms.

3. **Diversity:** Morality shows high variation from person to person and society to society (collective morality). For example, views on capital punishment vary hugely from abolition to phased abolition to rarest-of-rare doctrine to active retention.

4. **Dynamism:** Although stable, moral standards can change as people are exposed to new information, lifestyles, cultures etc. For example, drug abuse used to be seen as a crime but after certain awareness and insight, people have begun to see it as a sickness that needs help and cure.

Ethics vs. Morality

Many people throw around the terms ethics and morality without understanding what they mean or how they differ from one another. If you want to be able to speak intelligently about your ethical code and why you follow it, you need to understand the difference between ethics and morality, so you can explain it to others.

Relation between Ethics and Morals

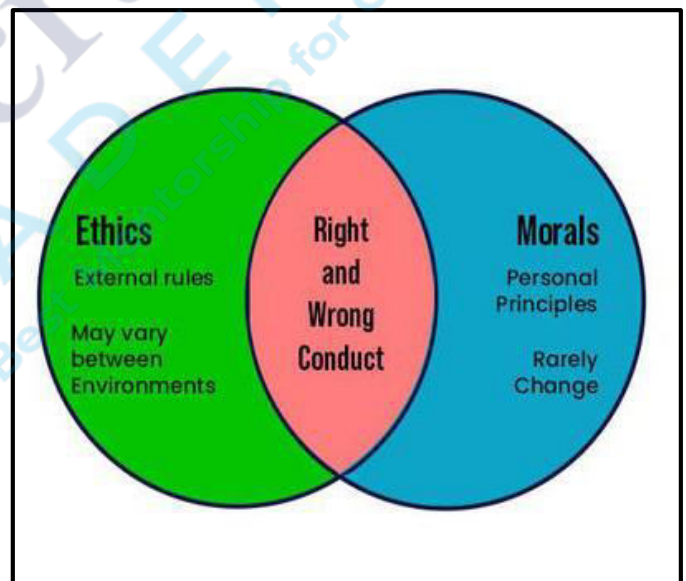
Where does Morality come from?

There are a few different schools of thought on where morality comes from. Some people believe that it is innate, something we are born with. Others believe that it is something that is learned through experience and socialization. And still, others believe that it is a combination of both nature and nurture.

The Conflict between Ethics and Morals:

- **Morals are what you believe, while ethics are what you do.** You can have conflicting morals and ethics, like believing stealing is wrong but doing it anyway.
- **Morals are often based on religion or culture, while ethics are based on logic and reason.** This means that you can have different ethical systems even if you share the same morals.
- **Morals usually deal with personal conduct, while ethics deal with professional conduct.** For example, a doctor may consider euthanasia to be morally acceptable but ethically unacceptable because of their position as a doctor.

It's possible for someone to live by their moral standards without ever having any conflicts with their ethics because morality deals more with how we should behave in our day-to-day lives, while ethics looks at all actions in general – both good and bad.



Key Differences between Ethics and Morality:

- Ethics are a formal system of beliefs that guide our behaviour, while morality is more personal and can vary from individual to individual.
- **Ethics are usually based on logical reasoning** and a shared set of values, **while morality is often based on gut instinct or religious beliefs.**
- **Ethics** tend to be more **objective**, while **morality** is often **subjective**.
- **Ethics** are **universal**, while **morality** is often **culture-specific**.
- **Ethics are transcendent;** they govern all aspects of life. **Morality deals with specific issues such as politics, economics, religion and family matters.** When someone does something immoral, it usually relates to one of these specific areas. In contrast, ethics applies universally to every aspect of life and when someone does something unethical, it has more implications than just in one area.

- **Ethics applies to groups and organizations, while morality applies to individuals.** As a result, ethical practices don't always mesh well with organizational cultures and vice versa.

- **Ethics asks people to think about what they do before they act; morality asks people to examine their actions after the fact.** For example, someone might have had an opportunity for an extramarital affair but resisted because it would have been unethical rather than because it would have been wrong. Or perhaps somebody might give money



to charity because they believe it is the right thing to do, not because they fear eternal damnation.

- In terms of thinking through what we should do in certain situations, **ethics tells us how we should behave while morality only tells us if we did the right thing once we've behaved in some way.**
 - Ethics will help you determine whether your behaviour was good or bad, while morality may help you decide whether your intentions were good or bad.
- Both ethics and morality play important roles in shaping human civilization.

Essence of Ethics

Essence is the intrinsic quality of something that determines its character.

- Ethics originate from the **sense of justice** prevailing in a particular society.
- Ethics operates at different level like **individual, organisation, socio-cultural, political and international.** Ethics at each level affect each other.
- Ethics are **interrelated to each other.** E.g. – honesty, truthfulness, integrity; values of equality and justice cannot exist without tolerance etc.
- Ethical behaviour leads to various benefits for an individual as well as the society at large. **Ethics leads to peace, harmony, respect, justice etc.**
- Ethics preach a certain kind of behaviour to us. It tells us how people should behave.
- **Ethics are abstract and subjective in nature** i.e., they are affected by individual's emotion and perception.
- Ethics are determined in a social setting at a given point of time. **A society's history, culture, values etc. determine ethical standards which may vary from society to society.**
- Ethics is not an objective universal concept. Its understanding varies from time to time, person to person, society to society.
- Ethical standards may transcend the narrow stipulations of law and code of regulations.

Components of Essence of Ethics

The basic components of essence of ethics are:

- **Choices** – Certain preferences and priorities makes us to decide what we want. Such choices which we made reflects in our actions
- **Actions** – Choices in turn shown through our actions physically.
- **Behaviour** – It is the way we act or conducts ourselves. The behaviour in which we exhibit influenced by choices we made and acts we did. If it's ethical, it called as ethical behaviour for example, treating others with respect or no respect.

Determinants of Ethics

Determinants of ethics are factors that shape the ethical standards and behaviour of people. These determinants are the basis on which people decide what is right and wrong. For example, some society may decide right and wrong based on economic philosophy whereas some society may decide it based on historical experience. Just like other values, ethical values are also determined by the factors like family, education, media, and conscience and so on. **Apart from these, there are other social factors that shape the ethical standards of a society, as follows.**

1. **Time:** Ethics keep changing with time and hence, time also determines ethical standards. Sati, purdah, untouchability etc. were considered ethical in 18th century India but not anymore.
2. **Experience:** Life experiences shape our attitude towards ethics and morality. After some experiences, we might adhere to ethical standards strongly. **For example, Ashoka's experience in Kalinga war changed his ethical standards of kingship.** After witnessing road accidents, we tend to drive more carefully and adhere to traffic rules.
3. **Cost-benefit analysis:** Comparison of positive and negative consequences of actions is often used to judge their ethicality. **Philosophy of utilitarianism calls for 'greatest good of the greatest number'.** For example, **construction of big dams causes displacement of many people but Government justifies it based on the greater number of people benefitted by drinking water, irrigation, electricity etc.**
4. **Inspiration:** Examples of personalities or events often shape ethical standards of people as they impact mind and emotions. For example, student leaders in India often justify their cause and protests by giving example of **Bhagat Singh who was also a radical socialist.**
5. **Power:** Political, economic or social power often lays down ethical norms for a society. Governments create public policies and laws which themselves declare what people should and should not do. Wealthy individuals like celebrities and **social leaders like Sadhguru influence people and affect ethical standards.**
6. **Education:** Education policy affects what people know and what people think. Norms that are praised by the education system become values for the people. **For instance, dictators like Hitler designed the educational curriculum in such a way so as to shape the people's ethical standards in favour of authoritarianism and nationalism.**
7. **Governance:** The Government frames certain laws and policies through which it incentivizes a particular behaviour and disincentivizes another type of behaviour. Such incentive structure shapes ethical standards of people as well as its adherence. William Gladstone said, "It is the duty of Government to make it difficult for people to do wrong, easy to do right." **For example, Swachh Bharat Abhiyan has affected ethical standards of people in favour of cleanliness and sanitation.**
8. **Tradition and culture:** Prevailing practices in a society are accepted as the norm by people and shape the ethical standards. This happens due to the mechanism of social influence and as everyone wishes to be accepted by society. **For example, gender inequality is considered ethical in Saudi Arabia due to its peculiar culture and tradition.**

Consequences of Ethics

Consequences for individual

1. **Happiness:** Rather than a life of wealth, pleasure, fame etc., an ethical life is said to be the source of ultimate happiness. Such happiness leads to ultimate satisfaction and contentment where an individual does not need any more or less. **Aristotle says that practising the 'Golden Mean' (middle path, moderation etc.) leads to happiness which he calls 'Eudaimonia'**. For example, donating blood makes us feel good within.
2. **Positive outlook toward society-** A person who acts ethically has a positive outlook toward society. This positivity helps in building trust and social capital.
3. **Elevated sense of being:** Ethical and virtuous behaviour makes a person feel like a higher order being who is beyond lower order needs. Such behaviour leads to a higher sense of fulfilment. **Lord Rama did not care for lower order needs like kingship, power, wealth etc. and rather focused on virtues of courage, responsibility etc.**
4. **Acceptability and likeability:** When a person shows ethical behaviour, such person gets accepted into a society and is also appreciated for his/her actions. For instance, children who respect their elders are appreciated by their family and relatives.
5. **Credibility:** Ethical and virtuous persons are trusted upon by other people and their words and actions carry greater weight than that of ordinary persons. For instance, **leaders with integrity and honesty have greater influence upon public than leaders with questionable records**. Political parties urge respected public figures to endorse them.
6. **Accomplishment:** Ethical behaviour is not only morally prescribed but also practically beneficial. People with ethics and values are likely to achieve greater success in long term. For instance, **honest individuals like Kiran Bedi, TSR Subramaniam have held high positions in Government**. Professional ethics is a big factor in the career advancement of lawyers, doctors etc.
7. **Interpersonal relations:** Ethical behaviour leads to mutual kindness, politeness etc. and hence leads to good relations with people. For instance, greeting people with a smile or showing courtesies leads to reciprocation and hence, good relations. Recent study by Harvard on Adult Development 1938-2015 (world's longest study ever) has concluded that 'good relationships keep us happier and healthier.'
8. **Decision making:** In modern complex lives, ethics tell us what is the right thing to do in times of ethical dilemmas where we are confused between two equally good/bad alternatives. Ethics also provide decision makers the basis to justify their course of action. **For example, civil servants have Code of Ethics to guide their decision making.**

Consequences for Society

1. **Peace and harmony:** Ethical behaviour leads to reciprocation and therefore, leads to a peaceful and stable society. Neighbours have good relations if they mutually respect the norms of noise pollution, sanitation etc. Similarly, there is peace in the world if countries adhere to international law.
2. **Good governance:** Ethics in administration (transparency, accountability, rule of law etc.) ensures greater effectiveness and efficiency in administration and leads to greater public satisfaction. **For instance, Kiran Bedi turned around the state of Tihar jail with her values of integrity, compassion, dedication etc. which became a success story of good governance.**
3. **Justice and inclusion:** Ethics in social behaviour results in equality of status and opportunity, fair treatment etc. for all people, especially the weak and vulnerable. **Absence of ethics leads to injustices like untouchability, gender discrimination etc.**
4. **Equitable and inclusive development:** In the sphere of economy, ethics is essential. **Ethics ensures fair opportunity, fair distribution of resources, social mobility** and so on. Unethical behaviour leads to scams, meltdowns, labour exploitation etc.

5. **Future generations: Ethics in society sets an example for children and youth.** They observe, learn and develop values which ensures ethical behaviour on their part. **This leads to a sustainable social order.** For example, when young boys see women being respected within the household, they respect women in their social life as well.

6. **Environment:** In present times, **environment and climate are crucial concerns.** Environmental ethics can ensure a clean, green and sustainable human civilization which is crucial for survival and development. For instance, basic behaviour such as not wasting water, electricity, fuel etc. can go a long way in saving the environment.

7. **Change:** Ethics of care, justice reason etc. motivate societies to reform and bring change. This way ethics leads to a healthier society. **For instance, liberal humanistic ethics in 19th century India reformed the society and curbed social ills like sati, restrictions on widow remarriage, polygamy etc.**

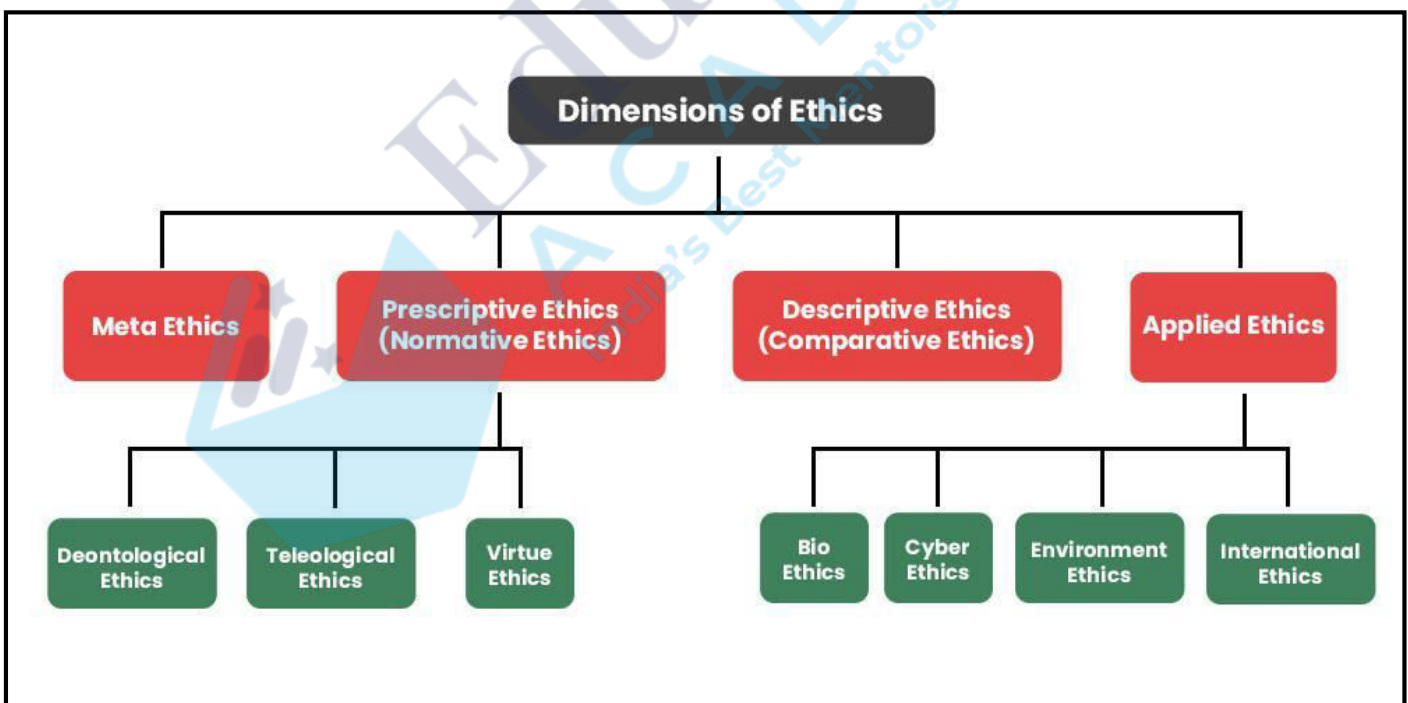
8. **Faith:** Religion and tradition are given high regard across the world. Ethical behaviour is prescribed by all religions and hence, considered important by people. It also maintains faith of people in a supreme authority (like God) and hence, sustains the social order.

9. **Healthy society: Ethical behaviour leads to right kind of behaviour by individuals which is reciprocated by others and hence it leads to a well-functioning society,** as nobody is hurt by anyone. For instance, obedience to traffic rules by all individuals will lead to safe and efficient transportation and hence, benefit the society at large.

Dimensions of Ethics

There are four major dimensions of ethics:

- Normative or Prescriptive Ethics
- Descriptive Ethics
- Meta-ethics
- Applied Ethics



Human beings are considered rational animals that are capable of thinking at very high order. For more than a millennium, we have produced great thinkers who have laid foundation to the institution of philosophy.

Meta-ethics

Meta Ethics is concerned with the problems that determine whether a given subject or item is morally right or morally wrong. It inquires about our comprehension– how we perceive whether a decision, action, or purpose is good or negative.

It focuses on the meaning of ethical concepts in general, rather than the applied question of ‘what should be done in a specific situation?’ It is not concerned with whether an action is right or wrong; rather, it is concerned with the fairness and evilness of morality itself. **Naturalism, non-naturalism, and prescriptivism are the three main theories in meta-ethics.**

Philosophers have been attempting to provide a precise account of meta-ethics since antiquity. **For example, Aristotle proposed that our judgement of good and evil is founded on our grasp of other subjects and the relative ethical wisdom that we passively obtain from it.**

Aristotle also stated that acculturation has a significant impact on our thoughts and conceptions about a subject. When two or more cultures coexist in a geographical location, the diverse characteristics of each culture are absorbed into their everyday lives, broadening their knowledge span and influencing their understanding of good and evil.

Modern philosophers are divided on meta-ethics. There are two schools of thought:

- **Non- Cognitivism**– This abstract ideology believes that **when we label anything as right or wrong based on our moral knowledge, our judgement is neither true nor untrue.** Non-cognitivists are non-realists because they do not believe that a specific ontology is required for meta-ethics
- **Cognitivism**– This school of thought **emphasises the role of facts and numbers in determining moral good and wrong.** Cognitivist are realists because they explain what kinds of properties or states are relevant to this subject, what values they possess and why they guide and motivate one’s decisions and actions.

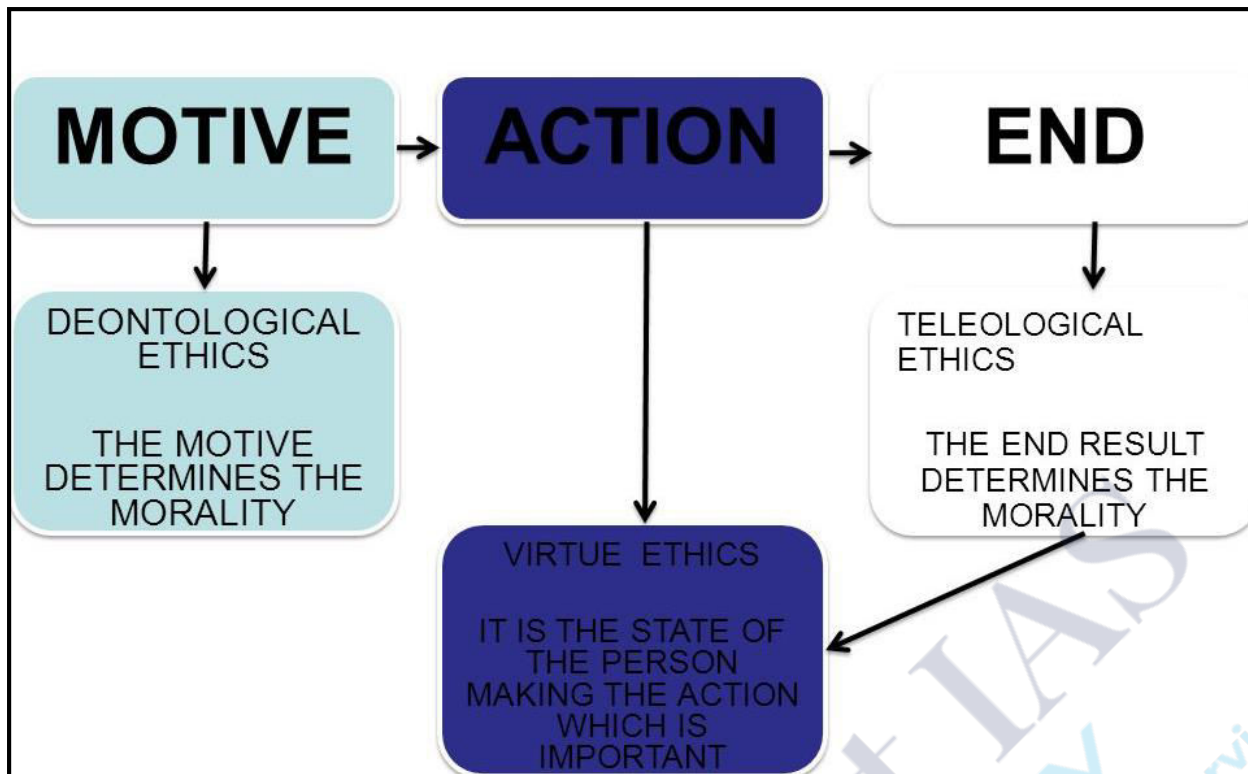
Normative ethics

Normative Ethics is also called as prescriptive ethics. It is the study of ethical theories that prescribe how people ought to act. It examines standards for the rightness and wrongness of actions. **Normative ethics suggests punishment when a person deviates from the path of ideals.**

Aristotle's virtue ethics, Immanuel Kant’s deontological ethics, J S Mill's Consequentialism {Utilitarianism} and the Bhagwat Gita's Nishkam Karma yoga are some of the theories in Normative Ethics. The Golden Rule is a classic example of a normative principle: "We should do to others what we would want others to do to us".

Normative ethics can be of following types

1. Deontological Ethics
2. Teleological Ethics
3. Virtue ethics



1. Deontological Ethics

- Deontological Ethics is the normative ethical school that judges the morality of an action based on the action's adherence to a rule or rules, rather than based on the consequences of the action. **It is sometimes described as duty or obligation or rule based ethics.**
- Famous proponents of Deontological ethics are **Immanuel Kant, W.D Ross, John Rawls, Thomas Hobbes, and Jean Jacques Rousseau etc.**
- Theory of categorical imperative by **Immanuel Kant, W.D.Ross Pluralistic deontology, John Rawls theory of Justice and theory of original position, Thomas Hobbes Contractarian ethics** are some of the theories in Deontological ethics.
- Deontology is an approach to Ethics that focuses on the rightness or wrongness of actions themselves, as opposed to the rightness or wrongness of the consequences of those actions (Consequentialism) or to the character and habits of the actor (Virtue Ethics).
- Therefore it is **sometimes described as "duty-based" or "obligation-based" ethics**, because Deontologists believe that ethical rules bind people to their duty.

2. Teleological ethics:

Teleological ethics is the theory of morality that **derives duty or moral obligation from what is good or desirable as an end to be achieved.**

Consequentialism or teleological ethics is based on the premise that the morality of an action is contingent with the outcome of that action.

It is also known as consequentialist ethics, it is opposed to deontological ethics (from the Greek Deon, "duty"), which holds that the basic standards for an action's being morally right are independent of the good or evil generated

Different types of Consequential ethics/ Teleological ethics include:

1. Utilitarianism (Rule Utilitarianism, Act Utilitarianism)
2. Hedonism

Teleology	Deontology
Telos: end, purpose	Deon: obligation, duty
"Ethics of what is good"	"Ethics of what is right"
Rightness or wrongness based on outcomes	Obligations based on duties, principles, rules
Legal Positivism	Natural Law
Enlightened Self-interest, Utilitarianism, Consequentialism	Moral Absolutism, Kantianism, Categorical Imperative

3. Ethical Egoism
4. Ethical Altruism
5. Epicureanism

i. Utilitarianism:

Utilitarianism is a **normative-consequentialist ethical theory** that places the locus of the rightness and wrongness of an act solely on the outcomes (consequences) of choosing one action/policy.

Utilitarianism is a universalistic form of Ethical Hedonism {where Hedonism argues that pleasure is the highest good and the supreme ideal of life) **Utilitarianism maintains that the supreme ideal of life is pleasure – not the individual pleasure but universal or general happiness.**

It is an ethical doctrine pioneered by Jeremy Bentham and John Stuart Mills. Utilitarianism is fundamentally driven by the principle of utility i.e. that action is morally right which produces the best overall consequences with regard to the utility or welfare of all the affected parties. Thus the **underlying principle of utilitarianism is that “an action is right if it produces greatest good for the greatest number”.**

It is a theory in normative ethics holding that the proper course of action is the **one that maximizes utility, usually defined as maximizing happiness and reducing suffering**

ii. Hedonism:

Hedonism is a school of thought that argues that pleasure is the highest good, the supreme ideal of life. **In simple terms, a hedonist strives to maximize net pleasure.**

The philosophy of Hedonism has **been propounded by Aristippus of Cyrene.**

Hedonism evaluates human actions on the basis of the consequences of actions i.e. pleasure and pain.

iii. Ethical Egoism:

Ethical Egoism will prescribe that one should act only with respect to one's own self-interest or in the self-centeredness, which may include actions that may be beneficial, detrimental, or neutral to the welfare of others.

Exemplary Personalities associated with the philosophy of ethical altruism are **Ayn Rand (Rational Egoism), Adam Smith (Conditional egoism), Thomas Hobbes etc.**

iv. Ethical Altruism

Ethical Altruism is an ethical doctrine that holds that individuals have a moral obligation to help, serve or benefit others, if necessary at the sacrifice of self-interest. More precisely, an action is morally right if the consequences of that action are more favorable than unfavorable to everyone except the agent.

Exemplary and iconic real life personalities associated with the philosophy of ethical altruism are **Mahatma Gandhiji, Swami Vivekananda etc.**

Ethical altruism prescribes that an individual should take action in such a way that it will have the best possible consequences for everyone except for himself. **According to it an action is morally right if the consequence of that action is more favorable than unfavorable “to everyone except the agent”.**

3. Virtue Ethics:

Virtue ethics is the branch of ethics **which Focuses on the Character of the agent rather than on the formal rules for or the consequences of actions.** Virtue ethics is person based ethics rather than action based.

Famous proponents of virtue ethics/ virtue ethicists are **Socrates, Plato and Aristotle.**

According to virtue ethics, the truly moral person is a virtuous person. Virtue ethics portrays moral persons as those who genuinely take pleasure in doing right things.

It also propounds the view that while doing right things is important, it is equally or more important to be a virtuous person.

Ethics - in Private and Public Relationships

Private relationships are often given (**For Ex: Life partner, Friends**) or inherited (**For Ex: Parents**) that are relatively permanent with **more tolerance for imperfections**.

Private relationship – Ethical Principles

- **Care and Affection** – Emotional bond of affection and care goes beyond limitations. This bond is not driven by **legal rules or quid pro quo** but by **human emotions**. For instance, In Mahabharata, **King Dhritrashtra** had unconditional affection for his sons despite their misdeeds and always took their side while being the King of Hastinapur.
- **Fidelity** – This is a key driver of a marital relationship and the essence of the **ethics of marriage**. It refers to being loyal to one's life partner and avoiding sensual distraction or committing an adulterous act.
- **Confidentiality** – To maintain the sanctity of private relationships, **secrecy and privacy are of paramount importance**. For example, we generally restrain ourselves to share secrets of our friends, colleague, life-partner etc. without their permission else it would bring disharmony in such relationships.
- **Truthfulness** – Truthfulness is the key demand in private relationships. It amplifies mutual trust and strengthens the emotional bonds in such relationships. For instance, being always truthful helps in avoiding unnecessary conflicts that may arise out of one's alleged suspicious activities.
- **Responsibility & Accountability** – In private relationships, one is bestowed with various responsibilities such as responsibility towards a child, life partner, parents etc. This requires fulfilling the responsibility towards them and also being accountable to them, in case of non-fulfilment of responsibility.
- **Tolerance and acceptance of minor imperfections** – Human beings can never achieve perfection thus there is bound to be conflict in private relationships in absence of any prescribed rules and regulations. Therefore, one must accommodate the imperfections of others to bring peace and harmony to such relationships. For instance, your wife is quite an introvert in public interactions, you being a civil servant don't like this but tolerate it for peaceful marital life.

Source of Ethics in private relationships

- **Divine command and Religion** – Those who are religious and theists accept Divine commands and follow them in their personal life to please God to attain salvation. **For example, the Ten Commandments (of the Bible) is the source of guidance for Christians** regarding their behaviour with family, neighbour and society at large.
- **Individual experiences** (Intuition and Emotions) – Even intuition and emotions are quite crucial in understating the proper behaviour towards private relationships. For example, the Emotion of love and care is naturally inclined towards our family which doesn't need any social conditioning.
- **Social conditioning** – Some of the values are also learned from environmental factors that influence human beings such as **Family, peer groups, society** etc. For example, a child learns from his parents – How one should behave with elders in the family.
- **Law of the land (Constitution)** – Some of the ethical principles are governed by legislation and constitutional values. **For example, not outraging the modesty of women is a Fundamental duty under the Indian constitution**. Similarly, **Adultery though now legal to commit and can be cited as the reason for divorce**. Thus, ensuring fidelity in a marital relationship has legal directives.

Ethics in Public Relationship

Public life means that which is located and transpires within and engages with the public domain, whether in public spaces or the media and which is for broad public consumption and participation rather than for a private or limited engagement.

The **Committee on Standards in Public Life** was sometimes referred to as **Nolan Committee** after its first Chairman, **Lord Nolan**. Its terms of reference were to “**examine concerns about standards of conduct of all holders of public office**, including arrangements relating to financial and commercial activities, and make recommendations for changes in present arrangements which might be required to ensure the highest standards of respectability in public life.”

In **1997**, the Committee’s terms of reference were extended by **Prime Minister Tony Blair** “to review issues about the funding of political parties, and to make recommendations as to any changes in present arrangements”.

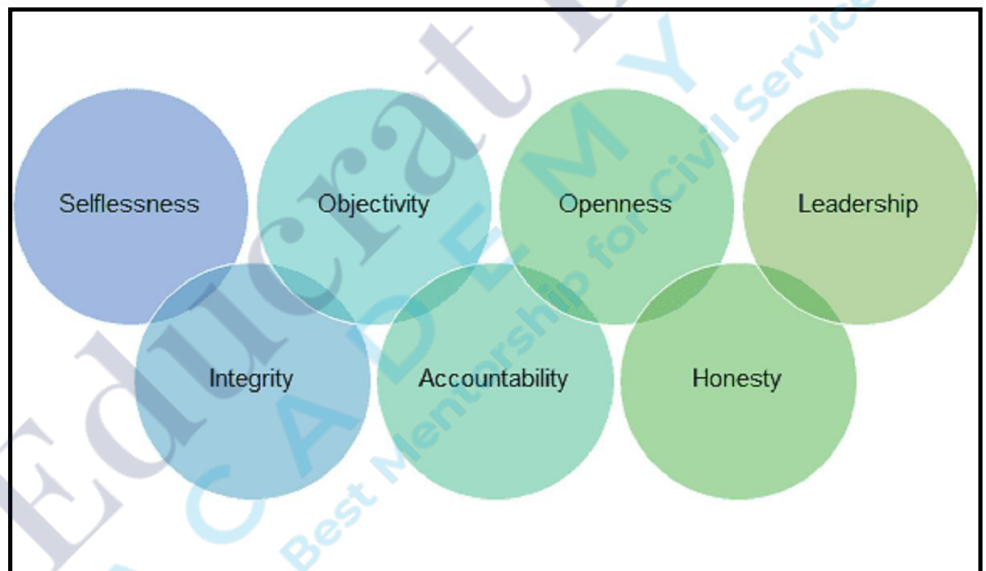
The Committee’s terms of reference were further clarified in a House of Lords to explain that the Committee’s remit means it “**can examine issues relating to the ethical standards of the delivery of public services by private and voluntary sector organisations**, paid for by public funds, even where those delivering the services have not been appointed or elected to public office.”

The Nolan Committee’s Seven Principles of ethical conduct The Committee has published **Fourteen Reports** so far. The First Report of the Committee drew up the **Seven Principles of Public Life** as a restatement of the general principles of conduct underpinning public life, and stated that,

All public bodies should draw up Codes of Conduct incorporating the Seven Principles which are as follows;

- **Selflessness** – Holders of public office should act **solely in terms of the public interest**. They should not do so to gain financial or other benefits for themselves, their family or their friends.

- **Integrity** – Holders of public office should not place themselves under any financial or other obligation to outside individuals or organizations that might seek to influence them in the performance of their official duties.



- **Objectivity** – In carrying out public business, including making public appointments, awarding contracts, or recommending individuals for rewards and benefits, holders of public office should make choices on objective criteria.

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

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

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

- **Leadership** – Holders of public office should promote and support these principles by leadership and example.

- **Internal systems** for maintaining standards should be supported by independent scrutiny

- More needed to be done to **promote and reinforce standards of conduct in public bodies**, in particular through **guidance and training**, including induction training.

In present times, Governments and international agencies are drawing their attention to developing and maintaining high standards and values, ethics and conduct in public administration as an important measure for combating corruption.

Similarly, **OECD** called for an **ethical infrastructure** referring to a range of tools and processes for regulating or checking undesirable behaviour and providing incentives to encourage good conduct of public officials. **OCED 8-point charter is as follows;**

- Political commitment to ethical governance
- Creation of an Effective legal framework,
- Evolving an Efficient accountability mechanism,
- Need for evolving workable codes of conduct,
- Professional socialization mechanisms (including training),
- Creation of supportive public service conditions,
- Need for a central ethics coordinating body,
- Need for an energetic civil society able to act as a watchdog.

Human Values - Lessons from the Lives and Teachings of Great Leaders



We are fortunate to have many great leaders, reformers, and administrators who cherished noble values and ethics. They not only lived an ethical life but also taught many human values.

Let's have a quick look at the lessons from the lives of eminent persons. We shall deal with each of them in detail in the next posts.

- **Mahatma Gandhi:** What he valued – Simplicity, **Minimalism**, **Satyagraha**, **Sarvodaya**, Secularism, **Ahimsa**, Non-Violence, Truth, Forgiveness, Self-Sufficiency, **Dignity of labour** etc.
- **Jawaharlal Nehru:** What he valued – **democracy**, **institution building**, **consensus building**, **socialism**, secularism, self-determination, **internationalism** etc.
- **Nelson Mandela:** What he valued – service, dignity, self-belief, **equality of the human race**, **freedom**, fairness, justice, etc.
- **Abraham Lincoln:** What he valued – humanism, **equality of the human race**, **integrity**, idealism, honesty, **freedom** etc.
- **Martin Luther King Jr:** What he valued – self-belief, equality of the human race etc.
- **Raja Rammohan Roy:** What he valued – social equality, equality of the human race, **women empowerment**, **scientific thinking** etc.
- **Swami Vivekananda:** What he valued – self-belief, equality of the human race, **patriotism**, **compassion** etc.
- **B R Ambedkar:** What he valued – self-belief, **equality of the human race**, **radical thinking**, **compassion** etc.
- **Mother Teresa** – What she valued – compassion, **altruism**, helpfulness, **kindness**, cleanliness, **determination**.
- **Verghese Kurien** – What he valued – self-belief, **co-operative societies**, **entrepreneurship**, **innovation**, **farmer welfare** etc.
- **M.S. Swaminathan** – What he valued – **sustainable development**, **green revolution**, **poverty alleviation**, farmer welfare etc.
- **Sam Pitroda** – What he valued – self-belief, dreaming big, **entrepreneurship**, **policy making**, **innovation** etc.
- **E. Sreedharan:** What he valued – **punctuality**, **self-belief**, **integrity**, high-quality standards etc.

Role of Family, Education And Society In Inculcation Of Values

Introduction

Values are ideals held by people that guide them towards desirable behaviour. Values are like an anchor and lighthouse – they hold us steadfast in the face of temptations and show us the right path in times of confusions.

Values are innate as well as adopted.

Innate values can be due to our genes or conscience whereas other values are imparted by social institutions and influences. This happens through a complex and extensive process of inculcation of values. **The biggest role in value inculcation is however, played by family, education and society** as these are the most proximate influences around a person. **Value inculcation is commonly known as socialization** whereby a person is moulded to fit well in a society. The process of value inculcation is not just natural but also a very important process.

Importance of value inculcation

1. Values are ideals that guide us towards ethical actions. For example, **patriotism, gender equality etc. can be achieved with proper value inculcation among people since childhood.**

2. Values inculcated by the society around us make us compatible with that social system and ensure coexistence and stability.

3. Values enable people to build a certain kind of personality which is a defining part of who they are. They enable us to take positions on various socio-economic issues around us.

4. Values remain stable and effective at all times and govern human actions irrespective of situations and circumstances. They are reliable and self-sustaining. For example, **civil servants like Ashok Khemka and Pradeep Kasni have endured with integrity despite contrary pressures due to their strong values.**

5. Values can be inculcated very easily in childhood and they go on to have a lasting impact on the conduct of an individual for their whole life.

Process of value inculcation

1. **Obedience:** Up to 5 years old. At this stage, a child does what he/she is asked to do. Values are passed on to children through the use of commands.

2. **Reward & Punishment:** From 5 to 10 years old. At this stage, kids do the ethical things in order to **escape punishment and fetch reward.** Values are adhered to by children for the purpose of loss and gain.

3. **Good Boy:** From 10 to 15 years old. At this stage, **adolescents do the right things in order to gain social respect and appreciation.** Values are respected by people as it fulfils their social needs. During this stage, values help in conformity and interpersonal accord.

4. **Rules and Regulations:** From 15 to 20 years old. At this stage, **people do the ethical things in order to obey the rules and regulations of the society and maintain stability and order.** Values are adhered to for the purpose of peace and stability. 90% of people remain at this stage of moral development.

5. **Social Contract:** From 20 to 25 years old. At this stage, people show ethical behaviour because it is in their own interest and in the interest of larger social order. People acknowledge that every member of society has to follow the ethics so as to coexist in a healthy manner.

6. **Internalization:** Beyond 25 years old. At this stage, people develop their own set of values and behave accordingly. They are not governed by external moral code but by their own values and hence, often show unique radical behaviour. For example, **Bhagat Singh was driven by his own values and not the prevalent socio-political norms.**

Sources of values

Values are imparted most effectively at an early age as the child is like clay and can be moulded as per the requirement. Values are imparted to children by credible institutions that are trusted by the children and are present around the child for the most amount of time. **The process of imparting values to young kids for making them good social beings is called socialization.** Our social life is designed in such a way that each individual is properly socialized for their future life in the society. **There are three main social institutions that inculcate values within us – family, education and society.** They all act together to inculcate the desired values within us.

Role of Family

How family imparts values?

- 1. Child rearing practices:** The manner and methods of upbringing imparts certain values to the children. Studies like the contact comfort study have shown that children who have received personal touch from their parents turn out to be more emotionally stable, compassionate, calm and composed.
- 2. Observational learning:** Children observe what happens at home and begin to see such behaviour as normal and morally correct. This is a basic process of attitude formation. For example, children who witness domestic violence and gender discrimination at their home themselves develop similar vices and fail to develop values of gender equality.
- 3. Role models:** Children see their parents as role models and authority figures. **They emulate the behaviour of their parents, grandparents, elder siblings etc. as it carries credibility and trust.** For example, daughters dress like their mothers, sons talk and behave like their father.
- 4. Teachings:** Families make special efforts to impart certain life lessons to their children through prayers, bedtime stories, real life incidents etc. These teachings have a lasting impact on the children and build some values. **For example, narrating Panchtantra stories was a common way of imparting values.**
- 5. Joint family:** The joint family structure stands for certain values **like tolerance, cooperation, sacrifice, care** etc. Living in a joint family and its healthy functioning imparts these values to the children.
- 6. Social influence (relatives, meetings):** Apart from immediate family, relatives also give many teachings and life lessons to children. **Family meetings are also an occasion where children are imparted values like respect, courtesy, friendliness etc.**
- 7. Reward and punishment/Rules and regulations:** In their day to day functioning, families frame certain rules and regulations which are to be followed by children. They are rewards for adherence and penalized for violation. For instance, when children clean up their room or show good behaviour, they are treated with sweets or given permission to go out with friends.
- 8. Authority:** Members of the family carry some authority and hence, their directions are obeyed by children. Children also take their advice effectively and imbibe them as values. For example, grandfather and father often teach responsibility and toughness to the kids.
- 9. Traditions and customs:** Families follow certain practices as a norm which are always adhered to by the children. Traditions themselves become a value for children due to regular and repetitive behaviour. For example, touching elders' feet before leaving home makes children develop a respect for elders.

Role of Educational Institute

How education imparts values?

- 1. Curriculum:** The syllabus and content of education is designed so as to not only teach science and maths but also moral values. **Hitopadesh, Preamble of Constitution, Indian tolerance and pluralism etc. are taught to children for inculcation of values.** Recently, **Delhi Government has formulated the Happiness Curriculum to ensure inculcation of right values among students.**

2. **Teaching tools:** Teaching uses tools like technology, case studies, project work etc. to enhance the effectiveness of learning and ensure lasting impact upon children.

3. **Visits and outings:** Students are taken to places and events which teach certain life lessons to children. **For example, students are taken to Mother Teresa homes, slums etc. to inculcate compassion and sensitivity among children.**

4. **Disciplines:** Specific subjects like **moral science, home science etc. are designed to make students aware of moral concepts and their importance.** When students know about moral issues, they are likely to be more positive and sincere towards them.

5. **Community work:** It is a specific technique of learning and inculcating values like team work, empathy, care, unity etc. It is **known as Socially Useful Productive Work (SUPW)** in educational curriculum. **Gandhi ji's Wardha scheme of education also emphasized upon community work, manual labour etc. for the same purpose.**

6. **Observation:** Students observe the behaviour of fellow students, teachers etc. and they emulate good behaviour in order to imbibe good values.

7. **Peers:** Students get feedback from their peers about their behaviour. Social appreciation and sanction both work to inculcate values and peer pressure works effectively among people at young age.

8. **Teachers as role models:** Students emulate the behaviour of teachers who themselves behave as per a certain code of conduct. When teachers direct students to behave in a particular manner, students take it seriously.

Role of Society

How society imparts values

1. **Religion:** Religion is one of the most important social institutions in the world and carries a set of values that are to be imbibed by its followers. Moreover, religion carries great weight among people particularly in India and thus, plays key role in value inculcation.

2. **Tradition and customs:** Such social practices are sincerely followed by people from generation to generation and are thus steady ways to pass on values. Traditions and customs are also based on various values such as loyalty (rakshabandhan), courage (tilak) etc. and thus their practice inculcates the respective values.

3. **Politics:** Politics of the day is based on values i.e. what people want. Political issues and promises shape the thought process and values of people, especially young citizens. **For example, the Anti-Emergency student movement of 1975 inculcated among youth the values of liberty, democracy, constitutionalism etc.**

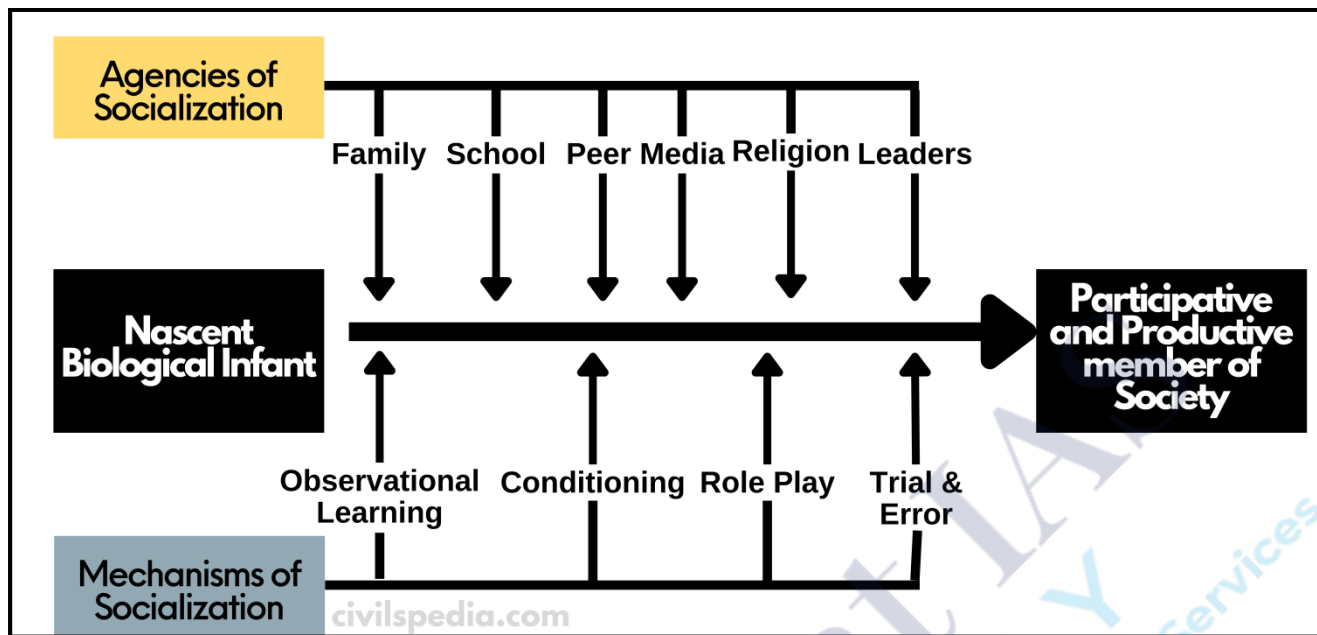
4. **Economy:** The nature of economy and market affects the value system of the players involved and decides what is valued by people. For instance, **socialist economy inculcates values of unity, equity, temperance etc. whereas market economy inculcates values of creativity, competition, prosperity etc.**

5. **Media:** In the 21st century, media is continuously present around us in various forms – electronic, print, digital etc. **Mass media and mass communication affects the values of the people by determining what people think, what people give importance to and so on.** For this reason, Governments around the world try to control the media so as to control the value system of the people.

6. **Civil society:** Social and civic organizations mobilize people based on a common cause and promote their cause using media, demonstrations etc. and thus, influence people's values. This happens through observation and inspiration among the masses. **For instance, the Jan Lokpal movement in India in 2013 enhanced the values of honesty and integrity among people.**

7. **Local community:** Every local community has certain values and norms which are passed on to everyone in the community through the mechanism of social influence. This happens so as to achieve social stability and harmony through common values. **For instance, the local Dongria Kondh tribal community of Odisha valued their sacred Niyamgiri mountain more than jobs and livelihood and hence, fought against mining projects.**

8. **Leadership: Social, political, economic and other leaders have significant effect on values of people.** They mould people's attitudes through persuasion. People also tend to imitate their leaders. **Max Weber** calls such **social authority as 'charismatic authority' through which leaders control societies.** For example, celebrities affect people's values in terms of their dressing, eating, behaviour etc.



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Previous Year Papers

1. It is believed that adherence to ethics in human actions would ensure in smooth functioning of an organization/system. If so, what does ethics seek to promote in human life? How do ethical values assist in the resolution of conflicts faced by him in his day-to-day functioning? **(10m, 150 words). (UPSC 2022)**
2. "Ethics is knowing the difference between what you have the right to do and what is right to do" **(10m, 150 words) (UPSC 2022)**
3. "Integrity is a value that empowers the human being". Justify with suitable illustration. **(150 words) (UPSC 2021)**
4. "Education is not an injunction, it is an effective and pervasive tool for all-round development of an individual and social transformation". Examine the New Education Policy, 2020 (NEP, 2020) in light of the above statement. **(150 words) (UPSC 2020)**
5. 'Hatred is destructive of a person's wisdom and conscience that can poison a nation's spirit. Do you agree with this view? Justify your answer. **(150 words) (UPSC 2020)**
6. The current internet expansion has instilled a different set of cultural values which are in conflict with traditional values. Discuss. **(150 words). (UPSC 2020)**
7. What does this quotation mean to you in the present context: "Falsehood takes the place of truth when it results in unblemished common good." - Tirukkural. **(150 words) (UPSC 2018)**
8. With regard to the morality of actions, one view is that means is of paramount importance and the other view is that the ends justify the means. Which view do you think is more appropriate? Justify your answer. **(150 words) (UPSC 2018)**
9. The crisis of ethical values in modern times is traced to a narrow perception of the good life. Discuss. **(UPSC 2017)**
10. Without commonly shared and widely entrenched moral values and obligations, neither the law, nor democratic government, nor even the market economy will function properly. What do you understand by this statement? Explain with illustration in the contemporary times. **(UPSC 2017)**
11. Explain how ethics contributes to social and human well-being. **(UPSC 2016)**
12. Law and ethics are considered to be the two tools for controlling human conduct so as to make it conducive to civilized social existence. (a) Discuss how they achieve this objective. (b) Giving examples, show how the two differ in their approaches. **(UPSC 2016)**
13. What is meant by 'environmental ethics'? Why is it important to study? Discuss any one environmental issue from the viewpoint of environmental ethics. **(UPSC 2015)**
14. Social values are more important than economic values. Discuss the above statement with examples in the context of inclusive growth of a nation. **(UPSC 2015)**
15. Differentiate between the following (200 words); a) Law and Ethics; b) Ethical management and Management of ethics; c) Discrimination and Preferential treatment; d) Personal ethics and Professional ethics **(UPSC 2015)**
16. Human beings should always be treated as 'ends' in themselves and never as merely 'means'. Explain the meaning and significance of this statement, giving its implications in the modern techno-economic society. **(UPSC 2014)**
17. The current society is plagued with widespread trust-deficit. What are the consequences of this situation for personal well-being and for societal well-being? What can you do at the personal level to make yourself trustworthy? **(UPSC 2014)**
18. What factors affect the formation of a person's attitude towards social problems? In our society, contrasting attitudes are prevalent about many social problems. What contrasting attitudes do you notice about the caste system in our society? How do you explain the existence of these contrasting attitudes? **(UPSC 2014)**
19. We are witnessing increasing instances of sexual violence against women in the country. Despite existing legal provisions against it, the number of such incidences is on the rise. Suggest some innovative measures to tackle this menace. **(UPSC 2014)**
20. What do you understand by 'values' and 'ethics'? In what way is it important to be ethical along with being professionally competent? **(UPSC 2013)**
21. Some people feel that values keep changing with time and situation, while others strongly believe that there are certain universal and eternal human values. Give your perception in this regard with due justification. **(UPSC 2013)**

Attitude

An attitude is a **collection of feelings, convictions, and actions toward a specific thing, person, thing, or event**. Attitudes can strongly affect behaviour and are frequently the product of experience or upbringing. Although attitudes are persistent, they are also malleable.

Attitudes are abstract constructs, not something we can directly observe. **We can observe them only with behaviour**. To elaborate, whenever a person sees or think about targeted object, the sum of thoughts and emotions that created in a person constitute attitude.

In our day-to-day life, our attitude determines our behaviour towards people, situations, events etc. that in turn shapes the larger social interaction in societies.

Examples:

Having attitude on health that Eating junk food unhealthy

Smoking causes cancer.

Optimistic Vs Pessimistic attitude

Demographic Dividend vs Population burden

Economic Development Vs Environmental Protection

Formation of Attitude

In general, **attitudes form part of our cognitive system** by learning through one's own experiences and through interaction with others. **There are three stages in people's life when most of our attitudes are formed** or when we learn how to evaluate things.

It's the **early childhood and adolescence which are tender stages of attitude formation** as the person has no particular attitude toward most of the objects when he is born. There are few research studies shows that some inborn aspects of attitude but such genetic factors influence our attitudes indirectly along with learning but not directly. Therefore, to form certain specific attitudes there are few specific conditions required.

1. Learning by Association: First level of association happened at the **level of Parents and Family**. We form our attitudes towards something by learning from parents. Next level of association happened at the **school level with teacher and friends**. Third level of association at **organisational level where we work**. If we have company of good people, we develop good attitudes. Or even by associating with books we can learn certain attitudes.

“Positive attitudes learned through positive association between us and associated person”

2. Learning by being rewarded or punished (Instrumental Conditioning): Rewards and punishments create certain attitudes on basis of their personal experiences. Such attitudes may be positive or negative depends how it influence him/her.

Example:

If a IAS aspirant does yogasanas regularly and gets “Miss Good Health” title she develops positive attitude towards yoga

If a boy eats junk food and gets sick, he develops negative attitude towards junk food and develops positive attitude towards good health

Getting first rank in UPSC will be rewarded by the society

Severe punishment develops negative attitude towards against teacher at school.

3. Learning through Modelling (Observing others): Often, it's not association nor by rewards or punishments but sometimes **we learn attitudes by observing celebrities or teachers or parents or role models** etc.

Example:

Children learn respecting elders by observing from parents

Role Models like **Gandhi, Abdul kalam, Swami Vivekananda, Chegovera** etc.

Eka lavya learnt art of archery by just keeping photo of Dronacharya

4. Learning attitudes through Cultural Norms: Very often we learn **attitudes through norms of our culture**. Norms are **unwritten rules about behaviour** that everyone is supposed to show under specific circumstances. Over time, these norms may become part of our social cognition, in the form of attitudes.

Example: Offering coconut and fruits and flowers to the god part of some religious behaviour which is approved by society.

5. Learning attitudes through Social comparison: When our own attitude corroborates with those held by significant others, they are accepted as being accurate response to attitude object.

6. Learning through exposure to Information: By being exposed to information like **auto biographies, books and information** through various media like newspapers, internet creates opinion formation which in turn leads to attitude.

Example: If a Government launches any new policy, we develop specific opinion against such policy by influencing through newspapers editorials, TV debates.

Attitude vs. Values

Attitudes	Values
<ul style="list-style-type: none"> · What do you like/dislike? · Attitude is related to a particular thing. · Super-set of Values · Attitude may change with the situation · Attitude is rather weak and unstable 	<ul style="list-style-type: none"> · What is important for you? · Whereas values are general in nature. · Sub-set of Values · Values are relatively stable and enduring. · Values are more strong, intense and durable than attitude.

Techniques with which we learn to evaluate attitude objects and hence a particular type of attitude is formed towards them:

Classical/ Pavlovian Conditioning:	In this person is exposed to a positive and neutral stimulus repeatedly and after some time the response to neutral stimuli becomes the same as response to positive stimuli.
Instrumental Conditioning:	A process in which a positive behavior when rewarded has more chances of repetition unlike the negative behavior which if repeated would lead to punishment and thus less chances of repetition. Example – Parents celebrating the success of child by praising them among friends will form positive attitude of child towards success. Further, when parents punish the child for their mistakes, it discourages the child to make those mistakes again.
Social Observation:	This involves learning from our social environment such as family, school, media and its expression.

Factors Affecting Attitude Formation

The following factors provide the context for the learning of attitudes through the processes described above.

1. Family and School Environment: Particularly in the early years of life, parents and other family members play a significant role in shaping attitude formation. Later, the school environment becomes an important background for attitude formation. Learning of attitudes within the family and school usually takes place by association, through rewards and punishments, and through modelling.

2. Reference Groups: Reference groups indicate to an individual the norms regarding acceptable behaviour and ways of thinking. Thus, they reflect learning of attitudes through group or cultural norms. Attitudes towards various topics, such as political, religious and social groups, occupations, national and other issues are often developed through reference groups. Their influence is noticeable especially during the beginning of adolescence, at which time it is important for the individual to feel that s/he belongs to a group. Therefore, the role of reference groups in attitude formation may also be a case of learning through reward and punishment.

3. Personal Experiences: Many attitudes are formed, not in the family environment or through reference groups, but through direct personal experiences which bring about a drastic change in our attitude towards people and our own life.

Example: A driver in the army went through a personal experience that transformed his life. On one mission, he narrowly escaped death although all his companions got killed. Wondering about the purpose of his own life, he gave up his job in the army, returned to his native village in Maharashtra, and worked actively as a community leader. Through a purely personal experience this individual evolved a strong positive attitude towards community upliftment. His efforts completely changed the face of his village.

4. Media-related Influences: Technological advances in recent times have made audio-visual media and the Internet very powerful sources of information that lead to attitude formation and change. In addition, school level textbooks also influence attitude formation. These sources first strengthen the cognitive and affective components of attitudes, and subsequently may also affect the behavioural component. The media can exert both good and bad influences on attitudes. On one hand, the media and Internet make people better informed than other modes of communication.

Content Of Attitude (Abc Of Attitude)

1. Cognitive Component of Attitude: We develop Cognition through analytical thought process. It is the ability to think and deliberate, basis of which we form our opinions and views. It consists of the following elements:

- Knowledge about the target object
- Awareness about other's opinion about the object
- Societal opinion

Cognitive aspect of attitude maybe either positive or negative or even its neutral.

Example: If a person sees a snake,

- **Positive Cognition** – Not to kill them but they are part of biodiversity and few worships as god as part of religion
- **Negative Cognition** – Snakes are Dangerous and kill them
- **Neutral Cognition** – Neither kill them nor worship

2. Affective Component of Attitude: Affective component deals with emotional aspect of the Attitude that is moods, feelings associated with targeted object. It is the result of past life experiences for longer periods in life.

Example:

- If we grow in a poverty conditions and face hunger in the past, we have compassion towards weaker section of people who are facing hunger

- If someone who is a victim of corruption, he may blame entire officials and system as corrupt.

Cognitive Aspect	Affective Aspect
Deals with Knowledge and Thought	Emotional part
Product of deliberate thought and interpretation	Occurs at sub-conscious level
Acquired by a person	Ascribed to a person
Product of rationality	Maybe or May not be rational

3. Behavioural Component of Attitude:

This is the **action towards the target object**. It is the tendency to act in a particular way.

Any kind of Behaviour exhibition depends on the both **Affective and Cognitive component of Attitude**.

- Affective component
- Cognitive component
- Behaviour

Example: A 'Green Environment': The A-B-C Components of an Attitude

Suppose a group of people in your neighbourhood start a tree plantation campaign as part of a 'green environment' movement. Based on sufficient information about the environment:

Cognitive: Your view towards a 'green environment' is positive (cognitive or 'C' component, along with the evaluative aspect).

Affective: You feel very happy when you see greenery. You feel sad and angry when you see trees being cut down. These aspects reflect the affective (emotional), or 'A' component of the same attitude.

Behavioural: Now suppose you also actively participate in the tree plantation campaign. This shows the behavioural or 'B' component of your attitudes towards a 'green environment'.

The ABCs of attitudes:

- **The Affective Component (feelings)**
I feel good about myself when I drive a BMW
- **The Behavioral Component (action toward object)**
I will buy a BMW next time
- **The Cognitive Component (beliefs)**
I think BMWs are quality cars







In general, **we expect all three components to be consistent with each other, that is, in the same direction**. However, such consistency may not necessarily be found in all situations.

For example, it is quite possible that the **cognitive aspect of your 'green environment' attitude is very strong, but the affective and behavioural components may be relatively weaker**. Or, the **cognitive and affective components may be strong and positive, but the behavioural component may be neutral**. Therefore, predicting one component on the basis of the other two may not always give us the correct picture about an attitude.

Behavioural component is very much important in making India Open defecation free.

But it should be noted here that some attitudes don't need to act in a particular direction. Either they just stop at cognitive/Emotional due to fear or shy feeling.

Example: A person who abide by the traffic rules gets angry if someone violates rules like talking on phone while driving but still, he doesn't try to caution him or compliant to authorities due to fear or take it as usual mindset.

Structure of Attitude:

Structure of attitude includes how positive and negative evaluation are organised within and among the cognitive affective and behavioural component of attitude. The structure often decides the extent to which an attitude in question can affect the behaviour of an individual. People with integrity are less ambivalent.

Attitude structure answers the question that how positive and negative evaluations are organized within and between the components- **cognitive, affective and behavioral.**

1. One-dimensional Perspective:

In one-dimensional perspective it is assumed that **presence of positive belief, emotions and behavior prevents the occurrence of negative beliefs, emotions and behavior.** Or in other words they are extreme opposites of a scale.

This perspective thus implies that there is consistency in a person's attitude towards the attitude object and there will be no attitudinal ambivalence.

2. Two-dimensional Perspective:

Two-dimensional view suggest that **positive and negative elements are stored along two separate dimensions.** One dimension reflects positive belief, emotion and behavior elements, and the other dimension reflects many negative belief, emotion and behaviour elements. The attitude may lie anywhere on this two-dimensional plane.

This view proposes **that people can possess any combination of positivity or negativity in their attitudes.** Attitudes may subsume **little positivity and high negativity, little negativity and high positivity, or no positivity or negativity (i.e., a neutral position).**

Thus, attitude structure represents the attitude content and their combination with respect to attitude object which helps us to predict people's attitude.

Functions of Attitude:

1. Knowledge Function – Attitude helps us to understand overwhelming amount of information in the world. They are **shortcuts, helping us to simplify our perception of the world** so that it becomes more manageable, controllable and safer. However in the **absence of knowledge about a person, we may use a stereotyped attitude** for judging the person.

E.g. – people who are not familiar with nuclear energy may develop an attitude that it is dangerous and should not be used as an energy source.

2. Utilitarian Function – The utilitarian function exists in attitudes that **maximise rewards and minimise punishments obtained from attitude object.** If a person holds or expresses socially acceptable attitude, other people will reward them with approval and social acceptance.

E.g. – Politicians show positive attitude towards reservation as in help in getting votes.

3. Object-Appraisal Function – It is often **considered the most basic function of attitudes.** It holds that all attitudes serve **to simplify reasoning and behavior** by providing guide for how to interact with (i.e. approach or avoid) an attitude object. This function is served by **all attitudes which are strong and repetitive in nature and thus easy to retrieve from memory.**

4. Ego Defence – Ego defence refers to **holding an attitude that protects our self-esteem or that justify action that makes us feel guilty.** Attitude helps to protect us from ourselves and from other and to explain why we have done something that could be seen undesirable.

5. Social-adjustive function – It causes **people to like attitude objects** (e.g. car, places like restaurants) that are **popular among people** whom they admire and dislike attitude objects that are unpopular.

6. Emotions Experience function – Another basic function of attitudes is that they help people to experience emotions. **Emotions themselves fulfill basic psychological needs,** and, thus, people go for emotional experiences, even when the experiences are unpleasant (horror movies). One way of experiencing these emotions is through the **possession and expression of strong positive or negative attitudes.**

For example, people can have positive attitude towards pet animals because it helps in fulfilling their emotional need of care, affection, love and loyalty.

9. **Value expression –Attitudes are manifestation of our values.** Attitude helps us to relate to ourselves & to others, presenting a fairly unified image which helps to establish our identity for both ourselves and for others. The attitude we express help communicate who we are & may makes us feel good because we have asserted our identity.

Attitude Change:

During the process of attitude formation, and also after this process, attitudes may be changed and modified through various influences.

Attitudes that are still in the formative stage, and are more like opinions, are much more likely to change compared to attitudes that have become firmly established, and have become a part of the individual’s values.

From a practical point of view, bringing about a change in people’s attitudes is of interest to **community leaders, politicians, producers of consumer goods, advertisers, and others.** Unless we find out how attitudes change, and what conditions account for such change, it would not be possible to take steps to bring about attitude change.

The change in attitude can be of because of two types of influences:

Majority influence occurs when the beliefs held by the larger number of individuals in the current social group are adopted by everyone.
Minority influence occurs when the beliefs held by the smaller number of individuals in the current social group prevail.

Informational Influence	<ul style="list-style-type: none"> · Informational influence is defined as the change in opinions or behavior that occurs when we conform to people whom we believe have accurate information. We base our beliefs on information given by experts such as scientists as well as our own family and friends. · Informational conformity lead to real, long-lasting, changes in beliefs. The result of informational influence is normally private acceptance which refers to real change in attitude of people. · For instance – Reports on plastic pollution has lead people and respective Governments to change attitude towards plastic use rising inclination towards searching for alternative.
Normative Influence	<ul style="list-style-type: none"> · It occurs when we express opinions or behave in ways that help us to be accepted or that keep us from being isolated or rejected by others. When we engage in normative influence we conform to social norms or socially accepted beliefs about what we do or should do in particular social contexts. · The outcome of normative influence is public conformity rather than private acceptance. · Public conformity is a superficial change in behavior that is not accompanied by an actual change in one’s private opinion or attitude. Impact of social influence may appear in our public behavior even though we may believe something completely different in private. · E.g. A person can treat women at work place as equal colleagues due to norms at work place but in home he may have different attitude towards his wife or sister where the patriarchal and regressive attitude is reflected in his actions.

Factors That Influence Attitude Change:

1. Characteristics of existing attitude – Positive attitude is easily subjected to change compared to Negative attitude.

Example: If a person reading about women empowerment after seeing successful women his positive attitude towards women become more positive or his positive attitude may become negative fearful of in future women may become more powerful and dominate men and ignores family responsibilities.

2. Source Characteristics – Source credibility affect attitude change. Attitudes more likely to change if a message comes from highly credible source.

Example: If an Engineering student planning to buy a laptop are more convinced by a computer professional who explains the features than a school child explains the same features.

3. Message Characteristics – Attitude will change when the information present in the message is enough but neither too extreme information nor too low information. Also, whether the information has rational or emotional appeal also matters.

Example:

An advertisement for cooking food in a pressure cooker may point out that this saves fuel such as cooking gas (LPG) and is economical (rational appeal). Alternatively, the advertisement may say that pressure-cooking preserves nutrition, and that if one cares for the family, nutrition would be a major concern (emotional appeal). The motives activated by the message also determine attitude change.

Drinking milk may be said to make a person healthy and good-looking, or more energetic and more successful at one's job.

4. Mode of Spreading the Message – Mode of spreading the message plays a significant role. Face-to-face transmission of the message is usually more effective than indirect transmission, as for instance, through letters and pamphlets, or even through mass media.

Example: A positive attitude towards Oral Rehydration Salts (ORS) for young children is more effectively created if community social workers and doctors spread the message by talking to people directly, than by only describing the benefits of ORS on the radio.

5. Target Characteristics – Qualities of the target, such as persuasibility, strong prejudices, self-esteem, and intelligence influence the likelihood and extent of attitude change. People, who have a more open and flexible personality, change more easily. People with strong prejudices are less prone to any attitude change than those who do not hold strong prejudices. Persons who have a low self-esteem, and do not have sufficient confidence in themselves, change their attitudes more easily than those who are high on self-esteem.

Relation Between Attitude And Behaviour

Following factors influences relation between Attitude & Behaviour:

1. Qualities of a person – Values like courage, integrity etc. People who are aware of their feeling display greater attitude behaviour consistently then those people who rely on situational question to decide how to behave. People with high level of integrity show high correlation between Attitude and Behaviour. People in individual society have more correlation compared to people in collective society. Individuals who depend on their own feelings and principles to judge act much more consistently with their attitudes towards moral issue than the people who rely on external standards to determine what is moral.

2. Qualities of attitude – Strong and weak attitude show high and low correlation between attitude and behaviour.

3. Attitude accessibility – Attitudes which are acted upon on regular basis are more accessible from memory. Such attitudes show higher correlation with behaviour.

Situation: Norms or belief about how one should or is expected to behave in a given situation can exert a powerful influence on behaviour. Time pressure results in behaviour as per attitude. Survival instincts dominate attitude.

Steps To Increase Correlation Between Attitude And Behaviour:

- **Development of emotional intelligence.**
- **Introspection**
- **Attitude literacy** – learn what attitudes are. Identify your good and bad attitudes.
- **Connecting with conscience** – try to understand the reasons behind holding particular attitude.
- Developing values of integrity and truthfulness.
- Discovering ways to motivate yourself.
- See change as an opportunity to grow.
- Seeing criticism as **a feedback and opportunity** to achieve excellence.

Types of Attitude:

Though we are having many types of attitudes but mainly we deal with four types of attitudes. They are:

1. Moral Attitudes
2. Political Attitudes
3. Bureaucratic Attitudes
4. Democratic Attitudes

1. Moral Attitudes:

Morality refers to **righteousness**. Moral attitudes are attitudes **concerned with righteous manner**. Thus, Moral attitudes is **not a neutral concept**. It is a bias towards righteousness or virtuousness. **Some of the moral attitudes are:**

1. Goodness
2. Respect
3. Love & Compassion
4. Selflessness
5. Empathy

a. Goodness: We are born with materialistic nature. Any materialistic nature of life consists of three modes, they are – **Goodness, Passion & Ignorance**. When living entity comes in contact with nature, he is subjected to these three modes.

Goodness refers to the **Good intentions in our actions**. This is the **Mother of all Moral attitudes**. All other moral attitudes derived from this. Good actions start with good intentions.

Goodness is the **pre-condition for inner happiness**. Goodness is purer than other modes of life and it frees one from sinful actions. Those who situated in this mode develop knowledge but they become conditioned by the concept of happiness.

Passion is loaded with unlimited desires and belongings. Because of this one bound to materialistic activities.

- A person loaded with goodness becomes a good human Being.
- A person loaded with passion leads a materialistic nature of life
- A person loaded with ignorance becomes unnecessary asset to the society.

Ignorance comes with laziness. It is **root cause of suffering and delusion of all living entities**. The result will be **madness, sleep and unhappy and no purpose** to the life.

Sometime mode of ignorance becomes prominent and defeating the mode of goodness. And sometimes passion becomes prominent over others and similarly goodness defeats other modes of life. There is always competition among them for supremacy.

b. Respect:

Immanuel Kant – Rational human beings should be treated as an end in themselves and not as a means to something else.

Human beings are having dignity and value. They are autonomous and ends themselves. Every living entity has to be treated with respect, Give Respect And Take Respect.

c. Love & Compassion: Love is deep affection towards others and compassion is action oriented sympathetic feeling for someone's sufferings and misfortunes.

Love	Compassion
Feeling of affection towards someone we know personally	Feeling of affection towards someone either we know them personally or don't know them at all
We are ready to sacrifice for them – Self Interest	We act selflessness
Love is part of compassion	Compassion is much bigger than Love
Defined in terms of relationships	Defined in terms of Humanity

d. Selflessness:

Selflessness is willing to act without expecting anything in return. A selfless action is the basis of all existence. Consciousness is the basis of selfless action.

Advita Philosophy talks about self-consciousness. It states that **we treat other souls as our souls.** Then we tend to help each other without expecting anything return which results in positive universal emotions and no negative feelings.

e. Empathy:

It's the basic awareness of the emotions and feelings of others. **Empathy is the basis of an Emotional Intelligence, ability to use our emotions in a positive way to overcome conflicts and challenges.** We can develop this attitude only when we are selfless. It is simply stepping into someone's shoes.

Sympathy	Empathy	Compassion
Understands others feelings without feeling at yourself	Understanding others feelings by feeling personally	Unconditional love applied towards others sufferings
Self – Oriented	Self – Oriented – “I am Hurt too “	Look from Humanity Perspective

Political Attitudes:

Political Attitudes are a set of values with which an individual approaches a political problem and which determines his line of conduct towards that problem.

It's also a **set of rules & regulations, customs, traditions, beliefs** that influences the political system of that country.

The sum total of political attitudes of an individual reveals that person's outlook on the aspect on the political aspect of social living. They **define the relationship between the citizen, Government and functions of political system.**

Examples:

1. Voting behaviour of voters in an Elections decided by political attitudes followed by individual and political parties
2. Government policies were of socialist nature when India got independence but after LPG era in 1990's India opened its economy and followed pro market policy.

Some of the Political Attitudes are:

At Individual Level	Political Attitudes towards specific social issues	At Political Party level
Attitude of People towards political system – Reactionary, Conservative, Progressive.	Employment, Gender equality, social behaviour, poverty, etc.	Political attitudes of parties towards state – Leftist, Centrist, Rightist.

After the Independence, India adopted western liberal democratic form of Government where there is a nominal head instead of hereditary. The Representative form of Government having features such as **rule of law, independent judiciary, federal spirit, Unbiased and committed bureaucracy, free and fair elections, Elections based on Universal adult franchise** etc.

But even after seven decades of independence, these democratic institutions failed to perform to the expected level where as western democracies was successful. It's the country's political system that determines and influences the functioning of these institutions and in turn decides the success of other institutions like economic progress, fiscal discipline, administration and elections.

Our political system in structure wise on lines of western liberal democracy but in reality, it's in feudal in nature resulting in their failure. This is true in case of functioning of political party system. It's based on the **multi-party system, FPTP voting system and Universal adult franchise** etc. But outcomes of elections and functioning of political parties not determined by cognitions. They appeal to public's emotions rather than their progress.

Western democracies and Indian democracy, main difference lies in the political attitudes of the people.

Voting Behaviour of public decided by emotions, ideology and progress and development report card of the Government.

Emotions/Affective	Ideology	Cognition
Least developed democratic culture.	Stick to particular ideology irrespective of democratic or not.	Most developed democratic culture
Appeals to vote based on emotions of the public.	Appeals votes based on ideology	Appeals votes based on progress report of the Government
Social issues like poverty, unemployment, economy having no role to play here	Ideology overshadows the social issues	Social issues play major role in winning
Caste support, votes based on religion, region etc., sympathy votes if any particular leader of a community dies	Leftist, centrist and Right-wing ideology	Development and economic progress, political stability etc.

We have constitution but we lack “constitutionalism” in the country. We should take steps to strengthen the democratic institutions in letter and spirit.

Bureaucratic Attitudes

Some of the Bureaucratic attitudes which an official should possess are (Which will discuss in detail in the next chapter)

- a. Honesty
- b. Integrity
- c. Commitment to the ideals of the Constitution
- d. Transparency & Accountability
- e. Abide to the rules & regulations but one should possess empathy and compassion also

f. Courage of Conviction

4E – Economy, Efficiency, Effectiveness & Equity

- Objectivity
- Impartiality
- Non – Partisanship
- Proactive & Dynamic

Democratic Attitudes:

Democratic attitudes are a **set of values which strengthens the democracy**. Some of the common examples of democratic attitudes are,

- a. Freedom and Liberty
- b. Equality & Rule of law
- c. Fraternity
- d. Rights and Duties etc.

a. Freedom and Liberty:

The term **liberty means absence of restraints on the activities of individuals and at the same time, providing opportunities for the development of individual personalities.**

Constitution of India secures the citizens liberties by putting them under its preamble mentioned as:

“Liberty of thought, expression, belief, faith, and worship”

Every individual freedom to enjoy his liberty as sanctioned by the law. The duty of the law is to safeguard one’s personal liberty.

Law and Liberty: The law and liberty are twins and are connected to each other to sanction equal treatment equally for all.

Understanding the concept of liberty begins in the classroom by the conduct and attitude of student towards his teacher and his classmates. Raising questions to clarify doubts to his class teacher is his/her right, but the sanction of it becomes liberty.

Liberty is just the sanction of law and the restrictions imposed are also a kind of liberty. Conducive learning environment of classroom, conditions the student to understand the meaning and the purpose of liberty. **The basic fact of liberty is that law is the condition of liberty.**

Two Phases of Liberty:

Positive liberty:	Negative Liberty:
Positive liberty mean freedom to do something that the individual should have rights and opportunities to develop his personality.	For J.S. Mill, liberty means Negative liberty He submitted that there should not be any restraint imposed upon man and his actions. He also asserted that there should not be any hindrance in the path of man.

· **John Locke:** Where there is no law, there is no freedom.

· **John Stuart Mill’s Harm Principle:**

Self-regarding actions – Affects no other persons: Here state no role to interfere

Other regarding actions – Causes harm to others: External/state interference

· **Rousseau:** Man was born free, but everywhere he is in chains.

· **Harold J. Laski:** Liberty is the eager maintenance of that atmosphere in which men have the opportunity to be their best selves.

- **Gettel:** Definite laws, sure enforcement and equality before law marked the advance of civil liberty of man to man
- **Hegel:** State is a March of God upon earth and it is the highest expression and organ of social morality.

How does law protect liberty?

- Provides congenial atmosphere for the smooth running of civilized life in society. Law punish criminal and defends the rights of the individuals.
- Law guarantee the enjoyment of individual rights and duties and protect them. The state punishes the individual who causes harm to others and hinders path of others.
- Constitution is custodian of liberty and it confines the authority of the state and protects the fundamental right of the people

How Liberty is safeguarded?

· Liberty is safer in the Democratic form of Government than any other form of Government

- Constitution
- Rule of law
- Fundamental rights
- Independent judiciary
- Decentralisation of powers
- Economic security – It creates an equity based society where everyone gets equal opportunity.
- Political education and vigilance

Equality:

Equality is a powerful moral and political ideal that has inspired and guided human society for many centuries. Concept of equality invokes the idea that all human beings have an equal worth regardless of their colour, gender, race, or nationality. It maintains that human beings deserve equal consideration and respect because of their common humanity. Shared humanity lies in the universal human rights.

Liberty and rights lead to a third principle in political theory, which is of equality. Equality determines how rights are to be distributed amongst the individuals as citizens and groups, both whether equally or unequally.

Equality, which means state of being equal. It signifies ‘having the same rights, privileges, treatments, status, and opportunities. Equality is treated as something that **relates to distributive principle because of which rights, treatments, and opportunities are distributed amongst the beneficiaries in a fair manner.**

Fairness does not mean all to be treated equally in all circumstances. In fact, it very well means unequal treatment for those who are unequal. Essentially it **relates to the principle of justice, because it requires fair distributive principle.** However, those who are equal should not be treated as unequal and the unequal as equal.

How equality can be achieved?

It is necessary sometime to treat people differently in order to ensure that they can enjoy equal rights. Certain differences may have to be taken into account for this need. Some special consideration for the disabled and protection for women employees especially in the corporate and IT industries when they travel amidst work in the night are provided.

These acts should not be treated as an infringement of equality but an enhancement of equality. Similarly, some of the policies are needed to overcome the hindrances of equality by the Government. For example, India follows the principle of reservation and other countries follow affirmative action.

Establishing a Formal Equality: This is the **first step towards the ending inequality in the society.** Political, economic, social inequalities can be reduced by customs and legal system. **In India, our constitution provided equality in the form of fundamental rights and Directive principles of state policy** and various other sections of the constitutions and other statutes.

Civic Equality	Economic Equality	Political Equality
· Equality before law (Article 14) · Prohibition of discrimination on	· Men and women equal right to livelihood and equal pay (Article 39)	· Universal adult franchise (Article 325 and 326)

grounds of religion (Article 15)
 · Equality of opportunity in matters of public employments (Article 16)
 · Abolition of Untouchability (Article 17)
 · Abolition of titles (Article 18)

· To minimise inequalities in income status, opportunities (Article 38)

Differential Treatment – Formal equality or equality before law not sufficient to make principle equality in reality. Sometimes it necessary to treat people differently in order to ensure that they can enjoy equal rights. For example, Reservations.

Affirmative Action – Affirmative action implies that it is not sufficient to establish formal equality by law. In order to eliminate deep rooted inequalities, some positive measures are necessary and such positive measures could minimize and eliminate slowly the entrenched forms of social inequalities.

Affirmative action Vs. Reverse discrimination:

Affirmative Action:	Reverse Discrimination:
Rationale is to enable qualified targeted groups to catch up the effects of past discrimination in the workplace.	Giving preferential treatment to targeted groups, usually by excluding better-qualified candidates who are not part of the preferred group. Except under unusual circumstances, reverse discrimination is not legal.

Thomas Hobbes: “What good is freedom to a starving man? He cannot eat freedom or drink it”.

Fraternity:

Fraternity means a sense of brotherhood. The constitution promotes this feeling of fraternity by the system of **single citizenship and fundamental duties** promotes harmony and common brotherhood.

BEHAVIOUR:

Behaviours are responses/reactions we make or activities we engage in. Behaviours are simple or complex and some behaviours are short and enduring. Some behaviours are overt. Few behaviours are Internal or covert.

All Behaviours covert or overt are associated with or triggered by some stimulus in the environment or changes that happen internally. Therefore, Behaviour as an association between stimulus and response.

Example:

1. When a tiger is walking In front of you, your heartbeat rises and response should be run from that place
2. During UPSC prelims exam, few aspirants suffers with stress and anxiety

Mind & Behaviour:

Brain is the most essential part of human body for its survival. Brain controls our thoughts, stores the information required for function of our organs.

But the mind is the set of faculties including cognitive aspects such as **consciousness, imagination, perception, thinking, intelligence, judgement, language and memory, as well as non-cognitive aspects such as emotion and instinct.**

Mind can't exist without brain but mind is separate entity. There is a relation between mind and behaviour.

Mind causes a Behaviour. Any particular kind of behaviour depends on our mind responds to the stimulus and environment where we were in.

By using positive visualisation techniques and feeling positive emotions one can bring significant changes in bodily processes which will reflect in our behaviour.

Examples:

Blind people able to imagine the context with mind's imaginary power and they tend to act according to the situation

A study proved that a person with blocked arteries was made to visualise that blood was flowing through her/ his blocked arteries. After practicing this over a period of time, significant relief was obtained by these patients as the degree of blockage became significantly less. **Use of mental imagery, i.e. images generated by a person in her/his mind, have been used to cure various kinds of phobias** (irrational fears of objects and situations).

What causes Human Behaviour?

The way Human evolved tend to behave in a particular way. Ancient humans started their early life with hunting food later they practised settled agriculture. But still some of the tribes following such hunting behaviour.

Historically Constructed Behaviour: After Aryans invasion caste system started evolving. Now its surviving in matured form of caste hierarchy.

Culturally Constructed Behaviour: Some cultures treat women as family elder (Matriarchy) and some cultures treats women as subordinate to men (Patriarchy).

Biological shaping of Behaviour: Genes and Heredity – Maldhari community in Gujarat and Bishnoi community in Rajasthan are protecting animals' lions and blackbuck from so many generations

Socio-Cultural shaping of Behaviour: Different behaviour exhibition in food habits: Eating Veg and Non vegetarian food part of socio-cultural shaping of behaviour in India.

Attitude & Behaviour:

Attitude is a set of features which is in evaluation feature and Behaviour is a tendency to act in particular direction. End result of attitude is Behaviour but it can't be always true. Sometimes we failed up to act to the particular issue.

Is attitude & behaviour will move in same direction?

Cases where attitudes and behaviour will go hand and hand:	<ul style="list-style-type: none">· If our attitudes are negative our behaviour will never be positive.· Strong attitude causes tendency to show rigid behaviour· When there is no external pressure to change our attitudes, behaviour· When your behaviour not watched by no one your attitudes will be same as behaviour
Cases where our behaviour different from our attitudes:	<ul style="list-style-type: none">· If something rewarding in nature and beneficial to us· Weak attitudes will eventually cause different behaviour· Lobbying

Example:

1. Political parties during campaigns preaches about women empowerment but when it comes to reality no party willing to support women reservation bill in parliament
2. USA & Russia openly supports India's candidature in security council seat but they are not in favour of security council reforms in reality.

Therefore, Attitudes are not behaviours but they represent a tendency to behave or act in a certain way.

SOCIAL BEHAVIOUR: Social behaviour is how social environment influences our thoughts, emotions and behaviour. A pro social behaviour builds a harmonious society but an anti-social behaviour drags country to bottom of the table in the development indices

What causes anti – Social Behaviour:

- Illiteracy and poor level understanding on social issues even among educated people
- Poverty
- Disturbed peace of mind
- Unemployment
- Family and health issues

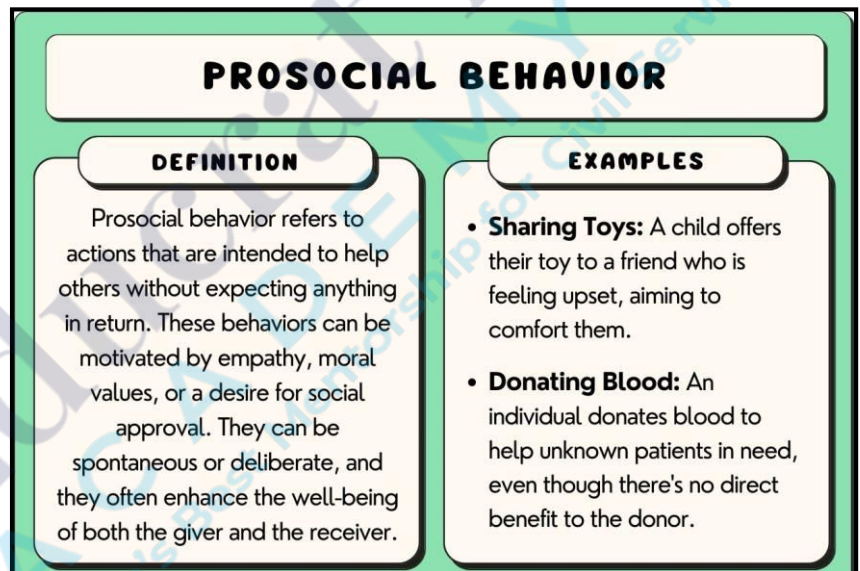
Best way to reduce anti-social behaviour is by providing **early intervention services** by indulging them in pro social activities. **Early Intervention services can help measure anti-social behaviour and effectively teach children and young adults the positive behaviours that should be adopted** which they will carry into adulthood and provide a positive social impact on their local society.

In addition to this, by addressing potential challenges at an earlier stage it gives charities the chance to prevent them becoming serious issues that could become a strain on society. A pro social behaviour is the only way to address the anti-social activities.

Pro-Social Behaviour:

Throughout the world, doing good to others and being helpful is described as a virtue. All religions teach us that we should help those who are in need. This behaviour is called helping or pro-social behaviour.

Pro- social behaviour is very similar to ‘altruism’, which means doing something for or thinking about the welfare of others without any self-interest (in Latin ‘alter’ means ‘other’, the opposite of ‘ego’ which means ‘self’).



Examples:

1. During recent airplane crash at Kerala airport, local people offered helping hand before the rescue teams arrived. It saves many lives on time.
2. Sharing things, cooperating with others, helping during natural calamities, showing sympathy, doing favours to others, and making charitable donations.

Pro-social behaviour has the following characteristics:

- Aim to do good to others
- To be done without any expectations in return
- Voluntarily gives lending hand where there is no external pressure

Involves some difficulty or cost to the person. For instance, a person who earns illegally wanted to donate some money to get reputation and his photograph will publish on newspaper. This attitude can't be called as pro social behaviour.

Case study:

Immediately after the Mumbai blasts on 11 July, 2006, the community stepped forward to help the blast victims in any way they could. By contrast, on an earlier occasion, nobody came forward to help a girl on a moving suburban

train in Mumbai, when her purse was being snatched. The other passengers did nothing to help, and the girl was thrown out of the train. Even as the girl was lying injured on the railway tracks, people living in the buildings around the area did not come to help her.

The question then is: under what conditions, and with what motives do people help others? Still need to study on such behaviour.

But under what circumstances people show their pro-social attitude, it's difficult to assess such behaviour by looking at the following case study.

Factors Influencing Social Behaviour

- In born attitude of helping others
- Influenced by learning
- Cultural factors
- Value education
- Learning from the lives of great reformers

Norms which conditions Pro Social Behaviour:

- **Norm of social Responsibility:** We should help anyone who needs help, without considering any other factor.
- **Norm of reciprocity:** We should help those persons who have helped us in the past.
- **Norm of equity:** We should help others whenever we find that it is fair to do so.

Example: Many of us may feel that it is fairer to help a person who has lost all belongings in a flood, than to help a person who has lost everything through gambling.

Pro-social behaviour is affected by the expected reactions of the person who is being helped. E.g. People might be unwilling to give money to a needy person because they feel that the person might feel insulted, or may become dependent.

Pro-social behaviour is more likely to be shown by individuals who have a high level of empathy, that is, the capacity to feel the distress of the person who is to be helped. **E.g. Baba Saheb Amate and Mother Teresa.**

Pro-social behaviour may be reduced by factors such as a bad mood, being busy with one's own problems, or feeling that the person to be helped is responsible for her/his own situation (that is, when an internal attribution is made for the need state of the other person).

Pro-social behaviour may also be reduced when the number of bystanders is more than one. For example, the victim of a road accident sometimes does not get help because there are many people standing around the scene of the accident. Each person thinks that it is not her/his responsibility alone to give help, and that someone else may take the responsibility. This phenomenon is called "Diffusion of Responsibility". On the other hand, if there is only one bystander, this person is more likely to take the responsibility and actually help the victim.

Therefore, studying of social behaviour is very much important in implementing any scheme or policy to understand the how people socially involved.

Social Influence & Persuasion:

Social influence is the process through which a person's Behaviour, attitudes, views or thoughts gets influences by social communication.

Persuasion is just method of social influence. Social influence and persuasion, both are same but social influence at group/community level influencing one's views or beliefs or attitudes and persuasion at individual level to pursue him to believe in something.

Social behaviour helps us in opinion formation, impression formation and which in turn guide us to influence others. But either we obey or defy social influence on others to adopt it from our own point of view.

Example: College institution brought a rule to ban on bringing mobile phones to college. Students collecting signatures of students to remove the ban. If I sign it will go against my own opinion but if I don't sign it disturbs student's unity.

Social Influence

Social Facilitation

Social Loafing

The nature of influence on Individual can be defined from two perspectives:

Social Facilitation – Behaviour in the Presence of others

Performance of specific actions or tasks is influenced by the mere presence of others. This is Called Social facilitation.

Example:

1. Public speech Vs speech practice at home alone
2. Writing UPSC prelims on exam day Vs Giving mock test at home

As early as 1897, Norman Triplett observed that individuals show better performance in the presence of others, than when they are performing the same task alone. For instance, cyclists racing with each other perform better than when they cycle alone.

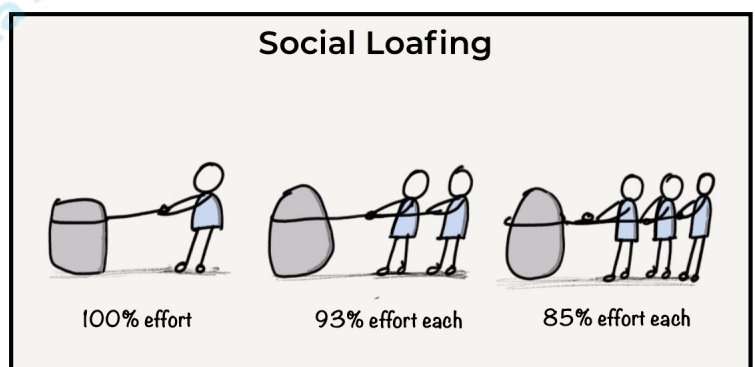
Why Such Behaviour?

- **Arousal:** Person experiences arousal, which makes the person react in a more intense manner. Arousal because person feels he or she being evaluated.
- **Nature of Task:** The nature of the task to be performed also affects the performance in the presence of others. A simple or familiar task, the person is surer of performing well, and the eagerness to get praise or reward is stronger. So, the individual performs better in the presence of others than s/he does when alone. But in the case of a complex or new task, the person may be afraid of making mistakes. The fear of criticism or punishment is stronger. So, the individual performs worse in the presence of others than s/he does when alone.
- **Co-Action:** If the others present are also performing the same task, this is called a situation of co-action. In this situation, there is social comparison and competition.

Social Loafing:

An individual performing an activity along with the others as part of a larger group. Task performance can be facilitated and improved, or inhibited and worsened by the presence of others. Many other kinds of social influence have been noticed.

Diffusion of responsibility, which is often the basis of social loafing, can also be frequently seen in situations where people are expected to help. We will look into this aspect and other factors in helping behaviour in the section that follows.



Why such behaviour?

Efforts of an individual in a group are pooled so that you look at the performance of the group as a whole. It has been found that individuals work less hard in a group than they do when performing alone.

Social loafing is a reduction in individual effort when working on a collective task, i.e. one in which outputs are pooled with those of other group members.

It is not possible for you to identify how much force each member of the team has been exerting. Such situations give opportunities to group members to relax and become a free rider.

Example:

If we are working together in a group, the larger the group, the less effort each member puts in

- Game of tug-of-war – Pulling rope against each other
- Political parties promising freebies during election campaign which will make citizens free rider

One of the strong criticisms against Universal Basic Income is, it will make people lazy attitude and free money will spent on buying luxury items than their capacity will eventually makes people free rider.

Social influence can be seen indirectly by conformity with majority opinion by compliance with request from others and obedience from the direction/order/instruction of person/institution in authority.

Example:

- **Corona Virus lockdown** – PM/CM addressing the nation/state directly on importance of social distancing and stay healthy by cooperating with lockdown instead of assigning the task to some other Minister.
- **Cabinet meeting during lockdown** – Cabinet set an example by maintaining social distance during the meeting. Frequent addressing and campaigns helped India successfully tackling the pandemic and lockdown.

Nature of Social Influence:

- It can be Positive or Negative
- It can be consciousness or Unconsciousness
- Nature of influence varies according to the context and depends on the person who getting influence and who influencing. Example: ISIS influencing youth across the world to choose the militancy
- Influence getting exhibited when you alone and when you are in public
- Nature of Influence can be varying from shorter to longer duration. Example: Most of the motivational sessions generally lasted not more than one day.

How to get Social Influence:

- By strong Leadership
- Political campaigns to influence our attitudes
- Media
- Person in the authority – The person who at higher hierarchy influences like Boss subordinate relationship
- External Pressure

Persuasion:

Social influence and persuasion both are interchangeable, so whatever the concepts applicable to social influence same applicable to persuasion also.

Persuasion is part of civil servants' day to day activities. He/she has to persuade various sections of people, his/her subordinate officials in his/her office, public he/she interacted on daily basis and his/her superior officers and persuade Government on any particular scheme or policy etc

Applications in Daily Life & Administration

An attitude formation is very much important towards any particular social issue, political issue, environmental issue or an economical issue. Its area of application ranges from personal life to bringing good governance to the country.

Some of the applications are:

- **Making a Good Citizen:** To create a good citizen, it's a two-way process:
- **Rule of Law** – Responsibility of the Government to respect each and every community and giving unbiased attitude towards every individual.
- **Social Responsibility** – An individual, instead of solely waiting for the Government to things gets done better to take initiation and solve their own problems. A sense of social responsibility creates a social harmony in the

society. Socially and morally responsible as a first step towards in making a good citizen. A Good citizen makes the society a better place to live in then we can find the solutions to the challenges facing by the society.

Aristotle – Mere residing in country, enjoying a legal right does not make him a good citizen. A good citizen is one who's participation for social cause and able to partake in decision making process of the Government.

- **Creating a sense of Patriotism:** A standard dictionary defines patriotism as reads “love of one’s country.” But in wider sense it defined as:
 - Special affection for one’s own country
 - A sense of personal identification with the country
 - Special concern for the well-being of the country
 - Willingness to sacrifice to promote the country’s good

Accordingly, patriotism can be defined as love of one’s country, identification with it, and special concern for its well-being. This is only a definition. A fuller account of patriotism is having a bigger scope. Such an account would say something about the patriot’s:

Beliefs about the merits of his country

To be related to a past and a future that transcend the narrow confines of an individual’s life and its mundane concerns

Social and political conditions that affect the ebb and flow of patriotism, its political and cultural influence.

Moral Standing of Patriotism:

Many thinks of patriotism as a natural and appropriate expression of attachment to the country in which we were born and raised and of gratitude for the benefits of life on its soil, among its people, and under its laws.

They also consider patriotism an important component of our identity. Some go further, and argue that patriotism is morally mandatory, or even that it is the core of morality. There is, however, a major tradition in moral philosophy which understands morality as essentially universal and impartial, and seems to rule out local, partial attachment and loyalty.

Adherents of this tradition tend to think of “one’s own” at odds with demands of universal justice and common human solidarity. There is nothing wrong in Love of one’s own country and loyal to it, but extreme form of patriotism creating new kind of social problems globally and creating hostility towards other countries. It tends to encourage militarism, and makes for international tension and conflict.

Normative issues:

Patriotism has had a fair number of critics. The harshest among them have judged it deeply flawed in every important respect.

In the 19th century, **Russian novelist and thinker Leo Tolstoy found patriotism both stupid and immoral.**

It is stupid because every patriot holds his own country to be the best of all whereas, obviously, only one country can qualify.

It is immoral because it promotes our country’s interests at the expense of all other countries and by any means, including war, and is thus at odds with the most basic rule of morality, which tells us not to do to others what we would not want them to do to us.

Some of these objections can easily be countered. Even if full-fledged patriotism does involve a belief in one’s country’s merits, it need not involve the belief that one’s country is better than all others. And the fact that a country is not a collection of “discernible individuals” and that the social ties among compatriots are “largely invisible or impersonal,” rather than palpable and face-to-face, does not show that it is unreal or imaginary.

However, there is another, more plausible line of criticism of patriotism focusing on its intellectual, rather than moral credentials. Moreover, Tolstoy’s arguments questioning the moral legitimacy of patriotic partiality and those highlighting the connection of patriotism with international tensions and war cannot be so easily refuted.

Rousseau: “General will” is greater than “Private will” so for any policy to be successful administration should consider general will. Here General will means social will for greater good of society.

To solve social problems:

Developing particular attitude towards particular a social issue helps in solving the social problems.

India is a developing country facing many social issues. Poverty, Gender inequality, well-being of vulnerable sections of society, Sex ratio, Corruption as a social issue instead of looking it as an administration issue, open defecation, racial discrimination etc.

A social problem can also look from the perspective of Behavior to be addressed. It has both objective and subjective components. The objective component involves empirical evidence of the negative consequences of a social condition or behavior, while the subjective component involves the perception that the condition or behavior is indeed a problem that needs to be addressed, belief that particular social condition which is harmful to the society.

Example:

- **Objective view:** Climate change is real and happening
- **Subjective view:** Climate change is myth
- Swachh Bharath Mission – Success of this mission because of behavioral change and Government campaigning
- Poverty, Employment & Gender equality should be treated as integrated social problem instead of looking independently.

To eliminate prejudice and discrimination:

Prejudices are examples of attitudes towards a particular group. **They are usually negative, and in many cases, they are based on stereotypes** (the cognitive component) about the specific group.

Stereotype is a **cluster of ideas regarding the characteristics of a specific group**. Often, stereotypes consist of undesirable characteristics about the target group, and they lead to negative attitudes or prejudices towards members of specific groups.

The **cognitive component of prejudice** is frequently **accompanied by dislike or hatred**, the affective component.

The behavioural component, when a Prejudice get translated into discrimination, whereby people behave in a less positive way towards a particular target group compared to another group which they favour.

Example: The genocide committed by the Nazis in Germany against Jewish people is an extreme example of how prejudice can lead to hatred, discrimination and mass killing of innocent people.

Prejudices can exist without being shown in the form of discrimination. Similarly, discrimination can be shown without prejudice. Yet, the two go together very often. Wherever prejudice and discrimination exist, conflicts are very likely to arise between groups within the same. Our own society has witnessed many deplorable instances of discrimination, with and without prejudice, based on gender, religion, community, caste, physical handicap, and illnesses such as AIDS. Moreover, in many cases discriminatory behaviour can be curbed by law. But, the cognitive and emotional components of prejudice are society more difficult to change.

Prejudice has one or more of the following sources:

1. **Learning:** Like other attitudes, prejudices can also be learned through **association, reward and punishment, observing others, group or cultural norms and exposure to information that encourages prejudice**. The family, reference groups, personal experiences and the media may play a role in the learning of prejudices
2. **A strong social identity and in-group bias:** Individuals who have a strong sense of social identity and have a very positive attitude towards their own group boost this attitude by holding negative attitudes towards other groups. These are shown as prejudices.
3. **Scapegoating:** This is a phenomenon by which the **majority group places the blame on a minority outgroup for its own social, economic or political problems**. The minority is too weak or too small in number to defend itself

against such accusations. Scapegoating is a group-based way of expressing frustration, and it often results in negative attitudes or prejudice against the weaker group.

4. **Kernel of truth concept:** Sometimes people may continue to hold stereotypes because they think that, after all, there must be some truth, or 'kernel of truth' in what everyone says about the other group.

5. **Self-fulfilling prophecy:** In some cases, the group that is the target of prejudice is itself responsible for continuing the prejudice. **The target group may behave in ways that justify the prejudice, that is, confirm the negative expectations.** For example, if the target group is described as 'dependent' and therefore unable to make progress, the members of this target group may actually behave in a way that proves this description to be true. In this way, they strengthen the existing prejudice.

Strategies for handling prejudice:

Knowing about the causes or sources would be the first step in handling prejudice. Thus, the strategies for handling prejudice would be effective if they aim at:

- Minimising opportunities for learning prejudices
- Changing such attitudes
- De-emphasising a narrow social identity based on the in-group
- Discouraging the tendency towards self-fulfilling prophecy among the victims of prejudice.

These strategies can be accomplished through:

Education and information dissemination, for correcting stereotypes related to specific target groups, and tackling the problem of a strong in-group bias

Increasing intergroup contact allows for direct communication, removal of mistrust between the groups, and even discovery of positive qualities in the out-group. However, these strategies are successful only if the two groups meet in a cooperative rather than competitive context

Highlighting individual identity rather than group identity, thus weakening the importance of group (both in-group and out-group) as a basis of evaluating the other person.

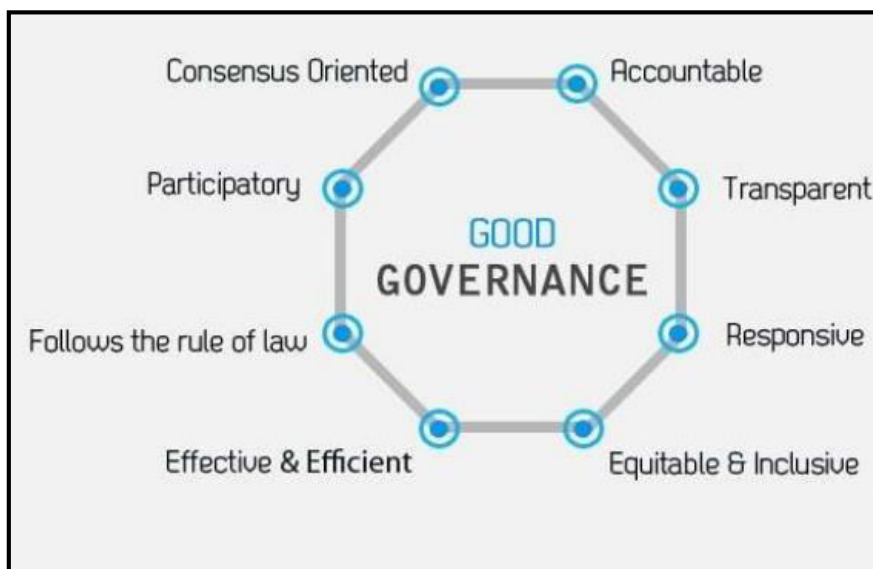
Ethical & Good Governance:

According to **World Bank** Good governance defined as "the manner in which power is exercised in the management of a country's economic and social resources for development".

Good Attitudes and Morally social behaviour towards public institutions and social institutions makes a governance a good governance.

The objectives of good governance can be achieved only through Ethical governance, which is a governance carrying out according established standards. In India initiatives like **citizen charter, RTI etc. failed because there is a missing component of ethical governance in the governance** or public administration. Bureaucracy with Colonial attitudes has failed to understand the importance of this revolutionary reforms in the public administration.

To achieve ethical governance, we need



a **committed bureaucracy which is committed to the ideals of constitution, honesty and integrity** and behavioral reforms in the bureaucracy.

Conflict Management:

Attitudes and Behavioral norms play a very important role in conflict resolution either it is ethnic conflicts or communal violence or caste violence or son of soil theory. Sense of love towards own community or land creates “We Vs Others Feeling”.

Nothing can be achieved unless and until you believe in yourself and have a positive attitude. An individual must avoid finding faults in others. Individuals tend to lose control on their emotions and overreact hurting the sentiments of the other person.

Ways to solve conflicts:

- Intergroup meetings, deliberations and consultations.
- Joint celebration of festivals
- Strict law and order enforcement and harsh punishment for those who disturbs social harmony with hidden motives
- Peaceful talks and discussions at Government level and civil society level
- Giving protection and protecting minorities and Tribals and their customs and traditions

Examples: Naga peace talks held by Government to end decades old ethnic conflicts among Naga tribes



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Previous Year Questions:

Theme	Question	Year
Attitude formation	Attitude is an important component that goes as input in the development of human beings. How to build a suitable attitude needed for a public servant? (150 words)	2021
Attitude formation	A positive attitude is considered to be an essential characteristic of a civil servant who is often required to function under extreme stress. What contributes a positive attitude in person? (150 words).	2020
Attitude formation	Young people with ethical conduct are not willing to come forward to join active politics. Suggest steps to motivate them to come forward.	2017
Attitude formation	What factors affect the formation of a person's attitude towards social problems? In our society, contrasting attitudes are prevalent about many social problems. What contrasting attitudes do you notice about the caste system in our society? How do you explain the existence of these contrasting attitudes?	2014
Moral and political attitudes	In the context of defense services, 'patriotism' demands readiness to even lay down one's life in protecting the nation. According to you, what does patriotism imply in everyday civil life? Explain with illustrations and justify your answer.	2014
Moral and political attitudes	It is often said that 'politics' and 'ethics' do not go together. What is your opinion in this regard? Justify your answer with illustrations.	2013
Content, structure, function of Attitude	Two different kinds of attitudes exhibited by public servants towards their work have been identified as the bureaucratic attitude and the democratic attitude. A) Distinguish between these two terms and write their merits and demerits. B) Is it possible to balance the two to create a better administration for the faster development of our country?	2015
Social influence and persuasion	How could social influence and persuasion contribute to the success of Swatchh Bharat Abhiyan?	2016



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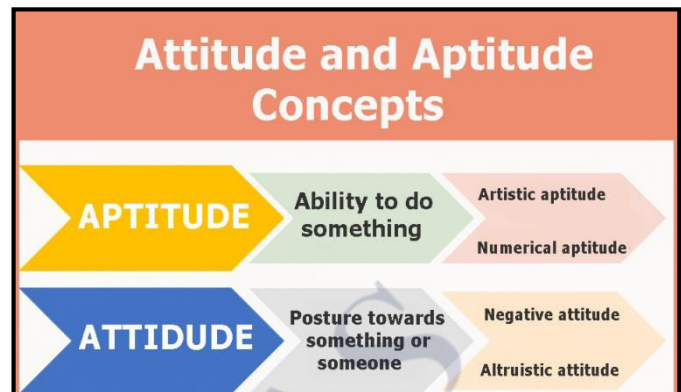
Aptitude and foundational values for Civil Service

“We each harbour a talent. It hibernates within us, snug yet eager, waiting for the first darling buds of opportunity to emerge.”

Kevin Ansbro (Author)

Aptitude

- Aptitude is a **natural ability or innate potential to learn or acquire a skill**. It is a natural tendency for successful learning of some specific set of skills, which can be further enhanced with adequate knowledge and training. It **indicates aptness/suitability** to succeed in a particular field.
- Aptitude is a **natural talent or inborn ability** that makes it easier for us to learn or do certain things/tasks.
- Aptitude is **combination of characteristics indicative of individual's potential to acquire some specific knowledge, skills and proficiency with training**.
- Aptitude is a special tendency or aptness due to a special neural or muscular organization possessed by an individual. **Aptitude cannot be directly measured** but there are various tests to infer the aptitude of a person in any particular field.



For example-GATE (Graduate Aptitude Test in Engineering), **SAT** (originally called the Scholastic Aptitude Test) etc.

Some important characteristics of aptitude are as following:

- The **endowment of aptitude varies from person to person**. Example- Not everyone has same aptitude for sports, music and mathematics.
- Aptitude is an **inborn potential**. It can **be mature or immature, but it cannot be absent**.
- Aptitude can be seen in terms of **three components- intellectual, physical and motivational**.
- Aptitude is a **dimensional concept and not a categorical one**. Aptitude vary from task to task; a person may have good aptitude towards a particular skill where as he may lack for others. **Example-** Sachin Tendulkar has excellent aptitude for cricket but his aptitude for mathematics may not be that good.
- There are **different types of aptitudes**, viz., mechanical, musical, clerical, art, scholastic, law, teaching, medicine, engineering, scientific, numerical, word fluency, special relations aptitudes, etc.
- Since, **aptitude is innate, it is very difficult to nurture and develop it**. **Example-** Pilot Aptitude Battery Test (PABT) is a test used by Air Force to test the aptitude of potential pilots. A candidate can take this exam only once in a lifetime.

How is Aptitude Different from Interest, Skill or Intelligence?

Interest is something that attracts us without the need to have any particular skill for a thing. **A person may be interested in a particular activity, job or training, but may not have the potential/aptitude to perform well in that particular area and achieve success**. For example, one may have an intense interest in music, but not enough ability to succeed in a career as a performer.

Skill is the knowledge or ability to perform a given task with ease and precision, aptitude on the other hand, it **denotes the potential to get skilled if training is done**. While skills are the abilities that can be acquired by way of reading, observation, practice, and training, aptitude is inborn and unique.

Intelligence is the capacity for learning, reasoning, understanding, and similar forms of mental activity. It is the ability to learn and apply skills. On the other hand, **aptitude is the specific ability of a person to master a skill**. However, aptitude requires a degree of intelligence to do the job well.

Aptitude for civil servants:

1. **Intellectual aptitude:** This kind of aptitude based on **knowledge** and **rationality**. Means are only important than ends.
2. **Emotional aptitude:** This aptitude mainly deals with **behavioural ethics**, which largely deals with **public, subordinates and superiors**. This is also including how a civil servant controls his emotions on duty.
3. **Moral aptitude:** Includes moral values like **empathy, compassion, justice**. Means and ends both are important here.

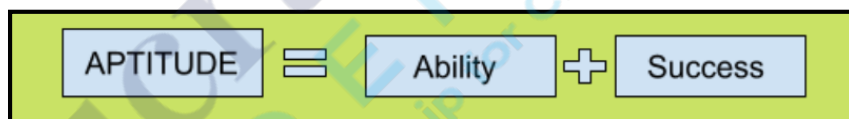
Aptitude and Attitude

Although similar sounding, aptitude and attitude are quite different from each other.

Aptitude	Attitude
Aptitude is an element of competence showing the potential of a person to excel in any particular field.	Attitudes are learned , enduring predisposition to act in a particular way towards an object, person or idea (called an attitude object).
Aptitude predicts the career prospect or areas in which a person has natural inclination to excel.	Attitude predicts behaviour of person toward a particular attitude object.

Aptitude for a Civil Servant:

With the advent of the **New Public Administration** and increasing diversity in the administrative field, **an administrator needs to adorn both physical and mental aptitude.**



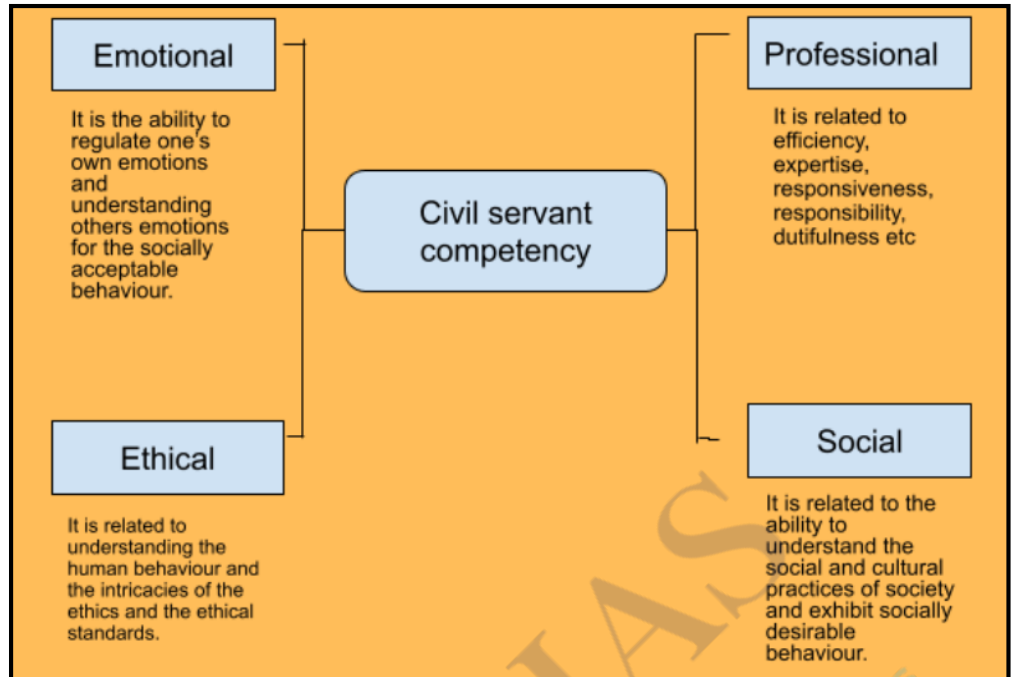
She should have both **General Mental Ability** (basic thinking capacity and learning ability to perform any intellectual task) **as well as the desired value system of public administration** to perform his duty, not only efficiently, but also effectively. **Roughly the kinds of aptitude desired in a civil servant include:**

- Good communication/interpersonal skills
- Leadership, management and organizational skills
- Critical thinking and listening ability
- Skill to effectively manage and raise resources
- Ability to establish collaborative networks and successful teamwork
- High level of professionalism
- Ability to think on their feet and develop innovative solutions
- Skill of persuasion and ability to negotiate with difficult people

What are the Roles and Importance of Aptitude in Civil Services?

- The civil services form the **permanent structure and backbone of the administration**. A qualitative, professional, skilled and committed workforce is, hence, imperative to maintain the high standards of public administration.
- In Indian public administration, the civil servants are entrusted with a diverse set of responsibilities such as from **simple administrative and clerical tasks to complex decision making, policy implementation and serving as a link between government and citizens**. Hence, it is vital for civil servants to possess diverse skills such as **grasping capabilities, good analytical skills, and the ability to establish collaborative networks and successful teamwork**.

- In public administration, leaders face different kinds of problems and challenges every day such as **high unemployment, insufficient government spending, fast changing socio-economic scenarios**, etc. Laws and administrative rules cannot explain everything, and leaders cannot always mimic previous successes because the elements affecting each challenge change day to day. In such cases, **a civil servant needs an abundance of impromptu decision-making skills and critical thinking ability to exercise discretion with conviction.**



- The **emerging concept of e-governance and motto of 'Less Government More Governance'**, demand transformational changes in the machinery of government as well as in the work style and orientation of government officials.
- With the role and functions of administrators, having become swiftly changing and increasingly challenging, civil servants must be equipped with the necessary skills and capabilities to meet these new challenges.
- They must have the aptitude to master new technologies and new styles of functioning. They should **serve as the 'Agents of Change' to catalyse reform initiatives.**
- In a diverse country like India, the civil servants often face complex and often contrasting socio-economic objectives and challenges often creating a deep sense of moral/ethical dilemma in them about their own duties and functions. This demands an inherent aptitude to prevail over contradictions, solve dilemmas and keep up the spirit to perform in spite of adverse circumstances.
- Under the **framework of 'inclusive governance', administrators need to build teams across diverse stakeholders.** For example, to create a favourable business climate in a city, an economic development director needs to bring together local business leaders, the Chamber of Commerce and environmental advocates. This demands a **civil servant to possess an ability to receive and act upon feedback as well as effective interpersonal skills to bridge the gaps and encourage collaboration for a common objective.**

Foundational Values of Civil Services

Civil/public service values are those values, which are created and sustained by the government on behalf of the public. These are the principles on which government and policies should be based on. Adherence to foundational values such as **integrity, objectivity, non-partisanship, tolerance, compassion, dedication to public service**, etc., serve as guiding principles for civil servants in the discharge of public service duties. Moreover, they provide normative consensus about the rights and benefits to which citizens are entitled to.

In India, civil service values have evolved over years of tradition. **Values like integrity and devotion to duty, etc., have been mentioned in Central Civil Services (Conduct) Rules, 1964 and the All-India Services (Conduct) Rules, 1968** which a civil servant must follow in his/her tenure of service to the nation. Meanwhile, **the Draft Public Service Bill, 2007 enumerated certain values which should guide the public servants in the discharge of their functions.** These include allegiance to the various ideals enshrined in the Preamble to the Constitution, apolitical functioning, good governance for betterment of the people to be the primary goal of civil service, duty to act objectively and impartially, accountability and transparency in decision-making, maintenance of the highest ethical standards, merit to be the criteria for selection of civil servants, avoidance of wastage in expenditure, etc.

Nolan Committee Recommendation:

Nolan Principles for the benefit of people who serve the public in whatever capacity, **the Committee on Standards in Public Life (the Nolan Committee) defined seven guiding principles of behavior for public life in 1995** and advised that public entities create codes of conduct integrating these principles. **The seven Nolan Principles are as follows:**

- 1. Selflessness: Decisions should only be made in the public interest** by those holding public office. For the sake of obtaining money or other material advantages for themselves, their families, or other friends, they shouldn't do this.
- 2. Integrity:** Holders of public office shouldn't obligate themselves in any way, whether financially or otherwise, to outside parties who could have an impact on how they carry out their official obligations.
- 3. Objectivity:** Public officials **should base their decisions on merit while doing public business**, including public appointments, contract awards, and recommendations for incentives and perks.
- 4. Accountability:** Civil servants are subject to the scrutiny that is appropriate to their position and must answer to the public for their choices and conduct.
- 5. Openness:** All choices and acts that public office holders do should be **as transparent as possible**. When the larger public interest plainly requires it, they should provide justification for their choices and only restrict information when necessary.
- 6. Honesty:** Public officials have a responsibility to declare any private interests that may conflict with their official obligations and to handle such conflicts in a way that protects the public interest.
- 7. Leadership:** Leadership should be used by public authorities to promote and support these ideas.

ARC in its 10th report (Refurbishing Personnel administration, scaling new height) is of the view that in addition to commitment to the constitution values for civil services should include:

- Objectivity
- Commitment to the principles enshrined in the Constitution
- Empathy and compassion for the vulnerable and weaker section of society
- Adherence to the highest standards of probity, integrity and conduct
- Commitment to the citizens concerned and public good
- Impartiality and non-partisanship.

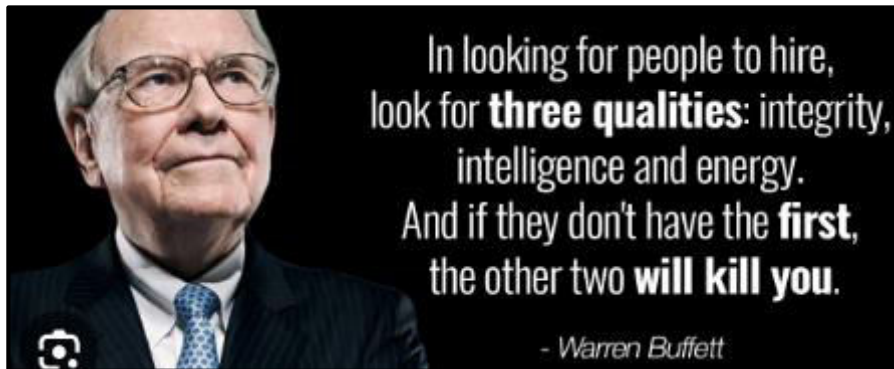
HOLISTIC COMPETENCE: 4Es

ETHOS	Exhibits citizen centricity and inclusiveness, promotes public good and long-term interests of the Nation, People First, Strategic Thinking, Organisational Awareness, Commitment to the Organisation, Leading Others
ETHICS	Self Confidence, Attention to Detail, Taking Accountability, Demonstrates integrity, transparency, openness and fairness
EFFICIENCY	Promotes operational excellence and value for money, manages human capital and nurtures capability, Results Orientation, Conceptual Thinking, Initiative and Drive, Seeking Information, Planning and Coordination, Desire for Knowledge, Innovative Thinking, Problem Solving, Developing Others, Self-Awareness and Self-Control, Communication Skills, Team-Working.
EQUITY	Treats all citizens alike, ensures justice to all, with empathy for the weaker section, Consultation and Consensus Building, Decision Making, Delegation.

Integrity

“One of the truest tests of integrity is its blunt refusal to be compromised.”- Chinua Achebe

The word integrity evolved from the Latin adjective "integer", meaning whole or complete. In this context, integrity is the inner sense of "wholeness" deriving from qualities such as honesty and consistency of character.



As such, one may judge that others "have integrity" to the extent that they act according to the values, beliefs and principles they claim to hold.

"Integrity is the practice of being honest and showing a consistent and uncompromising adherence to strong moral and ethical principles and values."

"Integrity is doing the Right Thing, Even When No One Is Watching."

"You are in integrity when the life you are living on the outside matches who you are on the inside"

"Integrity is making sure that the things you say and the things you do are in alignment"

- **Intellectual integrity**- Intellectual integrity implies that a person is willing to stand up for his best judgement of truth. Intellectual integrity requires caring for truth for its own sake. People with personal integrity don't just go along with popular opinion or what is fashionable at that time. Intellectual integrity is characterised by openness to views of others, impartiality, honest, courage, and fairness. It requires that one is able to overcome self-deceptions and temptations. The opposite of intellectual integrity is intellectual hypocrisy, a state of mind unconcerned with genuine integrity. Example- Socrates was convicted of corrupting the youth of Athens and for introducing strange gods, and was sentenced to die by drinking poison hemlock. Socrates used his death as a final lesson for his pupils rather than fleeing when the opportunity arose, and faced death calmly. This shows that Socrates stood by his best judgement even in face of death.
- **Personal integrity**- It consists of organizing one's desire, commitments, value, believes and actions in such a way that there is no conflict between them. When a person possess personal integrity various aspects of his self are fully integrated. A person with personal integrity upholds and acts in accordance to principles that he personally accepts to be true and correct. A person with personal integrity may do things which others might consider unacceptable
- **Moral integrity**- A person with moral integrity has unconditional and unwavering commitment to morally upright principles and values like honesty, kindness, trust, compassion, empathy, generosity, love, courage, justice etc. We cannot have moral integrity without personal integrity but reverse is possible.
- **Integrity in Public Life**- Integrity indicates soundness of moral principles, the character of uncorrupted virtues, uprightness, honesty and sincerity. According to Ministry of Personnel, a person with integrity "Consistently behaves in an open, fair and transparent manner, honours one's commitments and works to uphold the Public service values."

Public administration writers make a distinction between 'ethics of compliance' and 'ethics of integrity'.

In ethics of compliance, public servants are trained or given detailed instructions on the various laws, rules, regulations and procedures, which govern their working in an organization. After learning about these matters, public servants are expected to scrupulously follow them. In this process, public servants learn to follow a set of commands.

Ethics of integrity in contrast tries to impart to civil servants the necessary skills to analyse moral problems on their own. They are trained in areas like public service ethos, ethical standards and values and in the processes of

ethical reasoning. By using such skills public servants will follow ethical norms in their conduct. Ethics of integrity lead to development of moral character with self-responsibility and moral autonomy. **It relies on internal, positive, proactive and voluntary efforts of public servants rather than on external commands and penalties.**

Integrity ensures earning and sustaining public trust by:

- **Serving the public interest**, always act in a way that is professional; do not misuse their official position.
- Using powers responsibly for the purpose and in the manner for which they were intended.
- Acting with **honesty and transparency**, making reasoned decisions without biasness by following fair objective processes.
- Preventing and addressing improper conduct, disclosing facts without hiding or distorting them.
- Not allowing decisions or actions to be influenced by personal or private interests.
- Faith, determination towards pursuit of excellence of service in their professional activities.
- **Improve relations between Citizens and Personnel** to Create Favourable Opinion towards Public Services.
- Impartiality and **Political Neutrality**.
- Not accept gifts or receive other kind of benefits from anyone which might reasonably be seen to compromise performance of duty.

Current Institutional Mechanism / Regulatory/ Legal Framework To Check Lack Of Integrity

- Prevention of Corruption Act
- Civil Servants Conduct Rules
- Central Vigilance Commission (C.V.C.) AND State Vigilance Commission
- Central Bureau of Investigation
- Institutions of Lok Pal and Lok Ayukta

Impartiality and Non-Partisanship

Impartiality and non-partisanship are important principles that are essential for ensuring fairness and justice in society.

Whether in the judicial system, government agencies, or the media, impartiality, and nonpartisanship are essential for ensuring that decisions and actions are based on facts and evidence, rather than personal bias or the interests of a particular group.

Let us examine the concepts deeply.

What is impartiality?

Impartiality refers to the state of being fair and unbiased. **It means treating all individuals and groups equally and without prejudice.** In order to be impartial, a person should not allow their personal beliefs or feelings to influence their decisions or actions.

This is important in many contexts, such as in the judicial system, where judges and jurors are expected to be impartial, or in journalism, where reporters are expected to present factual information without bias. **Impartiality is essential for ensuring justice and fairness in society.**

How does impartiality ensure ethical governance?

It ensures civil officials and society/citizens have a positive and productive connection. An unbiased SDM/DSP, for example, will command the respect of the people and hence acquire their assistance in various conflict management scenarios.

Non Partisanship

Non-partisanship refers to the state of not being affiliated with or biased toward any particular political party or ideology. **It is the idea of being neutral and unbiased in political matters**, and not taking sides with one party or another. **Non-partisanship is often associated with fairness and objectivity.**

It is important in many contexts where political neutrality is important, such as in journalism or in some government agencies. Non-partisanship can be difficult to maintain, as individuals may have personal beliefs and opinions that influence their actions, but it is an important principle to strive for in order to promote fairness and impartiality.

How does non-partisanship ensure ethical governance?

It will assist a Government worker in making decisions free of fear or favouritism toward any political party and in accordance with constitutional norms. Non-partisanship, for example, will assist a DM/DC in carrying out the duties of a RO efficiently during elections.

It guarantees that the elected representative and government servants have an effective/professional relationship. Non-partisanship, for example, will increase/maintain a chief secretary's credibility regardless of the party in power.

Difference between impartiality and non-partisanship

Impartiality and non-partisanship are closely related concepts, but there is a subtle difference between the two. **Impartiality refers to the state of being fair and unbiased, and not allowing personal beliefs or feelings to influence one's decisions or actions.** It is about treating all individuals and groups equally and without prejudice.

For example, a judge should be impartial and not allow their personal beliefs or feelings to influence their decision in a case.

Non-partisanship, on the other hand, refers to the state of not being affiliated with or biased toward any particular political party or ideology. It is about being neutral and unbiased in political matters, and not taking sides with one party or another.

For example, a journalist should be nonpartisan and present factual information about a political issue without promoting a particular party or candidate.

Here is an example to illustrate the difference between the two concepts:

Imagine a person named Sarah who is running for public office. Sarah has strong personal beliefs about certain issues, such as gun control and abortion. As a candidate, Sarah should strive to be impartial and treat all voters fairly, regardless of their views on these issues. However, Sarah may also choose to run as a nonpartisan candidate, meaning that she is not affiliated with any particular political party and is not seeking the support of any particular party. In this case, Sarah would be expected to present her views and policy positions in a neutral manner, without promoting the interests of any particular party.

While both concepts involve being unbiased and fair, **impartiality is more general and applies to all situations, while non-partisanship specifically relates to political matters.** However, both are important for ensuring fairness and objectivity in various contexts, such as in the **judicial system, journalism, and Government agencies.**

Challenges in maintaining impartiality and non-partisanship in governance

There are several challenges in maintaining impartiality and non-partisanship in governance, including:

- **Personal beliefs and biases:** It can be difficult for individuals to set aside their personal beliefs and biases when making decisions or taking actions. This can be especially challenging when the issues at hand are emotionally charged or relate to deeply held personal beliefs.
- **Political pressure:** Government officials may face pressure from politicians or other powerful interests to act in a particular way or to support a particular party or ideology. This can make it difficult for them to maintain impartiality and non-partisanship and to act in the best interests of the public as a whole.

- **Conflicts of interest:** Government officials may have personal or financial interests that conflict with their duties as a public servant. This can make it difficult for them to maintain impartiality and to act in the best interests of the public.
- **Limited information:** In some cases, Government officials may not have access to all of the information they need to make informed decisions. This can make it difficult for them to be impartial and nonpartisan, as they may have to make decisions based on incomplete or biased information.
- **Public perception:** Even if government officials are acting in an impartial and nonpartisan manner, they may be perceived as being biased by the public or media. This can damage the credibility and trust of the Government.

Measures to ensure impartiality and non-partisanship in governance

There are several measures that can be taken to ensure impartiality and non-partisanship in governance, including:

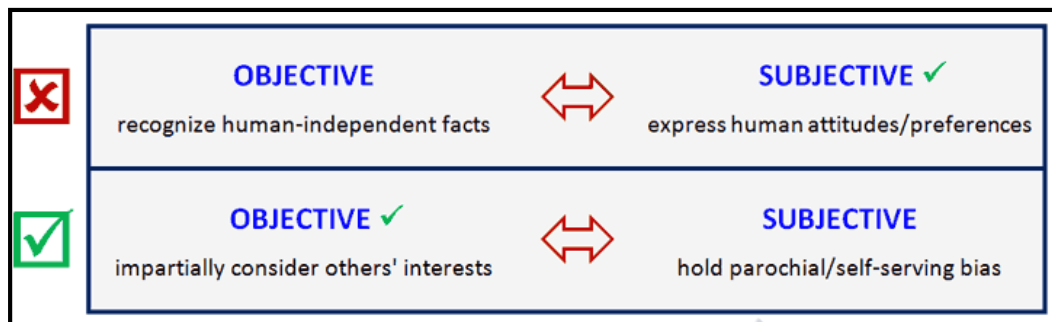
- **Establishing clear rules and guidelines:** By establishing clear rules and guidelines for decision-making and behaviour, organizations can help to ensure that individuals act in an impartial and nonpartisan manner.
- **Providing training and education:** Training and education programs can help individuals to understand the importance of impartiality and non-partisanship and how to avoid personal biases when making decisions.
- **Implementing conflict of interest policies:** By implementing conflict of interest policies, organizations can help to ensure that individuals with personal or financial interests that may conflict with their duties as a public servant are not involved in decision-making processes.
- **Ensuring transparency:** By making information and decision-making processes transparent, organizations can help to ensure that individuals and groups are held accountable for their actions and that the public can see that decisions are being made in an impartial and nonpartisan manner.
- **Establishing independent review mechanisms:** By establishing independent review mechanisms, organizations can provide an additional level of oversight to ensure that decisions and actions are fair and unbiased.



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Objectivity

Objectivity is a quality of basing one's decisions and action on observable facts, figures, evidences and data after their rigorous analysis. It entails that a person is not swayed by personal emotions, opinions and prejudices.



Objectivity involves value free judgement based solely on merit and means decisions and actions are based on empirically verifiable facts.

The Nolan Committee has mentioned objectivity as one of the seven foundational values in public life. According to Nolan committee, objectivity must be there “in carrying out public business, including making public appointments, awarding contracts, or recommending individuals for rewards and benefits, holders of public office should make choices on merit.”

Objectivity is an important administrative principle in decision making and help in reducing discretionary power of civil servant. According to the principle of objectivity, the substantive contents of an administrative measure taken and decision made in an administrative matter shall be objectively justified. No inappropriate secondary motives endangering objective consideration should influence the handling of the matter. The principle is implemented through the provisions on disciplinary actions on the civil servants.

Examples

- The decisions taken by RBI are based on various numbers and figures like **GDP growth rate, inflation rate, consumption data, industrial outputs etc.**
- Dashboard based monitoring of **Poshan scheme by NITI Aayog** to fight malnutrition in poorest districts of India.

Necessity of Objectivity for Civil Servant

An objective approach in civil services is necessary because the policy decisions and actions taken by them impact large number of people and can have intergenerational impact. **Objectivity is a foundational value for civil servant as-**

- Objectivity ensures that the **judgements are not clouded by the emotions.**
- **Objectivity ensures non-partisanship and impartiality in decisions and actions.** An objective civil servant takes into account advices from experts and professionals. He also ensures that his aids and advices to the minister are not impacted by his own personal opinions and accurately present the options and facts.
- **Objectivity ensures that everybody is treated equally and fairly without any bias on the basis of race, religion, gender, wealth or power.** Objectivity eliminates the danger of undue favour to any one at the cost of the other persons.
- Civil servants enjoy many discretionary power and objectivity ensures that these discretions are not misused.
- Objectivity helps in **resolving ethical dilemmas** by choosing the best alternative after rigorous analysis of facts.
- Objectivity ensures that **actions are taken on basis of merit** and these decisions are not taken due to threats or temptations.
- **Objectivity improves the efficiency of resource utilization** and ensures that public money gives best “return on investment” to the public.
- Objectivity entails that rules and regulations are followed and help in upholding the rule of laws.
- Objectivity helps in cultivating other civil services values like **integrity, honesty, justice, truthfulness etc. in personnel.**

- When decisions are taken on objective criteria the policies offer better prediction of the future impact of policies and course correction and revisions can be made in policies.
- Objectivity **lowers the level of political interference** in functioning and duties of civil servants.
- Objectivity ensures that unfavourable and inconvenient information is not suppressed or ignored while taking decisions.

Dedication to Public Service

Dedication to Public Service is the quality to fully apply one's time, energy and self for the cause of public welfare and public service. For a civil servant dedication is a foundational value as it ensures that a civil servant remain motivated in case of hardships, threat or temptation. **A dedicated civil servant is driven by spirit of service and derives satisfaction from the successful completion of job itself rather than any expectation of reward or honour.** The source of dedication lies inside a person and a dedicated person is driven by his own free will. It is unwavering commitment to the cause of public welfare. **Commitment is similar to dedication but the locus of commitment lies outside the person. Commitment suggests that one is bound or obligated or perhaps one has made a pledge. Dedication suggests that one is devoted and there is no need of formal commitment.** A dedicated civil servant shows perseverance. Perseverance is the constant and persistent effort towards a goal even if achieving the goal is difficult. For a civil servant perseverance is a virtue. Perseverance helps him remain motivated and dedicated towards a cause even in the face of adversity.

Dedication= commitment + perseverance

Examples- U. Sagayam, Tamil Nadu cadre IAS, has been transferred around 20 times in the 20 years of his service. He is famous for fighting against corruption wherever he goes. He was also **the first IAS officer to make his assets public**. His extensive research on illegal granite-mining in Madurai led to charges against many known politicians and businessmen. **S.R. Sankaran**, former IAS officer, played a **crucial role in creating pro-poor policies and was the man behind the abolition of bonded labour, the creation of the special component plan for SCs & STs** and the assigning of resources for marginalised communities in the rural development programmes. He remained unmarried so that he could serve the society and also contributed to the education of over 500 poor students.

Dedication to civil services is a virtue because it ensures-

- Civil servant is able to find creative solution to complex problems under various **social, political and economic constraints**.
- Dedication in civil servant enhances his credibility within administration and increases the trust of the people in government.
- A dedicated civil servant increases the effectiveness and efficiency of public resource.
- Dedication to public service also ensures that **other public-spirited values likes integrity, compassion, non-partisanship etc** are also reflected in his action.
- A dedicated civil servant **acts as a role model** for other and motivates his subordinate to act in public spirit.
- He is able to **resist political pressure** and act solely for the public welfare.
- A dedicated civil servant is courageous and brave.
- Dedication ensures that civil servant has a **mission and vision for which he is able even sacrifice himself**.

Tolerance

“Think for yourself and let others enjoy the privilege of doing so too.” — Voltaire

Understanding Tolerance

Tolerance comes from the Latin word “tolerare” which means “to bear”. Based on its Latin origin, tolerance, is most commonly viewed negatively as “putting up with” something we dislike or even hate. **Tolerance, as such, implies to have conditional acceptance to beliefs, practices and acceptance of others even when one considers them to be wrong.** Keeping the origin of word in mind we can have following characteristic of tolerance-

- The agent holds a negative judgment about the tolerated thing. The tolerated beliefs or practices are considered to be objectionable and, in a sense, wrong or bad. If this objection is missing, we do not speak of “toleration” but of “indifference”.
- The agent has power to negate the thing which is basis of difference but deliberately refrains from negation. **Objection needs to be balanced by an acceptance, which does not remove the negative judgment but gives certain positive reasons that trump the negative ones in the relevant context.** In light of these reasons, it would be wrong not to tolerate what is wrong.
- The limits of toleration need to be specified. They lie at the point where there are reasons for rejection that are stronger than the reasons for acceptance.
- **Tolerance is practiced voluntarily and is not compelled**, otherwise it would be a case of simply “suffering” or “enduring” certain things that one rejects but against which, one is powerless.

Tolerance can be conceptualized in three forms-

- Permissive conceptions which defines the **relationship that exist between a majority/ authority and a different/ dissenting minority.** The majority has given permission to minority to exist according to their believe provided that they accept the authority and dominant position of the majority. **Example-** During Mughal rule, this conception of tolerance was in practice.
- Coexistence conception exists in situation **where two groups who are similar in power and position but different in their believe and practice coexist.** This conception of tolerance is seen as the **best way to avoid conflict.**
- Respect or esteem conception is where there exist a respect, acceptance and appreciation of the views that are different from our own view. **This conception of tolerance is central idea to modern liberal theory and practice.** **Example-** Tolerance in India.

Empathy and Compassion

“Compassion is that which makes the heart of the good move at the pain of others. It crushes and destroys the pain of others; thus, it is called compassion. It is called compassion because it shelters and embraces the distressed.”—

Buddha

Empathy- The word empathy is of Greek origin derived by combining words- me (in) + pathos (feeling). **Empathy is ability to accurately hear out and understand the thoughts, feelings and concerns of others, even when these are not made explicit.** There is no feeling of pity. **In empathy, the agent understands the point of view of another person so that he shares the other person’s feelings, perceptions, and thoughts.** Self-awareness opens the gate of empathy. If one cannot understand his own emotions, he will hardly be able to decipher the emotions of others. Deep attentive interest in fellow humans is a sign of empathy. Empathy is different from sympathy as sympathy involves a feeling of pity and sorrow for suffering of others. In sympathy, a person feels for someone whereas empathy means that the person feels with someone. **Empathy involves a non-judgemental positive regard for others.**

Empathy is defined by certain behaviour traits like-

- Giving full attention to someone and effective listening
- Identifying and interpreting nonverbal cues and ability to use nonverbal cues in own behaviour

- Acknowledging with perspective of others
- Imagination and understanding of emotions felt by others

Empathy has following types

1. **Affective empathy**- It is also called **emotional empathy**. It refers to the capacity to respond with an appropriate emotion to another's mental state or suffering.

2. **Cognitive empathy**- It refers to the ability to understand another's perspective or mental state.

Compassion- The word compassion is derived from Latin "**compete**" meaning "**suffer with**". Compassion is a virtue through which a person is able to understand the suffering of others and this further initiates a drive in him to alleviate their suffering. Compassion is more involve than empathy as it gives rise to an active desire to help others.

Compassion = Empathy + Inclination to eliminate the suffering of others.

A compassionate person is emotionally intelligent and he uses his emotions to encourage himself to work for others and remain dedicated to the cause of serving others. An act of compassion is defined by its helpfulness. Qualities of compassion are patience and wisdom, kindness and perseverance, warmth and resolve.

A compassionate person helps other because he wants to and not because of some externally enforced rule. The act of compassion is performed without expecting anything in return. Compassion forms the basis of altruistic actions.

Compassion requires that the person have following character traits-

- Be attentive to the need of others
- Be willing to exert self-control
- Self-awareness
- Ability to skilfully helping other
- Being calm and composed
- Ability to use of reasoning

Compassion has following components-

- **Sensitivity**- ability to be attentive enough to notice when others need help.
- **Empathy**- ability to be in the shoes of others and see things from their perspective.
- **Motivation**-desire and commitment to be caring, supportive and helpful to the needs of others.
- **Non-judgemental approach**- not judging a person's pain and distress but simply accepting and validating their experiences.
- **Distress tolerance**- ability to bear difficult emotions within our self and others. Compassion has positive impact on optimism, wisdom, curiosity, wellbeing and sociability.

Examples- **Bharat Vatwani** is an Indian psychiatrist, based in Mumbai, India, who was **awarded Ramon Magsaysay Award in 2018** for leading the rescue of thousands of mentally ill street peoples to treat and reunite them with their families in India.

Mahesh Muralidhar Bhagwat (IPS) was moved by the suffering of trafficked person devoted his life to the fight against human trafficking. **As Rachakonda Police Commissioner, he was selected for the 2017 Trafficking in Persons (TIP) Report Heroes Award by the US state Department.** He was lauded for his efforts to prevent human trafficking, particularly women trafficking. **Bhagwat is the third IPS officer to get the honour.**

Swarochish Somavanshi- An IAS officer posted in Umaria district of Madhya Pradesh got AC removed from his office and had them installed in Nutritional Rehabilitation Centres to save around 100 malnourished children from scorching heat. **Other common examples include Mahatma Gandhi, Mother Teresa, Gautam Buddha etc.**

Significance in civil services of Empathy and Compassion

Empathy and compassion towards the weaker section of society is a foundational value in civil services because-

- An empathetic/ compassionate civil servant is able to understand unspoken content. **He demonstrates active listening skills (such as asking probing questions, not interrupting)**. He recognises body language, facial expression, and tone of voice to understand the unspoken message and unexpressed or poorly expressed thoughts, concerns, and feelings. He is able to pick up signals when others are not feeling comfortable and displays consideration. This ensures that the work culture of organization is conducive for everyone and enhances productivity.
- An empathetic civil servant has concern for others. He **displays openness to diversity of opinion** and adapts behaviour to be helpful and considerate.
- A compassionate/ empathetic civil servant expresses concern for others. Identifies a unique characteristic or the strengths of the other person. Builds trust by demonstrating respect for other's point of view.



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Previous Year Questions

1. Should impartial and being non-partisan be considered indispensable qualities to make a successful civil servant? Discuss with illustrations. **(150 words) (UPSC 2021)**
2. Besides domain knowledge, a public official needs innovativeness and creativity of a high order as well, while resolving ethical dilemmas. Discuss with a suitable example. **(150 words) (UPSC 2021)**
3. Identify five ethical traits on which one can plot the performance of a civil servant. Justify their inclusion in the matrix. **(150 words) (UPSC 2021)**
4. Identify ten essential values that are needed to be an effective public servant. Describe the ways and means to prevent non-ethical behaviour in public servants. **(150 words) (UPSC 2021)**
5. What do you understand by the term 'public servant'? Reflect on the expected role of a public servant. **(150 words, 10m) (UPSC 2019)**
6. "In looking for people to hire, you look for three qualities: integrity, intelligence and energy. And if they do not have the first, the other two will kill you." – Warren Buffett. What do you understand by this statement in the present-day scenario? Explain. **(150 words) (UPSC 2018)**
7. What is meant by public interest? What are the principles and procedures to be followed by the civil servants in public interest? **(150 words) (UPSC 2018)**
8. State the three basic values, universal in nature, in the context of civil services and bring out their importance. **(150 words)(UPSC 2018)**
9. Examine the relevance of the following in the context of civil service: (a) Transparency (b) Accountability (c) Fairness and justice (d) Courage of conviction (e) Spirit of service. **(UPSC 2017)**
10. One of the tests of integrity is complete refusal to be compromised. Explain with reference to a real life example. **(UPSC 2017)**
11. Conflict of interest in the public sector arises when (a) official duties, (b) public interest, and (c) personal interest are taking priority one above the other. How can this conflict in administration be resolved? Describe with an example. **(UPSC 2017)**
12. Why should impartiality and non-partisanship be considered as foundational values in public services, especially in the present day socio-political context? Illustrate your answer with examples. **(UPSC 2016)**
13. Public servants are likely to confront with the issues of 'Conflict of Interest'. What do you understand by the term 'Conflict of Interest' and how does it manifest in the decision making by public servants? If faced with the conflict of interest situation, how would you resolve it? Explain with the help of examples. **(UPSC 2015)**
14. How do the virtues of trustworthiness and fortitude get manifested in public service? Explain with examples. **(UPSC 2015)**
15. A mere compliance with law is not enough, the public servant also has to have a well-developed sensibility to ethical issues for effective discharge of duties." Do you agree? Explain with the help of two examples, where (i) an act is ethically right, but not legally and (ii) an act is legally right, but not ethically. **(UPSC 2015)**
16. Two different kinds of attitudes exhibited by public servants towards their work have been identified as the bureaucratic attitude and the democratic attitude. A) Distinguish between these two terms and write their merits and demerits. B) Is it possible to balance the two to create a better administration for the faster development of our country? **(UPSC 2015)**
17. What does 'accountability' mean in the context of public service? What measures can be adopted to ensure individual and collective accountability of public servants? **(UPSC 2014)**
18. Integrity without knowledge is weak and useless, but knowledge without integrity is dangerous and dreadful. What do you understand by this statement? Explain your stand with illustrations from the modern context. **(UPSC 2014)**
19. There is a heavy ethical responsibility on the public servants because they occupy positions of power, handle huge amounts of public funds, and their decisions have wide-ranging impact on society and environment. What steps have you taken to improve your ethical competence to handle such responsibility? **(UPSC 2014)**
20. What do you understand by the following terms in the context of public service? (5 terms x 3 marks each: a) Integrity b) Perseverance c) Spirit of service d) Commitment e) Courage of conviction f) Personal opinion 2013 Indicate two more attributes which you consider important for public service. Justify your answer. **(10 marks | 100 words) (UPSC 2013)**

Emotional Intelligence-Concepts, and their Utilities and Application in Administration and Governance

“There is an old-fashioned word for the body of skills that emotional intelligence represents: character.”

-Daniel Goleman

“Emotional intelligence is involved in the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them.”

-John Mayer, David Caruso, & Peter Salovey

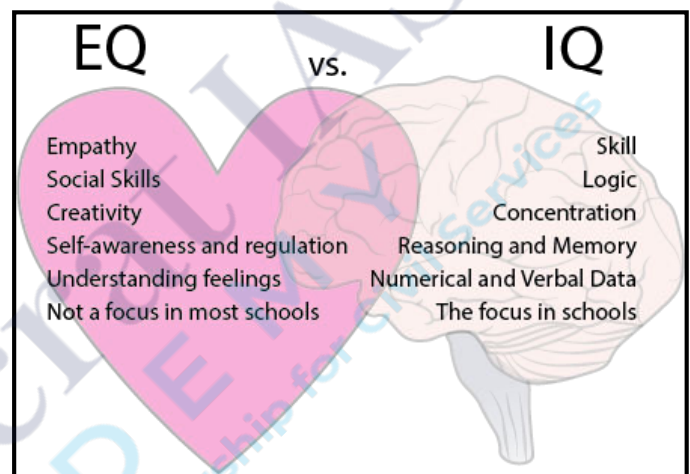
“I don’t want to be at the mercy of my emotions. I want to use them, to enjoy them and to dominate them.”

-Oscar Wild

What is Emotional Intelligence?

Emotional Intelligence is defined as the **ability to understand our own emotions and other’s emotions and use them constructively to guide one’s thinking and actions.**

Emotional intelligence has been defined differently by various scholars. According to Peter Salovey and John Mayer (1990s) it is defined as “the ability to monitor one’s own and other people’s emotions, to discriminate between different emotions and label them appropriately, and to use emotional information to guide thinking and behaviour”.



This definition was adopted by Goleman and further categorized the emotional intelligence into:

- Self-awareness,
- Managing emotions,
- Motivating oneself,
- Empathy,
- Social Skills

Emotional intelligence is one of several types of intelligence required for success in all kinds of situations.

Expressions of emotion depend on regulation of emotion for self or others. Persons who are capable of having awareness of emotions for self or others and regulate accordingly are called emotionally intelligent. Persons who fail to do so, deviate and thereby develop abreaction of emotion, resulting in anger, frustration and conflict.

Emotional Intelligence Domains and Competencies

Self-awareness	Self-management	Social awareness	Relationship management
Emotional self-awareness	Emotional self-control	Empathy	Influence
	Adaptability		Coach and mentor
	Achievement orientation	Organizational awareness	Conflict management
	Positive outlook		Teamwork
			Inspirational leadership

Models of Emotional Intelligence

Currently, there are three main models of EI:

1. Ability model
2. Mixed model
3. Trait model

Ability Model

Mayer and Salovey presented emotional intelligence as an ability. Ability model defines emotional intelligence as the abilities to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth. Thus, according to this model **emotional intelligence is function of one's ability. The ability-based model views emotional intelligence as important sources of information that help individual to make sense of and navigate the social environment.** As per this model every individual has different ability to process information of an emotional nature and also to relate emotional processing to a wider cognition. This ability is seen to manifest itself in certain adaptive behaviours. The model claims that

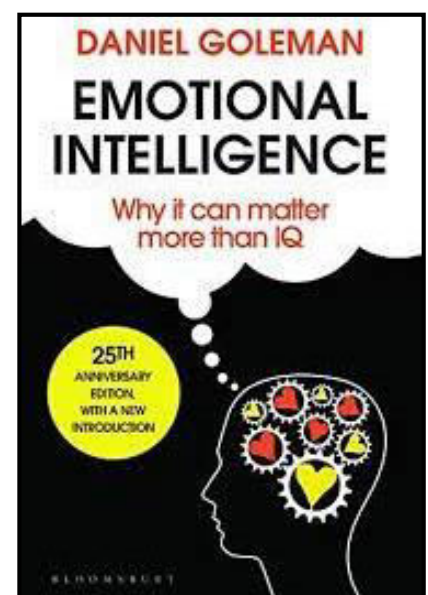
EI includes four types of abilities:

1. **Perceiving Emotions** – People generally are not able to perceive their emotions towards attitude object which can be because of various reasons such as lack of ability to differentiate between emotions like rage versus anger, more focus on cognition etc. **Perceiving emotions is the ability to detect and understand one's own emotions and also emotions of others in various social interactions. Perceiving emotions represents the most basic aspect of emotional intelligence,** as it makes processing of all other emotional information possible which can be utilized for goal attainment.
2. **Using Emotions** – Usually our emotions vary during the course of day from moment to moment. **According to ability model, a person with emotional intelligence uses these emotions to solve the task at hand accordingly and thus have goal orientation.** Emotions thus can be used along with cognition to timely attain the targets and this involves better conflict management, problem solving and such complex tasks.
3. **Understanding emotions** – This involves the **ability to comprehend emotion of self and others.** Only perception of emotions is of no utility unless their understanding is there as understanding translates into their better management.
4. **Managing emotions** – Managing emotions is the ability to regulate emotions in both ourselves as well as in others. Management of emotions is **necessary for personal as well as public relations.** Uncontrolled emotions make situations go out of hand and often leads to conflict and other challenges such as feeling of remorse, guilt afterwards. Therefore, the emotionally intelligent person can harness emotions, even negative ones, and manage them to achieve intended targets.

Mixed Model

Daniel Goleman's model of emotional intelligence is referred to as mixed model. It's called mixed model as emotional intelligence is considered function of both abilities as well as personality traits of individual. **According to mixed model there are five components of Emotional intelligence:**

1. **Self-awareness** – It is knowledge about what we are which involves knowing and analyzing strengths and weaknesses. Self-awareness leads to clarity on our own behavior which in turn induces self-confidence.



2. **Self-regulation** - Self-awareness **promotes self-regulation which involves controlling the emotions and thus self-control is strengthened**. Self-regulation leads to patience and tolerance in extreme situations which in turn prevents conflicts. In the era of competition, public scrutiny with digital and legal tools like right to information, self-regulation induces high stress tolerance. **Self-regulation serves the function of adaptability in the organization and larger society as individual tends to act as per the norms of society**. For instance, it enables avoidance of gratification involved in issues such as corruption. It also presents persona as trustworthy.

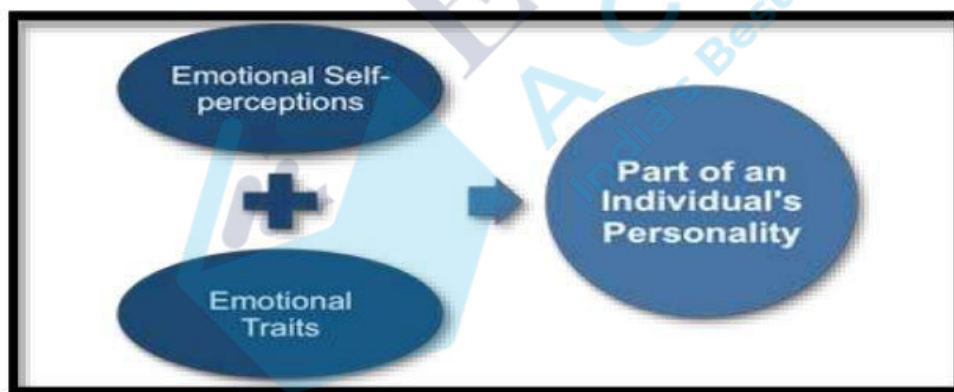
3. **Self-Motivation** - When a person is aware of his emotions and is able to regulate them well, he develops high self-motivation to be successful in all spheres of life leading to achievement orientation. **Self-motivation improves self-esteem and optimistic outlook for his work as well as personal relations**. Self-motivation thus leads diligence and goal commitment in life. **Self-motivated people are initiative takers and change makers**.

4. **Empathy** - The ego-centric behavior of individuals which leads to exclusionary behavior with others can be overcome by developing empathy. **Empathy is emotionally understanding the situation of others, taking perspective of others and having non-judgmental behavior towards the attitude object**. Thus, empathy leads to better understanding of people and situations and promote cooperation for peaceful society.

5. **Handling relationships**- According to Goleman, emotionally intelligent person is more enabled in handling relationships both in personal as well as public life. One of the necessary steps for better handling of relationships is ability to remember names, faces, dates and other such association which is termed as social memory. **Social memory also empowers a person to be aware of emotions of others in the social event**. Handling relationships involves knowing strength and weakness of others and at the same time cultivating respect for the same. This promotes collaborative approach for better results in teamwork whether at home or work-place.

Trait model

This model was developed by **Konstantin Vasily Petrides and published in 2009**. He defined emotional intelligence under trait model as "a constellation of emotional self-perceptions located at the lower levels of personality." Accordingly, in this model **emotional intelligence is seen as self-perceived emotional abilities and behavioural dispositions as opposed to ability based model, which refers to actual abilities**. It sees emotional intelligence as part of one's personality. Thus, in general Emotional intelligence is defined as the ability to perceive emotions of self, express and regulate them as per circumstance demands while at the same time perceiving and responding to emotions of other people as well. Emotional intelligence enables a person to navigate the personal experiences well.



Emotional intelligence has been accepted as a very important quality for a civil servant and administrator which not only helps him in his official work but also helps in maintaining work- personal life balance.

Emotional Quotient (EQ) vs. Intelligent Quotient (IQ)

"What really matters for success, character, happiness and lifelong achievements is a definite set of emotional skills – your EQ – not just purely cognitive abilities that are measured by conventional IQ tests." —Daniel Goleman

- **EQ is a measure of a person's level of emotional intelligence**. It refers to a person's ability to perceive, control, evaluate, and express emotions.

- IQ is a score derived from one of several standardized tests **designed to assess an individual's intelligence**. It is used to determine academic abilities and identify individuals with off-the-chart intelligence or mental challenges.
- EQ is centred on abilities such as identifying emotions, evaluating how others feel, controlling one's own emotions, perceiving how others feel, using emotions to facilitate social communication and relating to others.
- IQ represents abilities such as **visual and spatial processing, knowledge of the world, fluid reasoning, working memory and short-term memory and quantitative reasoning**.

Importance of EI in Civil Services

- **For Targeting Policies better:** Bureaucrats need to know emotions, moods and drives of persons at whom public policy is targeted for better acquaintance with the nature of problems in society and their possible solutions.
- **For motivating subordinates:** EI helps a person in comprehending emotions of others, thus an emotionally intelligent civil servant can motivate his/her subordinates towards a particular goal.
- **Stress Management:** EI enables one to manage emotions in anxiety-provoking situations and thus helps one in maintaining one's physical and mental well-being.
- **For change:** An Emotionally Intelligent person is more likely to try new things, take risks and face new challenges without fear. This will help in finding innovative solutions to different problems.
- **For Decision making:** EI helps in recognizing such emotions that are unrelated to any specific problem and not allowing them to be influential to the final result.
- **For Better Communication:** An Emotionally Intelligent civil servant will be able to communicate policies better. Also, the person will be able to foster a healthy relationship with subordinates.
- **For maintaining balance in life:** EI helps a civil servant in managing his/her personal life as well as professional life. On personal front, EI makes one more flexible, empathetic and clear in expression.

Utility of Emotional Intelligence

- **Personal Health-** It plays an important role in **maintaining our mental health as well as physical health** in age of competition and constant changes we witness around us. Thus, issues such as anxiety, depression, stress can be handled if we are aware of our own emotions and help can be offered to others who suffer from the same. For instance a person with low emotional intelligence will hurt himself with the anger or frustration by taking adverse decisions like suicide. This happens especially with those who do not perceive their emotions well on any failure (academic, relation, career-based failure) and don't channelize them for their own welfare. **People with low emotional intelligence let their health succumb due to external factors.**
- **Relationships** - Emotional intelligence has many **functions in our private lives as well as public life**. In private life, it makes us understand why we act in certain way towards ourselves, different people, situations etc. For instance –Many people feel happy on their own success but are jealous of others success. Thus emotional intelligence helps us understand such inconsistencies. **In public life, it makes us to behave ethically with people we interact and hence, makes the public relations good.** Emotional intelligence thus makes our social interactions go smoothly which also helps in maintain peace and harmony in society. For example – A person with high emotional intelligence will not stereotype people based their gender, religion, ethnicity and this ensures better relationships of people with each other.
- **Performance at work place** - Emotional intelligence is an effective technique to motivate ourselves as well as others around us. **It makes a person develop better soft skills and thus contributes in leadership qualities.** For instance, in workplace leaders with good emotional intelligence instead of giving out harsh punishments and criticism, give constructive criticism which reflects their emotional intelligence and it motivates the workers to perform well. Further it does not also cause guilt in the leader as he perceived his emotions well and managed them for better productivity in the organization. This in turn **promotes team building at work place and minimizes the negative aspect which can be caused by the conflict**, if emotions are not comprehended and not used for healthy competition.

Application of Emotional Intelligence in Administration and Governance

Administration and governance play active role in fulfilling the social contract. This involves delivery of goods and services to people for society's well-being. The translation of policy into actions demands certain qualities among the administrators. **Traditionally, Max Weber gave the concept of "ideal bureaucracy" which involved features such as hierarchy, rules, division of labor as well as neutrality.** Neutrality and objectivity demand that the civil servant remain devoid of any emotion in decision making and its implementation. Thus, **policy and its execution, according to Weber, has to be based on legal-rational mechanism only where feelings have no place.** In sum, **bureaucracy was seen as iron cage of rationality** from which bureaucrats would not have any escape. The ideal bureaucracy in long run proved to be fatal as it created its own set of challenges. **For instance** – the issue of discrimination with women, poor, disabled people and other such disempowered sections of society.

On the other hand, it was also seen that those administrators who act under the influence of only emotions without using intelligence of how to regulate them can create many challenges. For instance- under pressure from political leadership or other sources, bureaucrats resigning from job or even taking extreme steps such as suicide. Thus, it was observed by many scholars and leaders that without emotional intelligence not only the administrator can't work effectively but also the citizens are not being governed in best possible ways. This ultimately leads to violation of social contract and development goals in long run are not accomplished.

An administrator generally interacts at three levels:

- a. **Intra-organizational and inter-organizational interaction**– Emotional intelligence helps the administrators maintain healthy relationship within their organization which improves the work culture. This involves respect for seniors and effective care of juniors so that the productivity is at peak. Also, since organizations may have challenges such as frequent transfers, casteism, gender injustice, and sensationalisation of events by media, emotional intelligence plays an important role to take right decisions without any influence. **Emotional intelligence in work place gives boost to creativity and innovation for team-building, better performance and solving conflicts.** Emotional intelligence helps in making best use of available financial resources. Emotionally intelligent officer is able to accurately understand the situation and allocates funds according to the priority of the matter. **Emotionally intelligent civil servant keeps his staff motivated by acting as role model. Such officers are able to reduce ambiguity, bridge differences and avoiding conflicts.** He uses group dynamics to achieve collaboration to build bonds and improve productivity. Emotionally intelligent administrators can become change catalyst and motivate others to change as well. Emotionally intelligent administrators are able to make better sense of contradictory messages, recognize underlying meanings of messages. This helps in **identifying and reforming systemic deficit in the work culture of the government offices.** Also, emotional intelligence helps administrators to bring best out of their subordinates thereby, improve performance.
- b. **Administration-citizen interface**– Civil servants have to be compassionate, innovative and responsive to deliver quality services and goods to the citizens. Without emotional intelligence citizen, friendly services as offered in citizen charters cannot be delivered. Further **lack of emotional intelligence leads to issues of exclusionary policies, corruption and diversion of scarce resources. This leads to deprivation and also poverty continues unabated.** An emotionally intelligent civil servant is able to adapt to changing environment. He derives satisfaction from successful completion of task and resists temptations of money and power. **The rules of accountability and transparency requires civil servants to work under public scrutiny which includes criticism on even minor errors.** Emotional intelligence, thus, enables the civil servants to handle the criticism positively and avoid frustration at work place. An administrator with good emotional intelligence doesn't possess the "mai-baap" attitude towards the citizen. Rather the **administrator has sense of inclusiveness** and the consciousness, also doesn't allow him/her to discriminate or exclude the citizens from the services. Thus, **emotional intelligence on part of administrator creates sense of belonging and collective ownership of resources in administrator as well as in citizens too.** Emotionally intelligent officer appears and is accepted by the public as non-partisan and neutral. This helps in building trust. Such trustworthy officers are able to navigate through difficult circumstances like communal tension as all the communities involved have trust in him/her. Also, such officers are credible and powerful source of persuasion who can change the attitude of the public for better. For example, towards open defecation, child marriage, dowry etc.

- c. **Personal life** – In Indian society, **civil servants are the role models for many**. This makes their personal as well as public life prone to constant public scrutiny. **Emotional intelligence thus helps to manage them the undue criticism for their personal live failures**. The nature of job is also such which involves transfer and postings in remote areas which in turn negatively impacts their family life causing disruption in children’s education, marital conflict and loss of social circle. **Emotional intelligence enables them to maintain balance in personal life and avoid these situations**. The expectation of family and friends regarding various undue benefits like government jobs or contracts are also high. If not met, then it creates discords and if met then the expectations increases for next favours. Emotional intelligence helps in this case to navigate social relations well while avoiding such expectations.

Improving Emotional Intelligence

- **Sensitivity Training**- It helps person to understand his own limitation, how his emotions affect others and importance of being sensitive to the needs of others is realised. This helps in improving the sense of inclusiveness and thus, positive outlook is cultivated for people with different backgrounds.
- **Role Playing**- It helps in understanding challenges associated with tasks and lives of others, it further helps in setting realistic goals and keeping realistic expectations from others. This in turn minimises the conflicts and leads to more harmony and better cooperation in governance.
- **Assertiveness Training**- This involves controlling aggression while exercising authority which can be learned from sports and speaking out issues that matters to subordinates as well as superiors. **The colonial hangover of power which leads to issues like corruption can be translated into emotional intelligence with assertiveness training**.
- **Relaxation Training**- Regular sessions of **yoga, meditation to calm down mind, helps in introspection and understanding underlying causes of one’s attitude** which involve the emotions and behaviour. This makes a person conscious of his acts and he tends to act with compassion.
- **Communication Training**- Comprehending both **verbal communications and non-verbal cues**, understanding unsaid words and self-management when overpowered with emotions while communicating, in personal as well as public sphere improves the ability to engage with emotional intelligence. It is a necessity while communicating with media and when civil servant is under public scrutiny.
- **Learning from the lives of great leaders, reformers and public figures** who braved extreme situations with emotional intelligence to achieve greatness motivates the civil servants to lead an exemplary life for larger audience.

In administrators, it can be inculcated at following stages:

- a. **Recruitment** – The introduction of ethics paper in the civil services examination is one of the creative steps to monitor the emotional intelligence of candidates.
- b. **Training**– **Niti Aayog has suggested introduction of mid-career training modules for all services and preparation of handbooks for skill orientation** to improve competency which in turn can have focus on acquisition of soft skills as well as which includes the emotional intelligence of the civil servants.
- c. **Evaluation**– **According to Niti Aayog consideration of replacing annual confidential reports (ACRs) with multi stake holder feedback (MSF) is necessary reform for better accountability**. The multi-stake holder feedback in turn will regulate the biased emotions in civil servants and in turn it can make civil servants more responsive and sensitive to the needs of others. Emotional intelligence has been accepted as a very important quality for a civil servant and administrator which not only helps him in his official work but also helps in maintaining work personal life balance.

Previous Year Questions

1. In case of a crisis of conscience does emotional intelligence help to overcome the same without compromising the ethical and moral stand that you are likely to follow? Critically examine. **(150 words) (UPSC 2021)**
2. What are the main components of emotional intelligence (EI) ? Can they be learned? Discuss. **(150 words) (UPSC 2020)**
3. "Emotional Intelligence is the ability to make your emotions work for you instead of against you." Do you agree with this view? Discuss. **(150 words, 10m) (UPSC 2019)**
4. What does this quotations mean to you in the present context: Anger and intolerance are the enemies of correct understanding. " Mahatma Gandhi. **(150 words) (UPSC 2018)**
5. "In doing a good thing, everything is permitted which is not prohibited expressly or by clear implication". Examine the statement with suitable examples in the context of a public servant discharging his/her duties. **(150 words) (UPSC 2018)**
6. How will you apply emotional intelligence in administrative practices?**(UPSC 2017)**
7. Anger is a harmful negative emotion. It is injurious to both personal life and work life. (a) Discuss how it leads to negative emotions and undesirable behaviours. (b) How can it be managed and controlled?**(UPSC 2016)**
8. All human beings aspire for happiness. Do you agree? What does happiness mean to you? Explain with examples.**(UPSC 2014)**
9. What is 'emotional intelligence' and how can it be developed in people? How does it help an individual in taking ethical decisions?**(UPSC 2013)**
10. What do you understand by the term 'voice of conscience'? How do you prepare yourself to heed to the voice of conscience?**(UPSC 2013)**
11. What is meant by 'crisis of conscience'? Narrate one incident in your life when you were faced with such a crisis and how you resolved the same.**(UPSC 2013)**



Contributions of Moral Thinkers And Philosophers From India And World

“Never doubt that a small group of thoughtful, committed, citizens can change the world. Indeed, it is the only thing that ever has.”

-Margaret Mead

“How wonderful it is that nobody need wait a single moment before starting to improve the world.”

-Anne Frank

Western Moral Thinkers

Ethics in western world sprung up around 6th century BC in Greece. The Greek school of thought dominated the ethical and philosophical landscape till the first century AD. Many philosophers wrote and taught in ancient Greece. But **the golden era of Greek philosophy was dominated by the three famous and most influential philosophers – Socrates, Plato and Aristotle.** Socrates (470–399 B.C.) laid down the framework and methodology of approaching ethics and philosophy. **Socrates’ most important contribution was dialectical method of questioning for exploring the truth (Socratic method).** The tradition of Socrates was carried forward by his disciple Plato (384–322 B.C.). **In Athens, Plato established first institute of higher learning in the west, the Academy.** One of his major contribution was to explore the question “How can a man live happily in an ever-changing world?”. **The third pillar of Greek philosophy was Aristotle (384– 322 B.C.).** Aristotle was a student of Plato. While Socrates and Aristotle delved in the question of right or wrong, they did not give it a separate name or treat it as a standalone separate discipline. It was **Aristotle who came up with word ‘ethos’ (which later became ethics, the science of morals) and defined it as an attempt to present a rational and orderly explanation to ongoing question of how humans ought to act.**

a. Socrates

Socrates introduced dialectical method of inquiry which he applied to examine key moral questions like “What is good” or “what is justice”. Socrates called it **elenchus** which translates into **“cross examination.”** In Socratic method a number of questions are posed to help a person understand their underlying beliefs and depth of their knowledge. It is a scientific method of negative hypothesis elimination.

- **Knowledge-** “I know that I know nothing” – For Socrates wisdom was awareness of one’s own ignorance.
- **Virtue and Morality-** “No one desires evil...No one errs or does wrong willingly or knowingly.” According to Socrates actions and behaviours that are not virtuous resulted from ignorance, and those who did wrong knew no better. For Socrates “All Virtue- is knowledge”
- **Good life-** “An unexamined life is not worth living...ethical virtue is the only thing that matters.” Socrates believed best way to live was to focus on pursuit of virtue rather than pursuit of pleasure or wealth.
- **Politics-In Plato’s Republic, Socrates has objected to the democracy.** According to him in a democracy where every person has a desire to act in his own self-interest, power can be usurped by tyrants or unworthy ruler may be elected by ignorant masses. **Socrates favoured a “philosopher king” to rule the city.**
- **Death of Socrates-** Socrates was sentenced to die by drinking poison hemlock for polluting mind of youth of Athens. Socrates used his death as a final lesson for his pupils rather than fleeing when the opportunity arose, and faced it calmly.

b. Plato

Many of Plato’s views have clear imprints of Socrates. Plato in more mature years started building upon Socrates ideas and gave many original ideas.

- **Knowledge-** Socrates asserted that no one does wrong knowingly. Plato accepted this ethical notion in Meno, but went on to expand it by introducing the anamnesis, or “the doctrine of recollection.” **Plato asserted that**

humans are actually born in possession of all knowledge, and that we simply discover it along the way. It is through this that Plato explores the notion of whether or not virtue can be taught.

- **Good life-** According to Socrates a good life is an examined life. Plato took it further and explained that just examining the life is not enough. For a good life, an individual should become master of himself and use reason to reign in his passion as well as does what he can to promote stability and wellbeing of his community.
- **Virtues-** Plato's quartet of cardinal virtues forms the base upon which all other virtues rest and, as such, represents the foundation of natural morality. **The quartet include wisdom/prudence, justice, courage/fortitude, temperance/moderation.**
- **Justice-** "Wisdom is the leader: next follows moderation; and from the union of these two with courage springs justice". **According to Plato human soul is tripartite- 3 elements are passion(appetitive), courage (spirited) and wisdom (rational).** Moral life is proper integration of three parts. Justice is a virtue of whole self. When wisdom, courage and temperance function harmoniously and are ruled by reason, justice emerge as a resultant virtue.
- **Kallipolis-A Just City-** "There are three classes of men; lovers of wisdom, lovers of honor, and lovers of gain." Plato extended his conception of tripartite soul to demonstrate the notion of a just city. **In this model city, there are 3 classes of people-**
 - **Guardians-** Rulers must be someone **whose chief concern is justice and truth.** Rational element of soul is dominant in them. **Plato meant that only philosophers are truly qualified to rule.**
 - **Auxiliaries-** The military or warrior class have courage as dominant element.
 - **Civilians-** The largest class of society dominated by passionate element.

Justice in the city emerges from ideal balance of all three classes living together under the rule of guardians.

c. Aristotle

Because Aristotle was a student of Plato and Plato was a disciple of Socrates, naturally their influence is visible on Aristotle's work.

- **Virtues-** Plato asserted that virtues are naturally inside humans and they discover them, Aristotle thought that humans have capacity to be virtuous, but virtues are acquired through practice of daily life. **Among the virtues he considered bravery and temperance as most desirable and admirable.** (Plato recognized quartet of cardinal values)
- **Knowledge and Intellectual virtue-** "The ultimate value of life depends upon awareness and the power of contemplation rather than upon mere survival." Intellectual virtues are result of contemplation and learning. In modern times we may identify it with scientific knowledge. **There are two types of knowledge-** knowledge of fundamental principles of nature and knowledge that emerge from inferences and demonstrations through application of fundamental principles.
- **Character virtues-** "Moral excellence comes about as a result of habit. We become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts". **Character virtues like courage and temperance make an excellent character (arete) leading to excellent conduct (energeia).** Character virtues can be developed through practice and habits. It is through habit and practice that humans learn to avoid extremes of conduct (vices) and develop virtues, known as called Aristotle's **Doctrine of Golden Mean.** Example- Courage, a virtue, is a golden mean between two vices, cowardice and rashness.
- **Good life-** Plato and Aristotle largely agreed that the aim of human life was happiness, and the way to get there was by living a life of reason. **According to Aristotle, when intellectual virtue come together with virtues of character and a person acts on those virtues, then highest good (eudaimonia - happiness) can be achieved.** Mere possession of virtues is not enough.
- **Soul-** Aristotle separated human soul into **two parts: rational part and irrational part. The rational part deals with reasoning while irrational part is concerned with emotions and desires.** All living creatures have irrational part but only human possess rational part.
- **Politics-** "Man is by nature a political animal." **According to Aristotle, politics and ethics are two separates but closely related discipline as politics** is concerned with how governments should govern and ruler should rule while ethics is related to how an individual ought to act and pursue good. According to Aristotle state exist for purpose of allowing people to live well. Legislators must possess phronesis (a type of wisdom relevant to

practical action- implying both good judgement and excellence of character) so that they can make laws to improve character of an individual by habituating people to do good.

d. Immanuel Kant

Deontology –Deontology is a normative theory which states that morality of an action depends on the means adopted rather than the consequences. Further, an act should be done not because it maximizes outcomes but to fulfil the duties. Thus, commitment to duty is must even if it leads to bad outcomes. This **brings certainty in decision making as it is rule based.**

Kant argued that standards of morality are based on reasons and rationality. There is no need to look at the divine or to the consequences for determining morality of an action. It is **through reason that humans develop moral laws and determine which principles of actions are consistent with it.** The strength to set aside our natural desire and act on these principles also comes from within. One necessary condition for moral actions is that they should be performed freely. An individual's action is free if his own reason generated the principles which formed the basis of actions.

Categorical Imperative- Kant is famous for his "Categorical Imperative" which simply means unambiguous duties. **For Kant, CI is the fundamental principle of morality.** Duty is a commitment to perform certain actions by virtue of being part of civilized society. **Accordingly, there are two types of duties or imperatives:**

- **Hypothetical imperative** – which are obligation only if one desires something, and
- **Categorical imperative(CI)-** duty which are absolute in nature and must apply in all circumstances. **Categorical imperatives are objective and unconditional principles that originate out of rationality and free will.** Any action to be morally upright must conform to Categorical Imperative. It is obeyed purely out of sense of duty and not due to emotions, feeling or desire.

According to Kant, Categorical Imperative is based on four principles:

- Principle of universality** – Acting in such a way that it can be made into universal law. This means acting emotionally and focusing on consequences is irrelevant as they vary from situation to situation and thus universal law can't be made.
- Principle of Equality-** These universal laws should be applicable to all including self. If there are exception and anyone is excluded than the law is not based on categorical imperative.
- Humanism Principle-** People should never be treated as means but they are end in themselves. Hence duty is done for welfare of people rather than using them in process for fulfilling duty.
- Duty Principle-** Acting right because it's the right thing to do, not because of some fear or reward attached to it. When an act is done based on reward and punishment, it's not a moral act as rationality has not been followed. (Duty for duty's sake- the core theme of deontology)

Kantian goodwill - Kant explains that the only thing good in itself is the "Good will". **Good-will is free-will accompanied by reason. Good-will lays down CI and follows it.** Thus, what makes a "good person" good is his possession of a will that is determined by moral laws and guides his conduct.

- **Good Life-** Complete good is virtue with happiness. Virtues do not make us happy but make us worthy of happiness. Virtues must be perused for their own sake and not for the sake of happiness. Happiness depends on external conditions. God unites virtue and happiness for complete good of humans.
- **Decision-making-** A person should act in accordance with his duty. The end consequences and role of emotions like compassion, kindness or love should not affect his decisions. Performance of duty out of consciousness of duty forms the core philosophy of moral decision making for Kant.
- **Polity and Governance**– Famous for his **doctrine of "Rechtsstaat"** – which means **rule of law or where power of state is limited by written constitution to prevent arbitrary exercise of powers and promote civil liberties.**
- **Knowledge-** It is combination of thoughts (content) and intuition (concept) and absence of any of the two represents lack of knowledge.

e. Jeremy Bentham

Utilitarianism

It is one of the various forms of Consequentialism school of ethics. Consequentialism is the ethical framework which focuses on consequence of action to determine morality of action unlike deontology which focuses on means adopted in the action. According to Utilitarianism, an act is moral if it maximizes happiness for greater number of people. Thus, **utilitarianism focus on collective pleasure rather than individual pleasure.**

According to **Jeremy Bentham, founder of modern utilitarianism**, "Nature has placed mankind under the governance of two sovereign masters, pain and pleasure." Pleasure/happiness is the only desirable and all actions directed toward maximization of happiness are moral. Thus, according to him, in every act we ought to perform we weigh the pleasure and pain which is resulted from the act.

Bentham said "The said truth is that- It is the Greatest happiness of the greatest number that is the measure of right and wrong." An action is moral or has utility if it maximizes pleasure and minimizes pain. For this, **he gave his Hedonic calculus to measure pleasure as well as pain on the following parameters –**

1. **Intensity**- It provides for the intensity or level of pleasure and/or pain that results from the action
2. **Duration** - For how long (time) the pleasure or the pain lasts.
3. **Certainty**- Is there a notable amount of certainty or uncertainty of pleasure or pain resulting from the action?
4. **Propinquity**-Once the act is done, how much time it takes to experience the pleasure or pain. Is it just after the act or it takes certain amount of time to set in?
5. **Fecundity**- Will the action lead to more pleasure or not.
6. **Purity** – Will the pleasure resulting from action would be followed by pain or vice versa.
7. **Extent**- What is the extent of the effect of the action or how many people are affected by the same. (basis of actions for collective happiness)

Jeremy Bentham is widely known for his quantitative utilitarianism, in which, according to him, pleasure and pain can be quantified (can be more or less) based on this calculus. According to him, there is no qualitative difference between different kinds of pleasure i.e. bodily pleasures are as desirable as mental pleasure. Further **according to Bentham, our action is regulated by four sanctions, namely, natural (fear of death), political (fear of punishment), social (fear of boycott) and religious (fear of god).** It is because of these sanction, individual looks beyond his personal pleasures and act for happiness of all.

f. John Rawls

Justice as Fairness Rawls conception of justice is fairness or impartiality. **In his theory of justice, he answers the question- How to create a just society?** This particularly focuses on finding the principles required to create just political, economical and social institutions as these institutions distribute the rewards and punishments which have profound impact on people's lives. **Rawls theory is based on 'veil of ignorance'**. A person is put behind this veil to determine the principles of just society. **According to Rawls, a person behind this veil is ignorant of his/her own race, religion, class, caste, gender and nationality, in sum the identities which he/she will have in future society.**

Thus, such a person would think rationally to ensure that if in future society he/she is in worst section or is disadvantaged than he/she must benefit from principles of justice. Also, if he/she is in privileged section than his/her position doesn't get weaker. **The only safe option to create just political, economical and social institutions will be to guarantee maximum standards of minimum liberties for all.** This veil of ignorance thus provides for principles required to create just institutions for a just society. **Hence, Rawls gave two basic principles to create a fair society:**

- a. **Liberty Principle**- All citizens have basic rights and liberties which are accorded to them equally. As unequal rights will not benefit those who have lesser share of the same.

b. Social and economic inequality has to satisfy two conditions –

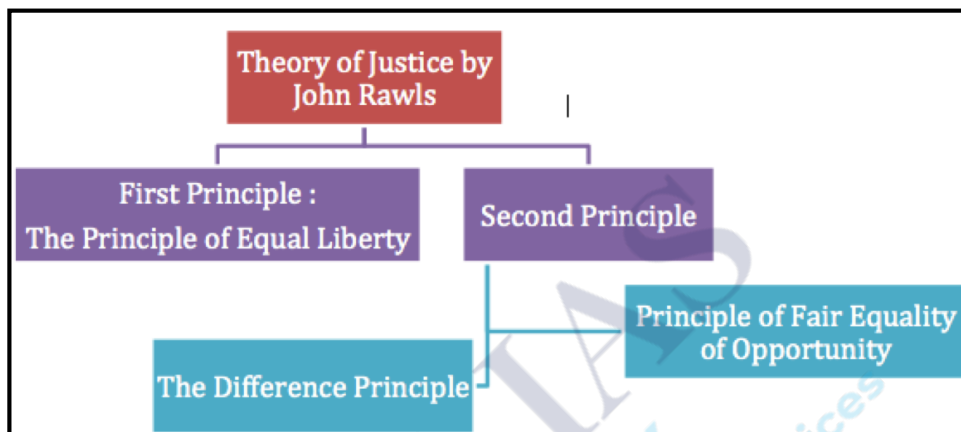
i) **Principle of Equality of Opportunity**- It means that person with same talent and willingness to use the talent have the same educational and economic opportunities regardless of whether they are poor or rich. Further, inequalities are attached to the offices and positions which are open to all under condition of fair equality of opportunity.

ii) **Difference Principle**- According to Rawls, inequalities are accepted as long as they benefit the most disadvantaged section. Thus, Rawls have institution-focused view of just society where rationality behind the veil of ignorance determines how to create just society rather than morality

This was criticized by Nobel Laureate, Amartya Sen who promoted realization-based understanding of justice. According to Sen, focus

should not only be on how to create just institutions in society but also on how to deliver/distribute justice in society. Thus, merely creating just institutions (niti) does not ensure fairness but outcome (nyaya) also needs to be realized. Further distributive justice or fair distribution of goods and opportunities is not enough but how people utilize these resources and opportunities is also important and thus he gave the framework of Capability approach.

In this approach, a person's capability to live a good life is defined in terms of the set of valuable 'beings and doings' like being in good health or having social capital with others to which they have real access. This criticism reflects the classical debate of ethics- whether to focus on duties (deontology school of ethics) or to give priority to outcomes (Consequentialism school of ethics) while determining an act is moral or not.



Indian Thinkers

a. Mahatma Gandhi

Mahatma Gandhi is called the father of the nation not just because of his contributions in the Indian national movement but because of the ethical foundation he established for India both during the freedom struggle and after it. Moreover, he acted as a moral lighthouse and anchor in testing times such as the partition of 1947.

Main contributions

- Means over ends:** Gandhi ji pioneered the idea that means are as important as the ends when determining the ethicality of an action. Wrong means can never lead to lasting noble end. He withdrew the Non-cooperation movement and did not support revolutionaries like Bhagat Singh because of violent means.
- Human values (Truth & Non-violence):** Satya and ahimsa must always be upheld as they are of intrinsic value to human beings. They are not only respectful but also the key to a good life.
- Tolerance, pluralism and fraternity:** Gandhi ji advocated for universal brotherhood, monotheism and equality of all beings. His prayer "Ishwar allah tere naam, sab ko sanmati de bhagwan..." gives the same message.
- Education:** Education leads to all-round development of a person's 'mind, body and spirit' and turns us into a better human being, citizen and member of society and so on. He emphasized upon value-based education in his Wardha scheme of education.

5. **Humanitarianism:** Gandhi ji believed that every human being has the right to dignity and a good life. Betterment of human life must be the prime goal of social and political action. With this idea, **Gandhi ji worked for the upliftment of harijans, women and so on.**

6. **Inner strength:** Gandhi ji preached that a person should have such high moral strength that no amount of pressure can shake his moral standing. **The technique of satyagraha was based on the inner strength of satyagrahis who could go on fasting unto death, take beating etc.** Inner strength can be developed through courage of conviction, confidence and even spirituality. He said, "Strength does not come from physical capacity. It comes from an indomitable will." Gandhi ji even assured people of success if they believed in their strength and acted for the right cause. He triumphantly said, "First they ignore you, then they laugh at you, then they fight you, then you win." **Satyagraha meant the use of truth, non-violence and sacrifice to agitate, assert one's position and bring a change of heart in the opponent, so as to get justice.** The recent peaceful as well as successful long march of farmers in Maharashtra can be seen as an example.

7. **Conscience:** Gandhi ji believed that God resides in every person and speaks from within. Such divine voice is the voice of conscience which people must obey in times of dilemma. Gandhi ji remarked that 'there is a court above all courts, and that is the court of conscience'.

8. **Gender:** Gandhi ji had a nuanced view on gender equality. **He stated that though women are different from men and have different strengths and weaknesses, they are equal in status.** Women are actually superior to men in matters like moral strength. He said, "To call woman the weaker sex is a libel; it is man's injustice to woman.....If by strength is meant moral power, then woman is immeasurably man's superior."

View on good life

1. **Austerity:** Gandhi ji preached a simple life with bare minimum material privileges. He believed in the fulfilment of higher order needs such as knowledge, morality, faith etc. Moreover, Gandhi ji said it was against his conscience to have material luxury when the masses of India lived in poverty and hunger.

2. **Altruism:** Altruism was advocated by Gandhi ji not only as a voluntary good deed but also as a duty for the well-off, to create a just and sustainable social order. **Gandhi ji's follower Vinobha Bhave took it forward in the form of Bhoodan movement.**

3. **Social service:** For Gandhiji, selfless social service was a way of spiritual upliftment and a higher sense of fulfilment. Gandhi ji said, "The best way to find yourself is to lose yourself in the service of others."

4. **Cleanliness:** Gandhi ji said that 'cleanliness is next to godliness'. Cleanliness and hygiene leads to mental peace and generation of good thoughts. Moreover, through this idea, **Gandhi ji tried to address the manual scavenging and untouchability issues.**

5. **Intoxication:** Gandhi ji **advocated prohibition of liquor and condemned intoxication.** It pollutes our soul, mind and heart and gives way to immoral acts.

Views on Decision Making: What Is The Right Thing To Do?

1. **Talisman:** Gandhi ji favoured choosing the course of action based on compassion. He taught that whenever we are in doubt over our course of action, we should think how our actions will affect the poorest and weakest, whether it will help to alleviate their suffering, whether it will benefit them. This talisman is particularly relevant for decision making by public servants.

2. **Bhagavad Gita:** Gandhi ji termed the **Gita as his 'spiritual dictionary'** and gave it the status of his 'mother'. **One should do one's duty i.e. dharma and not care about the result, which is the way to salvation.** Gandhi ji gave the idea that fulfilling one's duty in family, society, nation etc. should be the core principle of human life.

View on Polity and Governance

1. **Self-governed self-sufficient village republics:** Gandhi ji argued that as opposed to big centralized governments, **local self-governance (Panchayats) and self-sufficiency are the key to good governance** and it also provides social control to ensure ethical behaviour. True Swaraj will come only when people govern themselves as per their own values.

2. **Secularism:** Gandhi ji envisaged a state that was impartial to all religions and derived inspiration from all religions as a way of value-driven politics, as was the case during the rule of Ashoka and Akbar. **He believed in the traditional Indian idea of Sarva Dharma Sama Bhava.**

3. **Just law:** Laws should be just and reasonable. People must abide by the law in all circumstances but they have the right to disobey and resist when the law is unfair and unreasonable. For instance, the salt law broken by Gandhi ji with his Dandi March.

b. Kautilya

Kautilya, who was the **author of Arthashastra**, wrote his book in 300BCE that book concentrated more on the Political Economy. Kautilya, was the chief Minister of Chandra Gupta Maurya, who ruled a North Indian State about 300 BCE wrote the book Arthashastra, which literally means **Artha = wealth and Sastra = knowledge, "Science of wealth"**. In short, a first literary source on political economy where he explained the concept of good governance.

Thoughts:

King, in the happiness of his subjects lies his happiness, in their welfare his welfare. Anything considers as good only when it's good to his subjects and shall not consider it as good anything which causes harm to his subjects

- King always accessible and available to his citizens
- He emphasized on code of conduct to the king and his council of ministers. They should not own assets of the people
- Progressive taxation
- In favour of welfare state
- Behavioural aspects of King

Corruption:

He talked about corruption in the administration while it comparing it with the fish, how we can't prevent a fish from drinking water in the ocean similarly, we can't prevent a public official to not get corrupt while he deals with public money. However, he didn't give moral aspects of corruption whether it is good or bad. But he discussed elaborately how to stop corruption. As we are all human beings its natural as being selfish so corruption can happen, it can't be prevented. **Here are the four ways we can prevent from being corruption being happen.**

Saam-Niti	Teaching and awaking public and public officials about ethical values in the administration, code of conduct, code of ethics etc.
Daam-Niti	Incentivising hard working officials, recognising the honest people and better salary structures, better working conditions and best service conditions. There should be a grievance redressal mechanism for both public and public officials.
Dandh-Niti	Those who indulge in corrupt activities should get punishment. Punishments acts as deterrents and creates fear among the officials which results corruption becomes high risk activity but in India corruption is a low risk activity and high gain activity.
Bedh-Niti	Vigilance and Intelligence and spy system on those who going against rules, taking bribes, unaccounted money etc to be reported.

c. Thiruvalluvar:

- Though Kautilya, who was the author of Arthashastra, wrote his book in 300BCE that book concentrated more on the Political Economy, while his book Thirukkural concentrated more on Political governance, wisdom and Love/sex.
- Thiruvalluvar has given many concepts in Thirukkural regarding king and kingdom which can be correlated with the contemporary concepts of political science like state, government etc.
- **Qualities of King:** Courage, Liberal hand, Wisdom & energy, Knowledge, Taking strong decisions.
- What a kingdom should and should not have? Complete cultivation, Excessive starvation, Virtuous person, Irremediable epidemics, Merchants with inexhaustible wealth, Destructive foes.
- **Components of Kingdom:** People, Army, Resources, Ministry, Friendship, Fort.
- **Duties of King:** Identifying resources, collecting revenue, Protecting revenue, Distribution of revenue.

THOUGHTS FROM HIS WORK "THIRUKKURAL"	<ul style="list-style-type: none">• The core theme of it is about how to be a rational and practical person• Truthfulness: "Even a lie could be considered as a truth, if that lie is harmless and brings unquestionable benefits"• God & Religion: "Even if god and fate doesn't will it, your true efforts will bear the fruits"• Forgiveness: "Retaliation will bring joy only for a day. Patience and forgiveness will bring joy for life".• Character: "Great is the joy of the mother when a child is born to her; but greater is the joy when she hears his unblemished character and scholarliness from others"• Talk with caution: "Even the most powerful person in the world will get into serious trouble with a loose tongue". "Even fire burns will heal easily but burns from loose words will never be".• Grace/Charity: "Grace is the child born out of the mother called love. However, grace is always raised as the stepchild of wealth".• Righteousness: "Nothing will protect you as much as righteousness. Nothing will destroy you as much as the lack of righteousness".• Nation/State: "A Nation should have 5 key elements – Good health, Good economy, Harvest, Happiness and Strong defence "• Wealth: "Wealth is like a lamp taken into a dark room. It can eliminate the despair of darkness and poverty".• Win or lose: "Better to lose fighting an elephant than to feel elated winning a rabbit".
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d. Adi Shankaracharya

Adi Shankara was an Indian philosopher and theologian who set forth the **doctrine of Advaita Vedanta**. Shankaracharya combined the ideologies of ancient 'Advaita Vedanta' and also explained the basic ideas of Upanishads. He advocated the oldest concept of Hinduism which explains the unification of the soul (atman) with the Supreme Soul (Nirguna Brahman).

Shankaracharya's most important work is his efforts to **blend the six sub-sects, known as Shanmata, which translates to 'six religions,'** which is the worship of six supreme deities.

Shankaracharya explained the existence of one Supreme Being (Brahman) and that the six supreme deities are part of one divine power. He also **founded 'Dashanami Sampradaya,'** which talks about leading a monastic life.

While Shankaracharya was a firm believer in ancient Hinduism, he **condemned the 'Mimamsa school of Hinduism'** which was purely based on ritual practices.

Throughout his journey, Shankaracharya discussed his ideas with various other philosophers and fine-tuned his teachings from time to time. **Shankaracharya founded four monasteries (mathas) that continue to spread his teachings:**

- **Sringeri Sharada Peetham** advocates Aham Brahmasmi (I am Brahman) and was based on **Yajur Veda**.
- **Dwaraka Pitha** advocates Tattvamasi (That is you) and was based on **Sama Veda**.
- **Jyotirmatha Pitha** advocates Ayamatama Brahma (This ataman is Brahman) and was based on **Atharva Veda**.
- **Govardhana matha** advocates Prajananam Brahma (Consciousness is Brahman) and was based on **Rig Veda**.

His philosophy was simple. He advocated the existence of the soul and the Supreme Soul and believed the Supreme Soul alone is real and unchanging while the soul is a changing entity and that it does not have absolute existence.

e. Swami Vivekananda

Main Contributions

1. **Humanism:** In the new age, **Vivekananda considered human rights and human progress as the core basis of civilization**. He considered removal of human misery as the goal of civilization and society. For this, Vivekananda **established the Ramakrishna Mission** for social service and help of the downtrodden.
2. **Divinity of soul:** He believed that **Atman (soul) is as divine as Parmatma (divine soul)**. God resides in every being and hence, every human being must be treated with respect and each individual must have self-respect as well. Due to the divine character, every person must strive to do good things and also abide by their conscience.
3. **Tolerance and pluralism:** He believed in the unity of man as well as unity of God. He **preached universal brotherhood as a way to eliminate violence and conflict**. In his memorable speech at the **World Parliament of Religions Chicago in 1893**, he appreciated the oneness of various religions and urged for mutual respect among all. He said, "All differences in this world are of degree, and not of kind, because oneness is the secret of everything."
4. **Synthesis of materialism and spirituality:** According to Vivekananda, there is **merit in both Eastern and Western civilization and both are mutually complementary**. He considered spirituality as a way to ultimate salvation. He urged the West to appreciate the merits of Eastern and Indian civilization and adopt its good elements.
5. **World peace and brotherhood:** In the times of colonialism and imperialism, Vivekananda was a visionary who stated that a sustainable world order can only be achieved with peace and cooperation and not by domination. He believed in the greatness of all civilizations and their ability to contribute to the world.

View on Decision Making: What Is The Right Thing To Do?

1. **Reason and rationality:** Vivekananda relied upon reason to shape the culture and civilization of India. He vehemently **opposed gender discrimination and casteism** because it was irrational and was also hurting the progress of the nation.
2. **Selflessness:** He tried to teach people to not be selfish but selfless in their deeds. He urged people to be selfless so that they are not weakened by desires and can experience one of the higher pleasures of selfless service. He stated that selflessness was a way to not only benefit the world but also enrich ourselves. He said, "Ask nothing; want nothing in return. Give what you have to give; it will come back to you, but do not think of that now."

Views on polity and governance

1. **Nationalism:** While being a philosopher, **Vivekananda was a nationalist who opposed imperialism and exploitation**. He moved the people towards emancipation, self-respect and aroused self confidence among people about their past as well as present capabilities. He highlighted India's glorious past as well as oneness of its people so as to bind them in one nation.
2. **Public service:** Vivekananda remarked that '**service of jiva (man) is service of god (shiva)**'. He urged people to respect their fellow human beings. He also motivated public leaders to devote themselves for serving their people as it is the most noble deed.

Views on society and culture

1. **Emancipation and empowerment:** Vivekananda worked for a society and culture which provided maximum opportunity to people and directed them towards ethical behaviour. He **opposed inequality and exploitation of man by man.**

2. **Welfare:** He considered it to be the duty of the state and society to uplift the downtrodden. He once said, "So long as the millions live in hunger and ignorance, I hold every person a traitor who, having been educated at their expense, pays not the least heed to them!"

3. **Youth:** He focused on the power of youth to change the world. Vivekananda went around the country recruiting young volunteers for the selfless social work of the Ramakrishna Mission. Government of India celebrates National Youth Day on the birth anniversary of Swami Vivekananda.

4. **Education:** Vivekananda supported a model of education that synthesized western sciences, Indian tradition, Indian values, spirituality and so on. He saw education not as welfare program but the key to unleash human potential. He said, "Education is the manifestation of the perfection already in man".

5. **Religion:** Vivekananda opposed dogmatism, superstition etc. He sought reform of religion in such a way that it becomes rational and humanistic. Vivekananda gave equal status and respect to all religions. For him, different religions were different paths to the same ultimate truth. He also sought to reshape religion on spiritual lines, so that it can direct individuals towards salvation.

f. Rabindranath Tagore

Tagore was a poet, philosopher, educator, patriot, humanist, and internationalist who was a spokesman for India's soul. If Vivekananda was the philosophical herald of India to America, Tagore was the emotional and poetic vehicle of India's mission to the outside world.

- He has revealed the moral and spiritual message of the east to a sceptical and materialist world.
- His lyrics have a universal and irresistible appeal. As a result, he is regarded as a global singer.
- Tagore won the Nobel Prize in Literature for a collection of his poetry, Gitanjali, in 1913, making him the first non-European to do so.
- He was a major figure in introducing the best of Indian culture to the West, and he is widely regarded as modern India's most outstanding creative artist.

Tagore and Humanism

Tagore was a firm believer in the importance of harmony in one's personality. In his philosophy, ethical behaviour springs from a sense of divine harmony and love, not from a sense of caste duty. He also advocated for the coexistence of man and nature.

- Because nature is a manifestation of God, it is the harmony with nature, not the conquest of nature that will lead to God's realisation.
- Tagore was a firm believer in synthesis of cultures, which is the blending of ideas from various cultures to create an ideal of a universal man. **Tagore attempted — or was interested in attempting — a "synthesis" of various religions, as his outlook was consistently non-sectarian, and his writings reflect the influence of various aspects of Indian cultural history as well as the rest of the world.**
- **Tagore was thus a symbol of harmony, love, and synthesis. Truth, he believes, is found in the harmony of facts. The love of humanity, not the accumulation of material power, is the essence of every civilization.**
- He was influenced by the west in his early years because of its humanism, rationalism, and liberating power of science, but his faith in the west was shaken by the brutal advances of western imperialism

Tagore and Education

Tagore despised rote learning in the classroom: **In "The Parrot's Training," a bird is imprisoned and force-fed textbook pages until it dies. "Make Santiniketan** the connecting thread between India and the rest of the world,

and a world centre for the study of humanity somewhere beyond the bounds of nation and geography," Tagore hoped.

- The school, which he named Visva-Bharati, was founded on December 24, 1918, and opened three years later on December 24, 1919.

Tagore and theory of rights

- Tagore **was a righteous prophet. In "the call of truth" he wrote "man does not have to beg for his rights, he must create them for himself"**. Tagore emphasised the importance of developing strength in order to realise one's rights as an individual and as a group.
- Tagore was always adamant that India's exploited and destitute humanity cultivate moral force for their regeneration and refuse to submit to imperialism's might.
- **He urged the people to reject victimology in favour of self-help and education, and he viewed British administration as a "political symptom of our social disease."** Even for the poorest of the poor, he maintained, "There can be no question of blind revolution"; instead, a "steady and purposeful education" was preferable.



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Previous Year Questions

1. What does each of the following quotations mean to you? (UPSC 2022)

(a) "If a country is to be corruption free and become a nation of beautiful minds, I strongly feel that there are three key societal members who can make a difference. They are father, mother and teacher."-APJ Abdul Kalam(10m, 150words)

(b) Judge your success by what you had to give up in order to get it."-Dalai Lama (10m, 150words)

2. What does this quotations mean to you in the present context: "The true rule, in determining to embrace, or reject anything, is not whether it has any evil in it; but whether it has more evil than good. There are few things wholly evil or wholly good. Almost everything, especially of governmental policy, is an inseparable compound of the two; so that our best judgement of the preponderance between them is continually demanded." Abraham Lincoln. (150 words) (UPSC 2018)

3. "Every work has got to pass through hundreds of difficulties before succeeding. Those that persevere will see the light, sooner or later" – Swami Vivekananda (150 words) (UPSC 2021)

4. "We can never obtain peace in the outer world until and unless we obtain peace within ourselves" – Dalai Lama (150 words) (UPSC 2021)

5. "Life doesn't make any sense without interdependence. We need each other, and the sooner we learn that it is better for us all" – Erik Erikson (150 words) (UPSC 2021)

6. What teachings of Buddha are most relevant today and why? Discuss. (150 words)(UPSC 2020)

7. What are the main factors responsible for gender responsibility in India? Discuss the contribution of Savitribai Phule in this regard. (150 words). (UPSC 2020)

8. "Condemn none: if you can stretch out a helping hand do so. If not fold your hands, bless your brothers and let them go their own way." – Swami Vivekanand (150 words). (UPSC 2020)

9. "The best way to find yourself is to lose yourself in service of others." Mahatma Gandhi (150 words) (UPSC 2020)"

10. A system of morality which is based on relative emotional values is a mere illusion, a thoroughly vulgar conception which has nothing sound in it and nothing true." – Socrates. (150 words) (UPSC 2020)

11. "An unexamined life is not worth living." – Socrates (150 words, 10m)(UPSC 2019)

12. "A man is but the product of his thoughts. What he thinks, he becomes." – M.K.Gandhi (150 words, 10m) (UPSC 2019)

13. "Where there is righteousness in the heart, there is beauty in the character. When there is beauty in the character, there is harmony in the home. When there is harmony in the home, there is order in the nation. When there is order in the nation, there is peace in the world." – A.P.J. Abdul Kalam(150 words, 10m) (UPSC 2019)

14. "Great ambition is the passion of a great character. Those endowed with it may perform very good or very bad acts. All depends on the principles which direct them." – Napoleon Bonaparte. Stating examples mention the rulers (i) who have harmed society and country, (ii) who worked for the development of society and country. (UPSC 2017)

15. Discuss Mahatma Gandhi's concept of seven sins. (UPSC 2016)

16. Analyse John Rawls's concept of social justice in the Indian context. (UPSC 2016)

17. Corruption causes misuse of government treasury, Administrative inefficiency and obstruction in the path of national Development. Discuss Kautilya's views. (UPSC 2016)

18. Max Weber said that it is not wise to apply to public administration the sort of moral and ethical norms we apply to matters of personal conscience. It is important to realise that the State bureaucracy might possess its own independent bureaucratic morality. Critically analyse this statement. (UPSC 2016)

19. "The weak can never forgive; forgiveness is the attribute of the strong."(UPSC 2015)

20. We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light. (UPSC 2015)

21. Which eminent personality has inspired you the most in the context of ethical conduct in life? Give the gist of his/her teachings giving specific examples, describe how you have been able to apply these teachings for your own ethical development. (UPSC 2014)

22. There is enough on this earth for every one's need but for no one's greed. Mahatma Gandhi. (UPSC 2013)

23. Nearly all men can withstand adversity, but if you want to test a man's character, give him power.—Abraham Lincoln(UPSC 2013)

24. I count him braver who overcomes his desires than him who overcomes his enemies.—Aristotle (UPSC 2013)



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Public/Civil service values and Ethics in Public administration

“The presidency is not merely an administrative office...It is pre-eminently a place of moral leadership.”

-Franklin D. Roosevelt

“In looking for people to hire, you look for three qualities: integrity, intelligence, and energy. And if they don't have the first, the other two will kill you.”

-Warren Buffet

“It is not merely bigger government that ultimately matters: what is significant is that morality in administration alone could ensure better government. One would not doubt that the morality in administration is sustained by patience, honesty, loyalty, cheerfulness, courtesy and like traits.”

– Paul H. Appleby

Understanding Administrative Ethics

Administrative Ethics are the **professional code of morality in civil services**. Administrative ethics regulate the conduct, behaviour and actions of administrators. Since civil services occupy position of trust, it is not enough for them to act merely within the bounds of rule. **Civil servants are expected to reflect highest standards of morality while conducting the affairs of the state**. Further, civil servants are expected to set highest moral standards not only for themselves but also for community at large. This has become even more important **in changing times characterized by media vigilance, rising public awareness and culture of transparency in governance**. Administrative ethics are codified in form of code of conduct and code of ethics. These **provide the “rules for the game of administration.”** The code consists of traditions, precedence and standards which must be upheld by the civil servants.

Germany (Prussia) was the first modern state to professionalize its civil service and developed a professional code for the civil servants. But it was set in a different temporal and situational background characterized by authoritarian, bureaucratic and other non-democratic elements.

Britain was the first modern state which framed a democratic type of professional code for the civil servants. The British civil service is known for its administrative ethics. **The Indian administration is modelled on British administration** and corollary to that is reflection of British administrative ethics in Indian administrative standards.

Public Service Values in Public Administration

A draft ‘Public Service Bill’ was framed for Ministry of Personnel, Public Grievances and Pensions which seeks to lay down a number of generic expectations from civil servants, referred to as “values”. **The salient ‘values’ envisaged in the Bill are:**

- Allegiance to the various ideals enshrined in the Preamble of the Constitution
- **Apolitical functioning**
- **Good governance** for betterment of the people to be the primary goal of civil service
- Duty to act objectively and impartially
- **Accountability** and **transparency** in decision-making
- Maintenance of highest ethical standards
- Merit to be the criteria in selection of civil servants consistent, however, with the cultural, ethnic and other diversities of the nation
- Ensuring economy and avoidance of wastage in expenditure
- Provision of **healthy and congenial work environment**
- Communication, consultation and cooperation in performance of functions i.e. participation of all levels of personnel in management.

NOLAN Committee

In 1994 **Committee on Standards in Public Life** was appointed by United Kingdom Government to advise PM on ethical standards of public life **under the chairmanship of Lord Nolan**. It promoted certain code of conduct called **Seven Principles of Public Life**

1. **Selflessness** - Holders of public office should **act solely in terms of the public interest**. **Example- Tukaram Omble- During 26/11 terror attack in Mumbai, Omble stood in front of Ajmal Kasab and held on to the barrel of Kasab's rifle, thus preventing the bullets from hitting anyone else but him**. The rest of the team managed to overpower and apprehend Kasab. Omble took over 40 bullets from an Ak-47 at point blank range and accepted martyrdom.
2. **Integrity** - Holders of public office **must avoid placing themselves under any obligation to people or organisations that might try inappropriately to influence them in their work**. They should not act or take decisions in order to gain financial or other material benefits for themselves, their family, or their friends. They must declare and resolve any interests and relationships. **Example- TN Seshan was the 10th Chief Election Commissioner of India (1990–96), who reformed elections by largely ending its malpractices in the country and redefined the status and visibility of the Election Commission of India. T.N. Seshan's name has become synonymous with integrity.**
3. **Objectivity** Holders of public office **must act and take decisions impartially, fairly and on merit**, using the best evidence and without discrimination or bias.
4. **Accountability** Holders of public office are **accountable to the public for their decisions and actions** and must submit themselves to the scrutiny necessary to ensure this.
5. **Openness** Holders of public office should act and **take decisions in an open and transparent manner**. Information should not be withheld from the public unless there are clear and lawful reasons for so doing. **Example- Supreme Court held that the office of Chief Justice of India comes under RTI to enhance transparency and openness in judicial system.**
6. **Honesty** Holders of public office should be truthful.
7. **Leadership** Holders of public office should exhibit these principles in their own behaviour. They should actively promote and robustly support the principles and be willing to challenge poor behaviour wherever it occurs. **Example- Senior IAS officer Parameswaran Iyer, secretary to the Union ministry of drinking water and sanitation, got inside a twin toilet pit in a Telangana village and removed faecal matter with his hands. He led by example in showing that scavenging is not a menial job and changed attitude of people toward pit cleaners.**

With the shifting paradigm in governance, **Emotional Intelligence has been recognized as a virtue in ethical governance**. An emotionally intelligent administrator has multiple desirable values including

- **Dedication-** The quality of remaining committed to public cause and citizen welfare even in face of **hardships, threat and temptation**.
- **Empathy and compassion-** Empathy is about being able to accurately hear out and understand the thoughts, feelings and concerns of others, even when these are not made explicit. Compassion goes beyond empathy and arouse an active desire to alleviate the suffering of others.
- **Tolerance-** It is a permissible attitude towards others especially when they have an opinion or view point opposite to one's own opinion. An emotionally intelligent civil servant ensures that the **work place environment is conducive, disputes are resolved amicably** and staff remains committed to the work.

OECD's Eight Key Components For Creating Strong Ethical Administrative Framework:

1. **Effective Legal Framework**– India has legal framework with provisions to cover various unethical and corrupt practices such as the **breath of official trust and duties, abuse of power, misappropriation, and extortion, corrupt practices, acceptance of undue advantage and abuse of officials influence**.
2. **Political Commitment**– Political leadership and commitment are one of the most significant elements of ethical infrastructure of public life. Ethically committed leadership instil confidence in people who work with honesty and lead the way by being role models.

3. **An Active and Dynamic Civil Society** – The effectiveness of civil society is determined by the level of public criticism of government tolerated in the particular society. The **presence of free, unbiased and independent media** is an important factor of **exposing corruption and other unethical actions**.
4. **Central Ethics Coordinating Body**– 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.
5. **Conducive Public Service Conditions** – Public service conditions like salary, promotion, posting, transfers etc directly influence the conduct of civil servants. Public service conditions are also directly related to ability to attract and retain quality human resource.
6. **Professional Socialization Mechanisms**– Professional socialization includes soundness of training programmes organized to **inculcate public spirited values** among administrators. It also includes administrative culture prevalent in the office or department.
7. **Monitorable codes of conduct** – **Code of conduct should be clearly and unambiguously worded**. The values being promoted in code of conduct/ethics should secure genuine employee acceptance.
8. **Efficient Accountability Mechanisms**– Accountability system is determined by the strengths and weakness of the existing organizational arrangements and procedures to detect and punish corruption and other unethical practices.

Code of Ethics and Code of Conduct

Both Code of Ethics and a Code of Conduct are similar as they are used in an attempt to encourage specific forms of behaviour by employees. Ethics guidelines attempt to provide guidance about values and choices to influence decision making. Conduct regulations assert that some specific actions are appropriate, others inappropriate. With similarities, comes differences.

Code of ethics:

1. Code of Ethics are **referred to as a Values**, which behaves like the Constitution with general principles **to guide behaviour, outlining a set of principles that affect decision-making**.
2. Code of ethics would include the **principles of integrity, impartiality, commitment to public service, accountability, devotion to duty, exemplary behaviour** etc.
3. It defines the minimum requirements for conduct, and behavioural expectations instead of specific activities.
4. When **faced with ethical dilemmas** or debatable situations, what's articulated in the Code of Ethics can help guide decision making.
5. **Code of ethics helps members in understanding what is right or wrong**. The codes are disclosed publicly and hence addressed to the interested parties to know the way the company does business.

Example of code of ethics: E.g. Civil servants are committed to public services. The Code of Ethics will state that decisions of the public servant **should be guided by larger common good** and to choose the most beneficial solution for the community.

Code of Conduct:

1. It is a **set of rules, standards, principles and values** outlining the expected behaviour for the members of an organisation.
2. **These are legally enforceable** which sets out the standards of behaviour expected of those working in the public service.
3. These are **designed to prevent certain types of behaviours** like conflict of interest, self-dealing, bribery and inappropriate actions.
4. The Code of Conduct outlines specific behaviours that are required or prohibited as a condition of ongoing employment.

Example of code of conduct: E.g. code of conducts include guidelines on acceptance of gifts by Government servants and specific behaviour regulating codes (class I officer shall not permit son or daughter to take employment with a

company with which she has official dealings' or 'acquiring immovable property with previous knowledge of prescribed authority' and so on).

CODE OF ETHICS	CODE OF CONDUCT
It include core ethical values, principles and ideals of the organisation.	It is a directional document containing specific practices and behaviour, that are followed or restricted under the organisation.
Code of ethics is a set of principles which influence the judgement.	Code of conduct is a set of guidelines that influence employee's actions.
Code of ethics are wider in nature as compared to code of conduct.	Code of conduct are narrow.
Ethical standards generally are non-specific and are designed to provide a set of values or decision-making .	Conduct standards generally provides a fairly clear set of expectations about which actions are required, acceptable or prohibited.
It enable employees to make independent judgments about the most appropriate course of action.	It enable employees to work in compliance with rules and actions are guided by the codes.
A particular rule in the Code of Ethics might state that all employees will obey the law.	A Code of Conduct might list several specific laws relevant to specific areas of organisational operations, that employees need to obey.

Ethics in Public Administration: Status and Problems

1. Corruption has become increasingly prevalent in the higher civil service, and **the public's perception of higher civil servants as a class is not encouraging.**
2. Higher civil servants – particularly officers of the Indian Administrative Service, Indian Police Service, and Indian Forest Service – do not have a fixed tenure in any post and thus are unable to meet the targets set for them in their assignments because they do not have a fixed tenure in any post. **Due to frequent transfers from one post to the next, these officers of the All India Services are unable to function as effective instruments of public policy** in the absence of a fixed tenure.
3. **The majority of civil servants are not regarded as people-friendly**, and they have, for the most part, lost touch with reality. Their field visits and inspections of field programmers have decreased dramatically. **The earlier practise of sustained tours of remote areas and night halts** in those areas, which are so important for understanding and resolving problems of the poor and weaker sections of the community, **has almost been abandoned by civil servants in the United States.**
4. Among higher civil servants, **there are 'groupies,' and they are increasingly divided along sectarian lines** – an extremely unfortunate development.
5. Some civil servants form a **sympiotic relationship with power brokers** and are not afraid to use dubious methods to secure good jobs in India or abroad.
6. The vigilance organisations in states and the Central Bureau of Investigation in the Indian government have created such a **fear psychosis among civil servants that they are afraid to make bold decisions in the public interest**, such as those involving large sums of money or important commercial decisions.
7. Bureaucratization has resulted in the **administration's paralysis, civil servants' impunity**, and society's generalised sense of impotence.
8. The main external cause of the public service's negative image is the **biased reporting of the media.** The media frequently portrays the public sector in a distorted light.
9. **Corporatism, corruption, and nepotism** are examples of negative aspects.

Ethical Concerns and Dilemmas in Government and Private Institutions

Introduction

Ethical dilemma is a situation when a person has to choose between two equally desirable or undesirable options. For instance, choosing one tourist destination among many to go for vacations. However, **ethical dilemma is a situation where a person has to opt from two ethical values where opting one over another ultimately leads to violation of non-opted principle.** For instance – a civil servant needs to have compassion as well as objectivity as core values which in turn may be contradictory to each other.

An ethical dilemma is a situation before a moral actor such that whatever choice he makes, he is likely to violate at least one moral principle. An ethical dilemma is **not just a decision-making problem.** In this the choice is between two possible moral imperatives, neither of which is clearly acceptable or preferable. **It's sometimes called an ethical paradox in moral philosophy.** It often amounts to choosing between two evils. **For example, a whistle-blower is always in an ethical dilemma because it requires one to either violate loyalty to the organisation/people in the organisation versus the public benefit of disclosure.**

Jean Paul Sartre (1957) presented a case to show ethical dilemma in real world situation. He tells of a young boy whose brother was killed in the German attack 1940. He wanted to avenge his brother's death and to fight German forces which he considered evil. But boy's mother was living with him and he was her only support in her life. The boy thus had a conflicting obligation- one of limited scope but certain efficacy, personal devotion to his mother; the other of much wider scope but uncertain efficacy, attempting to contribute to defeat unjust evil. Boy can do each of these things, but not both. Such ethical dilemmas are difficult to resolve and every individual has a different opinion about what is the greater obligation of the boy. Thus, **ethical dilemma has following features-**

- The moral agent is required to perform each of the two or more actions.
- The moral agent has freedom to choose between the competing options.
- The moral agent can do each of the actions, but agent cannot do both the actions. The agent thus seems to be condemned to ethical failure, no matter what option he chooses

Ethical dilemma in government

Government is sole provider of many services and enjoys exclusive legitimate authority to use force. Government enjoys a lot of discretion and with wide discretions come many responsibilities. Many situations may arise in government functioning which may present ethical dilemma. **Ethical dilemmas in government have following features**

1. **Value conflict** – Two or more than two values are involved in the situation and one value has to be chosen for better decision making in governance.
2. **Alternatives are equally justifiable** – Choosing one value over other directly compromises the other principle which is also equally justifiable or desirable.
3. **Consequences for stakeholders**– Ethical dilemmas in government functioning and decision making have significant consequences for the stakeholders which make it tougher to choose one value. (As opting one over another may violate rights of certain people.)

Ethical dilemma in government institutions may arise because of the following factors –

1. **Different perspectives on what is ethically wrong and what are ethically right**– Different individuals have different view on what is ethical and what is not in a given situation. For instance – A military officer may consider martial law ethically right for maintenance of law and order however a citizen considers it high-handedness of government.
2. **Ambiguity in laws, rules and procedures** – In many situations **ethical dilemma is caused by lack of clarity in existing laws and norms** which demands critical thinking on part of government official to resolve it. For instance –

Suicide is decriminalized under Mental Health Act 2017 but the Indian penal code's section 309 still criminalizes suicide creating ethical dilemma for those dealing with such cases.

3. **Traditional values versus modern values**— Although societies have modernized and some are under the process of modernization but the traditional values still play active role in people's decision and behaviour. **For instance— In Indian society, loyalty towards family and kinship is considered supreme value however for a Government servant neutrality is equally important.** This creates ethical dilemma for the Government functionaries.

4. **Ideologies**— Presence of a **wide spectrum of ideologies both political and economical creates ethical dilemma for individuals.** For instance, choosing capitalism is against the principle of equality as it promotes profit as aim but on the other hand it promotes liberty for individual which in turn leads to innovation and creativity.

5. There may arise **ethical dilemmas in situations where the future consequence of an action is uncertain.** A decision can lead to two possible results one of which is desirable and the other is undesirable. **An example can be, providing nuclear technology to another country. It can be used by the recipient for peaceful purpose like energy and medicine as well as there is possibility of it being used for producing weapons of mass destruction.** A similar case is present, providing other nations with dual use technology like cryogenic engines which can be used in space programme or in missiles.

Ethical dilemmas—

1. **Law versus Compassion** - Law is the **legal instrument of state for better governance in the society.** Law is generally based on facts, scientific reports as well as it is also concerned with human well-being. Before becoming an act, a bill is subjected to review by various committees for wider consensus on the same. On the other hand, **compassion is human emotion which involves sense of inclusiveness and responsibility for others.** Compassion might be based on facts or might not be. **Ethical dilemma is caused when opting for either invariably violates other one.** For instance – In order to provide intended benefits of a particular scheme, a person may lack specified documents or failure of authentication can make him ineligible for the scheme. Here law is not clear whether to provide benefits to the person however compassion demands welfare of the person. Thus a civil servant may face ethical dilemma between law and compassion.
2. **Conflict of interest** - According to transparency international, **conflict of interest may occur when a Government official has two competing interests; one related to official duty and other related to private interest.** Private interest could be related to financial obligations or providing undue advantage to family and friends. A common example of conflict of interest is when an official is awarding a tender and a relative/friend is a bidder in that auction.
3. **Organizational ethics versus self-conscience** - Government institutes have code of conduct and code of ethics to be followed by its functionaries. Thus a Government official has to abide by the organizational ethics. However **ethical dilemma happens when Government functionaries own conscience pricks him and the decision or act may go against the organizational ethics.**
4. **Level of decentralization versus People's Participation** - Centralization in government departments is often seen as a common evil **promoting corruption, lack of transparency and non-accountability.** Thus, Indian constitution provides for decentralized mechanisms such as local urban and rural bodies. **However, the centralized system is more capable of quick decision making and faster implementation.** Further the efficiency and productivity enhances in the centralized system. People's participation, on the other hand, is necessary for sense of collective ownership of resources, to hold government accountable for its laws, policies and ensure rule of law. **Citizen charter, Right to information, grievance redressal mechanisms of various acts and measures such as e-governance provides for better participation of people in governance.** However, it slows down the decision making as consensus among all parties takes longer than usual time. Further, the efficiency also gets affected many times due to larger number of people participating, that too from different cultural and educational background. This created the **ethical dilemma in policy making for government organizations as whether to follow centralized approach or to ensure people's participation for good governance.**
5. **Development versus Environment debate** - Development in any nation is **measured by Gross Domestic Product (GDP) rate of country.** Thus, **environmental resources are harnessed for utilization by citizens for growth of society.** It involves clearing forests for agriculture and ensuring food security and livelihood of millions, consumption of fossil fuels for industry and vehicles, construction of dams for power generation, irrigation and

meeting water demands by households and such activities which eradicates poverty. Despite of the better standard of living that development has provided in many nations, **there are concerns emerging all around the world regarding this model of development which is consumption orientated.** This debate is due to **faster depletion of natural resources, displacement of forest dwellers, global warming and climate change** leading to extreme weather events such as floods, drought and extinction of wildlife at unprecedented rate. Thus, the Government agencies all over the world are embroiled in the ethical dilemma regarding development versus environment as opting one over other creates its own challenges in the longer run.

6. **Ethics of Capital punishment** -Ethical dilemma in capital punishment **revolves around reformative/restorative versus retributive/punitive justice.** Supporters of reformative justice are mainly **human right activists who claim that capital punishment impinges the right of offenders to reform and every human must get a chance to do so.** Further, practical experiences show that capital punishment has not proved to be an efficient way of dealing with criminals as the crime rate either remains same or has increased. **Capital punishment is considered to be inhuman and a barbaric method** used by primitive civilizations to punish the crime perpetrators. Capital punishment, once executed, cannot be reversed even if new evidence shows innocence of the accused. In fact, **punishment is seen as fuelling revenge in societies for which Mahatma Gandhi said, “an eye for an eye makes the whole world blind.”** The **campaigners of punitive justice** and to be more precise capital punishment, give the argument that **some crimes are so heinous like rape, homicide etc that an example has to be set in society to prevent their reoccurrence.** Further, the impact on victim who suffers both psychologically and physiologically can only be assuaged by inflicting torment such as capital punishment on the offenders. Sensitive issues like national security, peace and sovereignty which are often under threat because of challenges such as **terrorism, lone-wolf attack, reconnaissance also demands punishment as high as capital punishment in public interest.** Thus, state organs such as lawmakers, judiciary faces the ethical dilemma regarding capital punishment, especially when societies are highly charged on emotions after heinous crime have taken place or national sovereignty is violated.

Ethical dilemmas in Private institutions

Ethics in private institution refers to ethical principles governing business activities. These principles are for employers as well as employees to be followed on case to case basis. Thus, **ethics in business provides for moral code of ethics and conduct which ensures ethical thinking, decision making and conduct.** For instance, appointment on merit, competitive practices, paying taxes to Government and fair prices from consumers.

Private institutions sometimes have the same ethical concerns and dilemma as the public institutions. **Corruption, nepotism, environmental law violation, organizational duty versus public responsibility is among many common ethical concerns.** The structural and organizational framework of private sector, however, is different than public on many accounts. In Private institutions, the relationship between employer and employee can be formal or informal based on the type of organization. For instance, in traditional family based companies the relation is generally informal as compared to the multi-national companies having professional management system. Further the pattern of activities also varies like from agriculture based farmer produce organization to service sector based hospitality industry. **The major difference is the aim. Public sector focuses on social welfare, regional equality and empowerment of vulnerable whereas private sector is basically profit orientated.** This variance in relationship as well as activities makes the ethical dilemmas faced in private sector different from public sector. Thus, a different approach is needed to resolve these dilemmas for making moral decisions.

Factors responsible for ethical dilemmas and concerns in private institutions:

- a) Ambiguous rules and regulations of the institutions
- b) Lack of law and policy to supervise the private sector
- c) Asymmetric organizational structure favouring the top management and leaders
- d) Absence of self-conscience among employers and employees e) No focus on building emotional intelligence

Ethical concerns

1. **Fiduciary responsibility-** A fiduciary is a **person or an entity entrusted with the responsibility to take care of money or other assets of its clients.** Thus as a fiduciary, a company or its employee is legally as well as ethically

answerable to the client. For example, the trustees of a mutual fund have a fiduciary duty to protect and further the interests of investors. **In India, Sahara India Pariwar investor fraud presents the concern regarding misappropriation of funds of millions as it jeopardized the lives of so many investors who mainly belonged to the lower strata of the society and barely earned enough to keep their body and soul together.** It tried to gamble the life of majorly illiterate group of people who have less or no idea of the financial position of a company and thus, are ambiguous about harnessing the opportunity to make benefit out of schemes such as Optionally Fully Convertible Debentures. The scheme requires knowledge about performance of the company and basic knowledge about proper time to turn such debentures into shares which will be a profitable for them.

2. **Accountability towards shareholders-** A company generally has major and minor shareholders. **Minority shareholders are dispersed geographically and have little say in decision making while by virtue of majority shareholding, the large investors can manipulate the decisions of the corporates.** Thus, it becomes necessary for the board, especially independent and nonexecutive directors, to ensure that interests of all shareholders are protected, their views respected and their grievances resolved. While the majority shareholders have privileges, the minority are often neglected in many aspects. **The ethical concern, thus, is that rights of minority shareholders needs to be protected specially in adverse situations.**
3. **Gender discrimination** – Gender gap is a major ethical concern in private institutions as laws made by Parliament are generally applicable for public institutions only. For instance, Maternity benefit act provides for maternity leave to female working in formal sector only. In private institutions, **glass ceiling, sexual harassment at work place and wage gap are the major ethical concerns** as they violate the right to equality and is against prohibition of discrimination based on gender. **Gender discrimination, recently was highlighted in the Harvey Weinstein case followed up by #metoo campaign all over the world.**
4. **Green washing-** It is the **process of conveying a false impression or providing misleading information about how a company's products are more environmentally sound.** Companies, as per national and international laws are required to produce goods and services sustainably. However, the methods, processes used cause harm to environment like air pollution, water pollution which evokes negative response from environmentalist and citizens. Further, environmental laws impose heavy fines and punishment on such violators. **Thus, emerge the ethical concern of green washing where such institutions show their unsustainable products as eco-friendly and this goes against eco-centric values promoted in wake of global warming, pollution and climate change.**
5. **Quality of product and services** – Private institutions has not only legal obligation but also ethical obligation to provide quality products and services. Since, **economies take into account consumption by citizens to measure growth rate of country, so the consumption-oriented culture drives institution to engage in unethical practices to reduce the cost of production.** This in turn degrades the quality of goods and services. Other reasons for the same are poor law enforcement by government agencies, lack of awareness among citizens etc. **For instance, India's food regulator had banned Nestlé's Maggie in 2015 after tests showed it contained excessive lead and for alleged mislabeling over flavor enhancer MSG (monosodium glutamate).**
6. **Organizational duty versus public responsibility** – This is the **classic ethical concern in which the moral actor has to choose from duty towards the organization and public responsibility.** Duty towards organization has features of loyalty, secrecy and following norms of institution. In many cases, these duties are in conflict with public responsibility thus, eliciting ethical behavior on part of moral actor.
7. **Profit driven agenda versus purpose driven agenda** – Although private institution are mainly profit oriented but recent debate of compassionate capitalism or purpose driven agenda has highlighted the ethical concerns related to former. In its bid to maximize the gain and concentrate wealth, private institutions get involved in unfair trade practices like **poor wage labour, unbridled exploitation of resources, evading tax, unusually higher cost of goods and services and other such unscrupulous activities.** In last decade, **purpose driven agenda has come in forefront because of the unethical challenges caused by profit driven agenda.** Purpose driven agenda is a holistic approach which apart from maximizing profit aims at inclusive development of all. Thus, it's a **tectonic shift from anthropocentric values to eco-centric values which focuses on sustainable development.**
8. **Lobbying** - Lobbying is **the act of attempting to influence the actions, policies, or decisions of officials, most often legislators or members of regulatory agencies.** Private institutions engage in lobbying to further their own interest in market. Ethical concerns related to lobbying are complex as sometimes it can be useful for presenting concerns of under-represented sections or vulnerable groups. **Lobbying can provide decision-makers with valuable insights and data, as well as grant stakeholders access to the development and implementation of public policies. Lobbying can also lead to undue influence, unfair competition and regulatory capture to the**

detriment of the public interest and effective public policies. Thus, nations need to clearly define the terms 'lobbying' and 'lobbyist' when they consider or develop rules and guidelines on lobbying. Further, providing a level playing field by granting all stakeholders fair and equitable access to the development and implementation of public policies is a needed measure to ensure transparency in lobbying.

9. **Conflict of interest** - According to transparency international, **conflict of interest may occur when a Government official has two competing interests; one related to official duty and other related to private interest.** Private interest could be related to financial obligations or providing undue advantage to family and friends. For instance, In the ICICI Bank case, a whistle-blower has alleged that Chanda Kochhar faced a conflict of interest as CEO and Managing Director of ICICI Bank, when the bank decided to lend ₹3,250 crore to the Videocon group in 2012 and with Videocon Chanda Kochhar's spouse, had business ties. Thus, there is conflict of interest as ICICI Bank's CEO informally pushed the loan to the Videocon group because of benefits received by her family members from the group's promoters.
10. **Corporate social responsibility**- Corporate social responsibility (CSR) is a **business model that helps a company be socially accountable—to itself, its stakeholders, and the public.** By practicing corporate social responsibility, companies can be conscious of the kind of impact they are having on all aspects of society, including economic, social, and environmental. **Although, it's a positive model if followed generally but many times CSR is nothing more than an opportunity for publicity.** As a firm, it tries to look good through various environmentally or socially friendly initiatives without making systemic changes that will have long-term positive effects. Thus, **the value of truth and honesty is violated in such dubious attempts by companies.**
11. **Commoditization of data** – With technological companies witnessing giant leap in market as mankind embraces technological age of **artificial intelligence, big data, internet of things, the ownership of data produced and its commoditization has raised ethical concerns.** Commoditization of data refers to personal data becoming an independently valuable asset that is freely available on the market. The **companies use the data of its customers without their consent for its own monetary and other benefits, thus, violating their right to privacy.** Thus, to resolve ethical concern related to commoditization of data, the parameters for responsible data use, rights, ownership, security and privacy need to be defined, implemented and enforced consistently across industries and around the globe.

Framework For Ethical Decision Making

In order to resolve the ethical dilemmas following steps can be considered:

1. Recognizing the ethical dilemma –

It is necessary that the Government functionary is capable of recognizing that there is an ethical dilemma in a given situation. For this one, should ask following questions to himself:

- a) Does the decision involve choice between a right and a wrong or between two rights or two wrongs?
- b) To what extent choosing one right over other will impact the stakeholders?

2. Getting the facts

- a) What are the relevant facts in the case?
- b) Are the facts genuine or collected from the right source?
- c) What are the options available for taking the ethical decision?

3. Approaches to solve the ethical dilemma

- a) **Virtue approach** – According to Virtue school of ethics, **character of agent determines the morality of task.** Thus, the Government official acts according to his virtues to reach the ideals which have been set by him. **According to Plato, these virtues can be courage, wisdom, temperance and justice.** In ethical dilemma, **moral actor following virtue approach asks himself whether the decision represents the kind of person he is or he want to be.**

Criticism- There is **no objective list of virtues for the Government functionaries**. Further virtues are culture as well as context dependent, thus changes from individual to individual leading to non-uniformity in resolving ethical dilemma.

b) **Kantian categorical imperative-** According to categorical imperative, **a person has to always choose duty principle over other values**. Ethical dilemma can be solved by doing the right things so that people are treated as ends and thus, their own rights can be fulfilled.

Criticism- Only **rights of people cannot be sole factor in resolving ethical dilemmas** as economical, social as well as environmental costs are also involved. For instance- Building a dam will ensure rights of many citizens but without proper safeguards like rehabilitation, it harms the forest dwellers as well as forest animals in long run.

c) **Utilitarian approach-** In ethical dilemmas, the value can be chosen by finding out which option will produce the most good for maximum number of people. **This approach takes into account the economic and social welfare of larger number of people**. For instance- In post-independence period, Government has to opt between capitalism and socialism to ensure prosperity of the citizens. India being a newly independent country with impoverished manufacturing and agricultural base needed government's support for growth in initial year. Thus, socialism as a principle value was added in preamble.

Criticism- It is **not always possible to measure goodness of outcomes**. Also, utilitarianism focuses on maximum happiness for maximum number which in turn discriminated the minority.

d) **Justice approach** – Justice approach **focuses on treating the individuals equally in the ethical dilemma**. Also, if there is any difference in treatment then the difference should be justified.

Criticism – Principle of justice can harm the social welfare in long run. For instance- In an appointment if a male and a female candidate have scored equal marks, consideration can be given to female as it will send message to empowerment to larger society.

e) **Gandhi's Talisman** – **Mahatma Gandhi's Talisman is a novel approach to solve the ethical dilemmas**. Consciously reminding it when needed helps to make moral decision in larger public interest. "I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man [woman] whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him [her]. Will he [she] gain anything by it? Will it restore him [her] to a control over his [her] own life and destiny? In other words, will it lead to swaraj [freedom] for the hungry and spiritually starving millions? Then you will find your doubts and yourself melt away."

f) **Situational ethics:** In modern day ethical dilemma **the context and the situation in which a decision has to be made is also very important**. So, considering and assessing the background of an action also becomes important for resolution of any ethical dilemma.

g) **Conscience as guide to resolve ethical concerns** – Conscience is an internal dialogue of man with himself about right and wrong. These are the **internalized values which make us reflect on life** and ask "what is it that I should do to make the ethical choice", and that **ethical choice is not influenced in any way by any other person and event**. When the other approaches fail to resolve the ethical dilemma, the moral actor can rely on his conscience to know what is more ethical to do in a given situation.

h) **Law as source of ethical guidance** – Laws are rules and regulations made by the state which aims to regulate the decision making and conduct of its citizens. Since law derives its authority from the constitution, citizens themselves as their elected leaders frame it and are based on best practices followed worldwide to uphold human rights; they are one of the legal and widely opted sources for resolving ethical dilemma. **For civil servants Constitution is final arbitrator in case of ethical dilemma as it is the supreme law based on which other laws are framed**.

Law Rules And Regulations As The Source Of Ethical Guidance

Introduction

The ethics are standards of right and wrong conduct that a society place upon itself. These standards evolve over time. While making a decision these standards act as a compass which help a moral actor to evaluate different options and make right decision. **Laws, rules and regulations along with conscience have been recognized as an important source of ethical guidance.** In fact, deontological theory of ethics is entirely based on following duties, rules and laws. But the conviction and motivation to act in accordance with the duty comes from inside i.e. from conscience. According to utilitarian theorists the pursuit of happiness and avoidance of pain is the criteria for determination of ethicality of an action. But, **Jeremy Bentham has recognized that certain sanctions act on moral agents, namely, natural (fear of death), political (fear of punishment i.e. law), social (fear of boycott) and religion (fear of god) which help in ethical decision making.** While these sanctions are external, JS Mill went a step further and added an internal sanction i.e. conscience, which acts as an internal source of ethical guidance.

The word lex (Latin for 'law') comes from a Latin word ligare, which means "to bind". Law imposes restrictions and induces people to act or restrains them from acting. **With the establishment of state as the sovereign authority laws, rules and regulations have become effective instruments for determining and guiding behavior of the citizens.** The rule of law prescribes that no one is above the law and every person shall be treated equally. This has reduced the variation in standards that applied to different categories of citizen i.e. ministers, civil servants, elected leaders as well as private establishments. They have to abide by the same law and law does not discriminate on basis of status or power. Further, laws are made by the representatives of the people and in a participative democratic setup. The common people have avenues to participate in the process of the law formation so that it has sanctity and support of entire/majority community. Thus, we can infer that law is for a political community's common good.

Thomas Aquinas described law as

"Law is a rule and measure of acts whereby man is induced to act or is restrained from acting".

Thus, law and rules are tools to regulate human decisions and actions. **According to Aquinas there are four types of law, namely, the eternal, the divine, the natural and the human.**

- **Eternal laws:** Eternal laws are the laws which are **reflection of divine wisdom and God's will.** God has created everything and all his creation follow the eternal law. **Eternal laws are not made but they are eternally existing.** Simply we can think of eternal law as comprising all those scientific (physical, chemical, biological, psychological, etc.) 'laws' by which the universe is ordered (laws determining planetary motions, flow of energy, mass of matter etc.)
- **Divine laws:** Divine laws are **eternal laws which are revealed to humans through sacred texts and teachings.** The sacred scriptures of religions such as **Islam (Quran), Christianity (Bible) and Hinduism (Bhagwad-geeta) can be considered as divine laws** as they tend to guide human behaviour with claim that they are nothing less than god's revelation to form an ethical and just society.
- **Natural laws:** Natural laws are **eternal laws that can be perceived by beings with reason.** God has given reason/rationality to humans and has made him able to understand some of the eternal laws. Natural laws are related to innate human ability to know what is naturally right. **Natural laws are objective, changeless, universal principles of action for ethical and political life.** For example- good is to be done and evil, to be avoided; a needy should be helped, others shall not be harmed etc. While actions of animals are determined by the eternal law but for humans, natural law provide an understanding of how to act ethically through use of reason.
- **Human laws:** Human laws are the laws which is **derived from the natural law by the humans.** It is based on interpretation of natural laws. **Human laws are devised by human reasons which are adapted to particular geographical, historical and social circumstances.** Aristotle already pointed out that most people are kept from crime by fear of the law. Thomas accepts this judgment, suggesting that by coercion, even men who are evilly disposed may be led in the direction of virtue.

Difference Between Laws, Rules and Regulations

Laws are the **enactment of the legislature**. They are the rules that have sanctity and support of the state. **Laws are rigid in nature and their violation may attract punishment from the state.** Law by nature are incomplete and they are generally formed in response to certain situation or event. Laws are made to regulate the actions of the individual. **Laws are context specific and they guide the decisions and conduct of the individual in that particular context.**

Given the incomplete nature of law, regulations are made. **Regulations can be understood as subsidiary legislations.** They are made by the executive in order to fill in the gaps that remains in the law. **Regulations are standards and rules adopted by administrative agencies that govern how laws will be enforced.** Regulations also need acceptance/ approval of the legislature to be enforceable. As such they carry the same force as the law. But regulations have to adhere to the broader limits set by the parent or enabling law.

Rules are set of instructions made by the people to explain how things are to be done. Rules can be made by Government as well as private organizations. Depending upon the rule framing authority, the scope of application of rules differ.

LAWS	RULES	REGULATION
<ul style="list-style-type: none"> Laws are the enactment of the legislature. They are the rules that have sanctity and support of the state. Laws are rigid in nature and their violation may attract punishment from the state. Law by nature are incomplete and they are generally formed in response to certain situation or event. Laws are made to regulate the actions of the individual. Laws are context specific and they guide the decisions and conduct of the individual in that particular context. E.g. RTE Act 2009, National Food Security Act, 2013 etc. 	<ul style="list-style-type: none"> Rules are set of instructions made by the people to explain how things are to be done. Rules can be made by Government as well as private organizations. Rules made by the Government can have force of law and applicable for all example- traffic rules; while the rules framed by the private organizations are limited to that particular organizations and its employees. Rules can be framed in different contexts like rule for house set by parents, rules of organization set by managers, even rules of games and sports. 	<ul style="list-style-type: none"> Regulations can be understood as subsidiary legislations. They are made by the executive in order to fill in the gaps that remains in the law. Regulations are standards and rules adopted by administrative agencies that govern how laws will be enforced. Regulations also need acceptance/ approval of the legislature to be enforceable. As such they carry the same force as the law. But regulations have to adhere to the broader limits set by the parent or enabling law. Regulation are rigid like laws and their violation also attract penalty from the state.

Why Laws And Rules Act As Source Of Ethical Guidance?

In case of ethical dilemma where moral agent is in confusion how to act, law, rules and regulations play an important role in guiding his decisions. This assertion is based on certain preconditions. The laws are made by legislators but the legislators must act reasonably. What the legislator commands must be good, possible and just. It must be physically and morally possible to obey the laws. Laws must also be just, distributing goods and burdens equally. **The law is for common, not private, good.** Before anyone can be expected to obey a law, the legislator must promulgate it or make it known to the community. If the legislator does not promulgate or publicize the existence of a law, citizens will be ignorant of its existence and the legislator cannot expect obedience. When these preconditions are fulfilled, laws act as a source of ethical guidance because

1. **Laws are based on norms of the society**- Laws, rules and regulations help in shaping the actions of an individual and act as a source of ethical guidance as law are reflection of public morality. **Laws are the codification of public ethics.** In case of ethical dilemma, **following law in letter and spirit automatically ensures that the ethically acceptable course of action is selected.** For example- Recently, the provisions related to laws on crimes against women have been made stricter reflecting the ethical norms of the society and growing discontent in the society regarding violence against women.

2. **Fear of punishment**- **Laws are sacrosanct and their violation leads to sanction from the state.** The law has a **coercive element** to it and comes into force when it is violated. **This creates fear, triggering the natural sense of avoiding pain and seeking pleasure leading to person acting in an ethical manner to avoid punishments.** For example- Various Laws related to corruption like **The Prevention of Corruption Act, 1988, The Benami Transactions (Prohibition) Act, 1988, Prevention of Money Laundering Act, 2002** etc. play an important role in ensuring that public officials conduct their actions in ethical manner.

3. **Objectivity**- Laws define objectively the scope and range of permissible actions. **It takes away the role of subjective factors like impulse, biases, prejudices and preference from the domain of decision making.** Law lays down objective criteria on basis of which desirability and ethicality of an action can be evaluated.

4. **Enacted by the legislature**- Citizens elect their representatives through free and fair elections and these representatives frame the law in the legislature. **Law made by competent authority and popular leader enjoys both legitimacy and support of the public.** In case of ethical dilemma, people tend to repose their trust in the law and thus law act as source of ethical guidance. **In India, Constitution is the final arbitrator in case any ethical dilemma.**

5. **Stakeholders involvement**– Laws are generally framed after due deliberation and engagement of all the stakeholders, so that it represents the interest of all the sections of society. **Stakeholders generally are interest groups, pressure groups, non-governmental organizations and experts of that particular field.** With the new policy of putting draft law on government site for citizens feedback made even common man a stakeholder in the law-making process. Since the stakeholders have participated in the process of law formulation, it puts a moral obligation on them to adhere to the law. So, **laws act as regulator of stakeholders behaviour.**

6. **Religious and Cultural norms and Law**– Religion and culture are powerful determinants of ethicality. Sometimes laws are based on these cultural norms like civil laws determining marriage, divorce, inheritance, adoption etc. In such case the amalgamation of religion, **culture and law makes them a powerful force for regulation behaviour of human beings.**

7. **Avoidance of slippery slope**– Laws lay down strict limitations on the authority and discretion of those in power. **According to doctrine of slippery slope, by accepting something relatively less harmful we may start a trend such that extremely harmful becomes a trend in future.** Thus, law provides a concrete way out of such situation where even accepting something less harmful is shunned by law. **For example Euthanasia- it is hard to define the level of suffering after which euthanasia can be allowed. So, the law has prohibited active euthanasia in India.**

8. **Law is based on Best practices** – Law is made by adopting best practices adopted across the world. This makes law universal in nature that is law aims to **protect the right of life, dignity and other values such as secularism, fraternity.** This makes it an ultimate guide in ethical dilemmas.

Limitations of Law As Source Of Ethical Guidance

Laws are potent to regulate the action of the humans but there are limitation to their effectiveness as source of ethical guidance because of the following factors

1. **Coercive in nature** - Individuals, societies and nations do not look up to law as a source of ethical guidance because of coercive in nature of law. **Ethical forces are persuasive in nature and they help in evaluating what is correct and what is wrong.** They do not dictate any particular course of action as done by the law. **People abide by law and refer to law as source of ethical guidance because of fear of punishment as well as social boycott by communities.** People contest that many times law is against their wishes and demands. For instance, in British India laws were framed by the colonial power and imposed on general public. Thus, leaders of freedom struggle didn't

refer to British laws to resolve their ethical dilemmas and even opposed many laws through civil disobedience movement.

2. **Tool of Powerful**- Law is often **criticized as an instrument of oppression held by the powerful**. Law has backing of the state power and those in power can manipulate law for their own benefit. **In Indian scenario, we have seen that criminal elements enter the legislature through muscle and money power. Law becomes a tool in their hand to manipulate general public.** For example- It is a known fact that large number of legislators have criminal records but politicians are rarely convicted and go to jail. This defeats the purpose of law i.e. to protect the weak and ensure social and distributive justice.

3. **Collusive laws** – Instances of corruption arising out of **insider trading, conflict of interest and collusion between political and business class discourage citizens to refer to law as a source of ethical guidance**. Such cases reduce the trust of the general public in the law and law-making process itself. Example- Several instances of granting land to business in tribal and forested areas for industrial expansion or mining.

4. **Punitive versus reformative laws** – **Punitive law has aim to punish the convict and impose proportionate cost on the violator of the act. Reformative law on the other hand seeks to reform the convict and assimilate him in the society**. Different people can have different moral sense about what kind of punishment is justified for different type of crimes. A recent case has seen the demand of some groups to abolish death sentence for all type of crimes and give the opportunity to the convicts to reform. However, the other side demands even stricter punishment for heinous crimes and compulsory death sentence for crimes like gang rape.

5. **The Just Law**: Sometimes, there may be laws which are **made by the competent legislature but these laws are contrary to the accepted ethical standards**. In such cases the violation of law may be ethical instead of blind adherence to the words of law. **For example- In Nazi Germany, the persecution of Jews was legalized by the state. Similarly, the citizenship law of Myanmar rejects giving citizenship rights to Rohingyas.** These laws are patently unethical and cannot be the guide for moral decision and actions.

6. **Individual neglected over community**: Laws are reflection of collective conscience of the society so there may be a situation where individual rights are neglected for sake of collective rights. Contrary to this, the very basic motive of law is to protect freedom and liberty of ever individual. In such cases law, itself becomes the cause of ethical dilemma. **For example: LGBT rights have been neglected for a long time due to cultural norms of the society.** The law itself has been reason for denial of fundamental rights of individual.

7. **Inconsistency in laws**: On a particular subject matter there can be multiple laws, all either created by same authority or by different ones. This can create a dilemma as to which law to follow and which law to violate. **For instance, Right to Information Act and Official Secrets Act can be at loggerhead to each other.** In such cases, people try to play safe rather than doing what is ethically correct.

8. **Some laws may be prejudiced and biased**: While the **basic law of the land (constitution) declares everyone as equal, some laws may create artificial distinctions**. For example, parliamentary privileges and power of parliament to punish for its own contempt. These laws are often criticized as being unethical and promoting elitism in society.

9. **Loopholes**: Laws by nature can never be comprehensive and cannot take into account all the future possibilities. **The gray areas become loopholes and these loopholes makes law silent on certain issues making it unsuitable to resolve all the ethical dilemmas**. These loopholes are than exploited for one's own benefit and many times at cost of public interest. For instance, corporate firms witness many loopholes in laws related to tax. Invariably personal benefit takes precedence over the ethical course of action.

10. **Laws in conflict with personal morality**: As stated earlier, **laws are based on collective conscience of the society but sometimes this collective conscience can be in contrast with personal conscience**. For example, **a case of abortion or euthanasia**. In case of euthanasia, a doctor may feel that denial of euthanasia is equal to condemning someone to a life of misery but since the law prohibits active euthanasia it becomes important for him to follow the law. In administration, consider a case where a civil servant has been ordered to demolish an unauthorized slum but he may feel personally that doing this is wrong.

11. **Minimum Standards:** Generally, laws lay down minimum standards of acceptable conduct. There may be conditions where the **letter of the law has been followed but the spirit behind it has been violated**. For example: The **Anti-defection law in India is an example of law enforced morality**. We have seen various instance of “legal defection” in past few years in different state assemblies.

Conscience As A Source Of Ethical Guidance

“There is a higher court than courts of justice and that is the court of conscience. It supersedes all other courts.” Mahatma Gandhi The word conscience comes from the **Latin word “conscientia” which means “knowledge within oneself”**. It is **something internal to a person which determined the goodness or badness of a human action**. It is a special act of mind that comes into being when the intellect passes a moral judgement on goodness or badness of a particular action. **Conscience is not a feeling or an emotion but a mindful and intellectual decision**.

It is not a random thought but it is related to a moral judgement on a particular action. It can pass a moral judgement on an action that happened in the past or that is about to happen in the future. **Conscience is a cognitive act of mind based on value system of a person**. It is **the voice of inner self but it is not irrational**. It is not based on superficial choices which wax and wane with moods and preferences. It is the internal moral compass of a person. As conscience is based on value system, it develops over time based on various sources of knowledge, such as common sense, law, experience, society, family, educational institutions and religion.

Conscience acts a source of ethical guidance in following ways:

1. Conscience is the most immediate source of information which helps in evaluating different options and guiding human actions. **Voice of Conscience is the first response towards any situation**. It is the first thing that comes to mind when a person passes moral judgement on any action. **Being the first response, it has deep influence on decision and action**.
2. Since conscience is an intellectual decision, it **allows man to exercise reason and transcend his animal instincts**.
3. Conscience is not a feeling or an emotion, but, rather **rational decision, taking place at level of subconsciousness** after millions of calculations, permutations and combinations. This ensures that most ethically sound decisions are taken.
4. Violation of the voice of conscience **causes internal dissonance which provides a drive for a person to avoid unethical actions**.
5. **Voice of conscience is immutable** and accompanies a person throughout his life. It ensures that a person takes moral actions to the best of his abilities even when no one is watching him or when he is not under supervision. Conscience not only helps in taking decisions but also staying with the decision in difficult circumstances i.e. integrity.
6. It is **through conscience that a person evaluates his own moral philosophy, character and motivations for action**. Thus, it constantly nudges a person to become best version of himself and helps in moral development.
7. By nature, laws are incomplete. **Conscience helps in interpreting laws in light of prevailing circumstances** and filling voids left in law.
8. Conscience helps a person evaluate prevailing norms and laws and challenge unfair laws and norms. Thus, it helps in keeping society morally upright. **Example: Efforts of Raja Ram Mohan Roy and Sati Law, breaking of unjust Salt Law by Mahatma Gandhi, Abolition of Slavery in the West** etc.
9. Conscience helps in integrating prescribed norms with moral consideration which ensures that both letter and spirit of the law is followed.

N.R. Pillai, first cabinet secretary of India, "The new Civil Servant should possess all the traditional virtues namely, efficiency, integrity and loyalty. The public servant of today should be one richly endowed with human sympathy and a widely awakened social conscience."

Accountability And Responsibility

Understanding Accountability

Accountability is answerability of a person for his decisions and act of omission or commission to a formal system. **Accountability is “formal responsibility” of a person holding office of trust and power.** If answers are not found to be satisfactory, the accountable person will face sanctions and consequences for his act. **Every public organization has a formal mechanism of accountability including supervisory board, audit institution, grievance redressal system** etc. Outside the organization, accountability mechanism exist in form of legislative control of budget, judicial oversight and civil society activism. **The ultimate accountability of a public servant lies toward the public as the public is sovereign.** Also, all the resources belong to public and targets are decided by the public through their elected representatives. **Accountability (as a value) for a civil servant is related to spirit and his concern for the public interest (public pathos).** This mindset influences the efficiency and effectiveness of the public administration. Formal system of control is not sufficient to secure well performing public institutions because it can be manipulated and they are inherently incomplete as all possible future scenarios cannot be covered in laws and rules.

Responsibility

Responsibility is moral obligation of an individual to behave with essence of commitment to the duty. It comes from within a person and not enforced by a formal system of rules and regulations. **Responsibility entails that a civil servant acts ethically as a person.** During World War II, this distinction was debated. Civil servants had acted unethically, but at the same time, followed rules and orders within the reigning bureaucracy that applied at the time.

The accused civil servants would claim that they should not be held accountable, but at the same time, they had behaved irresponsibly. A person chooses to take responsibility for something and responsibility cannot be assigned but it is assumed/ accepted. **Accountability means that the person is liable or answerable for his acts and decisions to some authority or formal system. Responsibility can be delegate or shared but accountability cannot be delegated.** Responsibility arises from within based on personal moral principles. Accountability arises from outside based on authority or duty of a person to perform certain task. A person takes responsibility on himself but on the other hand, he is held accountable by someone else.

Example- Lal Bahadur Shastri took personal responsibility of a train accident and resigned as railway minister (A Railway Minister cannot be held accountable for operational accidents, he is mainly concerned with policy).

Example- When you write a letter but forget to send it then you are responsible for it. But if your boss tells you to post a letter and you forget, then you are accountable.

Importance of Accountability in civil services

1. Accountability ensures that **civil servant is responsive to the need of citizen.**
2. Accountability **builds the trust of the public in capacity and intention of the administration.** It strengthens the social contract that exists between government and the governed.
3. Accountability ensures that the civil servant does not behave in a self-serving manner.
4. **Accountability mechanism act as checks and balances on the discretions of the power holders.**
5. It ensures that goods and services are delivered efficiently with assured quality within the acceptable time frame.
6. Value of accountability ensures that civil servant behaves with integrity, honesty and dedication. **Availability of information with the public and avenues to seek grievance redressal are prerequisite for public to hold civil servants accountable.**

Ethical Governance

- Ethical governance is a **way of governing which infuses high standards of moral values** and behaviour in the governance process.
- **For example**, a bureaucrat is bound to serve the people that come to his office, but he couldn't be penalized if he doesn't make provisions for a glass of water to an elderly couple who might be tired after waiting too long in the queue. Those will be the **ethics of public service and altruism that will make him do that**.
- Similarly, an official should allow disbursement of **Public Distribution System (PDS) ration to beneficiaries particularly for women and senior citizens**, even if there is a failure of Aadhaar identification due to mismatch of biometric data. It is important to understand that denial of such services may cost a person his life. Hence, **compassion and human dignity forms the basis of ethical governance**.
- **Ethical governance is the much-needed approach for establishing trust** and mutual cooperation between citizens and public servants.

What are the Key Elements of Ethical Governance?

- Ethical governance means **Governance based on a certain value premise**, which is also "good". For example, **probity, integrity, compassion, empathy, responsibility, social justice** etc. without which ethical issues can't be upheld.
- **Probity would ensure that the sole purpose of administration is public interest**, thereby devoid of any wrongdoing.
- **Responsibility**, not merely accountability, **ensures the inculcation of internal accountability for every act of omission or commission in the form of judgement based on one's conscience**. If this is attained then there would be no question of corruption.
- In order for a nation to compete globally, **eliminating corruption is not just a moral imperative, but also an economic necessity**.
- **Rule of law should be one of the most important elements of ethical governance** in order to eliminate corruption and reduce bureaucratic delays.
- Rule of law checks arbitrariness in governance, thereby reducing chances of misusing discretion.

What are the Ethical Issues in the Indian Governance?

- **A Violation of Authority or Rank Position:** Officials make actions that are out of their position, responsibilities and rights that, finally, **cause damage to the interests of the state or certain citizens**.
- **Negligence:** A **public official either does not perform his professional responsibilities or performs them in a delinquent manner**, causing damage to the state or community.
- **Bribery:** Corruption and bribery have become acceptable parts of society, lubricating the wheels of commerce.
- **Complacency:** There is a core of exceptionally hardworking, dedicated and conscientious officers, but they are overwhelmingly outnumbered by the complacent, who are obsessed with status, rank, and emoluments and addicted to habits of personal luxury.
- **Patronization:** The post-retirement assignment of senior officers to Regulatory bodies and other important posts is largely done on patronage with no set guidelines.
- **Administrative Secrecy:** The purpose of administrative secrecy is to serve the public interest while maintaining private interests. Therefore, transparency is one of the most important virtues of ethical governance
- **Nepotism:** Neglecting the merit principle by appointing relatives or friends to public positions may degrade the quality of public services.
- **Lack of Compassion:** Indifference towards the feelings or the convenience of individuals and by an obsession with the binding and inflexible authority of departmental decisions, precedents, arrangements or forms, regardless of how badly or with what injustice they work in individual cases.

Way Forward

- **Effective Laws:** Effective laws will require civil servants to give reasons for their official decisions.
- **New Management Approaches:** To encourage all public officials and civil servants to deal positively with corruption and unethical practice when encountered.
- **Strengthening the Whistleblower Protection Regime:** Whistle-blower' protection law to protect appropriate 'public interest disclosures' of wrongdoing by officials.
- **Ethics Audits:** To identify risks to the integrity of the most important processes.
- **Second ARC Recommendation:** In Its wide-ranging recommendations, it has suggested partial state funding of elections; tightening of anti-defection law and code of ethics for ministers, legislatures, judiciary and civil servants.
- **To Check Corruption:** Second Administrative Reforms Commission (ARC) proposed tightening the provision of Prevention of Corruption Act,1988 making corrupt public servants liable for paying damages, confiscation of property illegally acquired and speedy trials.



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Previous Year Questions

1. Write short notes on the following in 30 words each:(UPSC 2022)

- (i) Constitutional morality
- (ii) Conflict of interest
- (iii) Probity in public life
- (iv) Challenges of digitalization
- (v) Devotion to duty

2. What is meant by constitutional morality? How does one uphold constitutional morality?(150 words, 10m)(UPSC 2019)

3. What do you understand by probity in governance? Based on your understanding of the term, suggest measures for ensuring probity in government. (150 words, 10m)(UPSC 2019)

4. What do you understand by the terms 'governance', 'good governance' and 'ethical governance'?(UPSC 2016)

5. What do you understand by 'probity' in public life? What are the difficulties in practicing it in the present times? How can these difficulties be overcome?(UPSC 2014)

6. What does ethics seek to promote in human life? Why is it all the more important in public administration?(UPSC 2014)

7. The good of an individual is contained in the good of all. What do you understand by this statement? How can this principle be implemented in public life?(UPSC 2013)



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Ethical Issues in International Relations and Funding

We all like to think that we operate ethically and in good faith, but often these standards fall short, resulting in serious harm to others in the process. This happens at both the international level and on an individual basis, so many experts are examining these issues to help people determine what kind of conduct and approaches are acceptable in the future. Here are some ethical issues in international relations and funding that may surprise you but should serve as reminders of what's acceptable or unacceptable when conducting business with other countries or organizations.

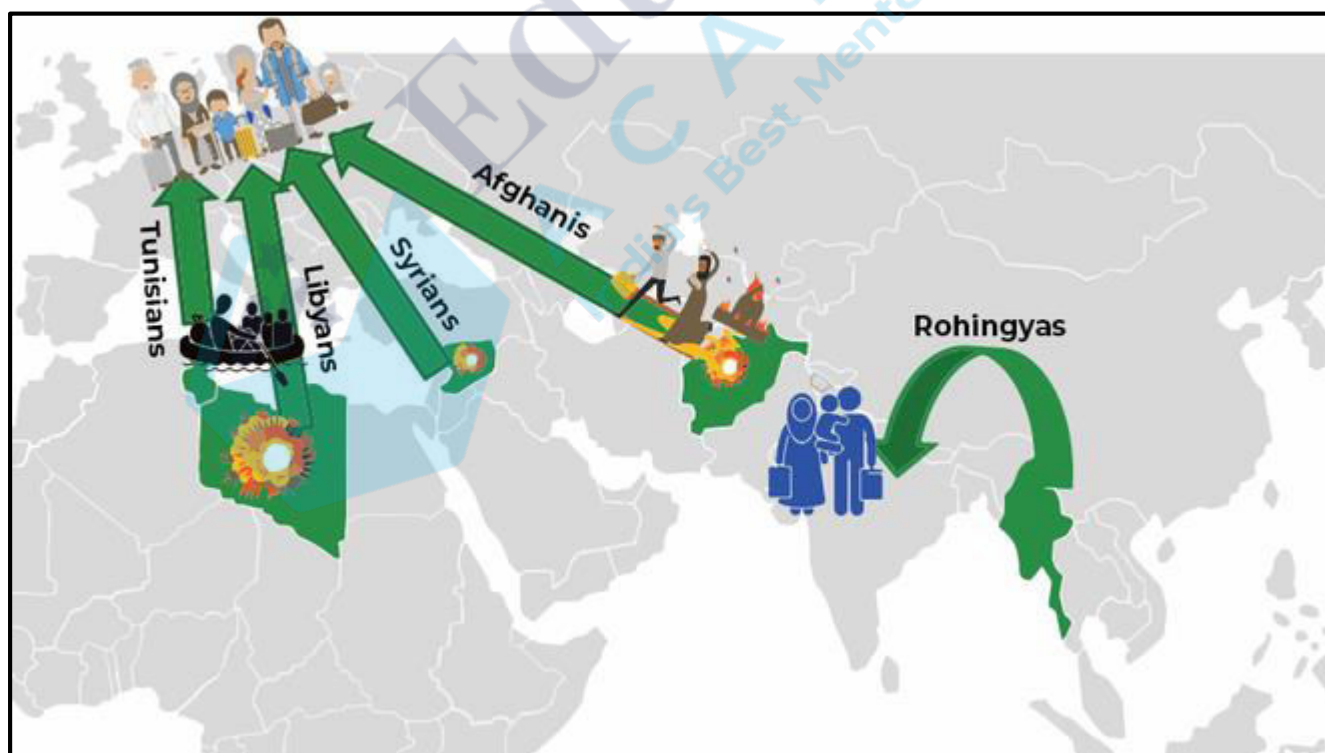
What are the Ethical Issues?

There are a few ethical issues that arise when discussing international relations and funding. **The first is the question of whether or not it is appropriate to fund projects in other countries.** Ethical issues are those that arise when a person or a group is faced with a choice that may have moral implications. **Ethical issues can be personal**, such as when you must decide whether to tell the truth or keep a secret. **They can also be professional**, such as when you must decide whether to accept a gift from a client. **Many ethical issues are social**, such as when you must decide whether to obey the law or act in accordance with your conscience. Other ethical issues are not black and white and require careful consideration.

For example, you might not know if you should break up with someone who has just been diagnosed with cancer because they will need so much support during their treatment.

What are International Relations?

International relations are the relationships between countries, including their governments, economies, cultures, and peoples. These relationships can be cooperative or conflictual, and they are often complex. To examine them fully, one must take into account all the following factors: military capabilities; geography; economy; demography; culture; religion; ideology (i.e., liberal democracy vs. Marxism-Leninism); and history (i.e., World War II). **Some issues in international relations include war, terrorism, nuclear proliferation, trade agreements, climate change and global warming.**



Ethical Issues in International Relations

Some ethical issues within international relations are when a **country takes action against another country without going through the United Nations first to get approval for an intervention**. When a company buys a company from another country but does not provide local employees with better working conditions because it is cheaper to have foreigners work for them instead of hiring locals to work there.

The Military and Peace Keeping:

When talking about ethics in international relations, it is important to consider the different types of organizations that are involved. One such organization is the military. **The main purpose of the military is to protect a country's citizens, but they also play a role in peacekeeping**. Unfortunately, the use of force is sometimes necessary to maintain peace. This can lead to ethical dilemmas, as the military must balance the need to protect innocent civilians with the reality that collateral damage is often inevitable.

Looking at UN Funding Options:

The United Nations relies on donations from member states to fund its operations. However, many countries are reluctant to donate money to the UN because of concerns about how the money will be spent. **Some believe that the UN is corrupt and that funds are misused or stolen. Others believe that the UN is ineffective and that their money would be better spent elsewhere**. Some countries also have concerns about how their donation will be used, particularly if it is used to fund military operations.

The First Ethical Issue: Scarcity

There are limited resources available to help those in need, so it's important to make sure that the **money given to international organizations is used efficiently and effectively**. Unfortunately, there is often corruption in these organizations, which means that the money doesn't always go where it's supposed to. This can **lead to donor fatigue, where people are less likely to give money because they don't trust that it will be used properly**.

The Second Ethical issue: Inequality

When we talk about ethical issues in international relations, we are talking about the potential for exploitation and abuse that exists when powerful countries or organizations interact with weaker ones. One of the most glaring examples of this is the **inequality that exists between developed and developing nations**.

The Third Ethical Issue is: Lack of Information

A main ethical issue in international relations is the lack of information. For example, let's say that a natural disaster occurred in Country A, and another country wanted to help by sending money. However, they don't know how the government of Country A will use the money, so they are uncertain of whether or not their donation will help the people affected by the disaster. Additionally, even if the government of Country A is trustworthy, there is no guarantee that the money will be used efficiently or effectively.

The Fourth Ethical Issue: Wealth Destruction

Wealth destruction refers to the loss of value in an economy or market. **This can happen due to political instability, war, natural disasters, or financial crises**. While it is often difficult to predict or prevent wealth destruction, there are some steps that individuals and businesses can take to minimize its impact.

The Three Perspectives of Ethics in International Relations:

When it comes to ethics in international relations, **there are three dominant perspectives: realism, liberalism, and constructivism**.

The first is the **realistic perspective** which suggests that a **country's national interest should be at the centre of its decision-making process**.

The second is a **liberal perspective** which **promotes freedom, democracy, rule of law, civil rights and human rights**.

Lastly, the third is a **constructivist perspective** which argues that the **norms and practices of social interactions influence state behaviour**.

However, they all share one common ground: moral considerations must not hinder or contradict political ones. Moral considerations can however guide policy decisions but only if they coincide with political interests

Other Ethical Issues in International Relations:

There are a number of ethical issues that can arise in international relations, such as when one country provides funding to another. This can often lead to questions about the motivations behind the funding, and whether or not it is being used for the intended purpose. Additionally, there may be concerns about corruption and bribery, as well as environmental issues.

The Basic Principles Necessary for Better International Relations:

The first principle is domestication or the idea that countries should focus on their own internal affairs and not interfere in the affairs of other countries. **The second principle is non-interventionism**, which states that a country should not intervene with another country's domestic policies. **The third principle is self-determination**, which means that all people have the right to choose their own government without external interference. **The fourth principle is collective security**, which can be defined as an agreement among several countries to help each other defend themselves against aggression. **Finally, the fifth principle is amity**, which can be described as a state of goodwill among different nations or peoples.

Ethical Issues in International Relations and Funding:

There are several ethical issues to consider when it comes to international relations and funding. **One issue is how effectively and efficiently funds are distributed. Another is how projects are selected for funding.** Additionally, there is the question of how to ensure that the funds are used in an effective and efficient manner. **There is also the challenge of ensuring that projects are sustainable.** Finally, there is a need to consider the impact of projects on local communities. These ethical considerations are important because they help to ensure that funds are being spent appropriately and ethically.

It is important to have transparency and accountability in place, as well as to establish good governance practices from the outset so as not to give rise to problems later on. Transparency and accountability can be maintained by working with partner organisations. Partnerships with people who have been affected by poverty will be beneficial as they can provide feedback on whether or not initiatives are helpful or harmful. The best projects will provide opportunities for education, skills training, jobs and income generation.

Ethical issues in International Funding and Foreign Aid Foreign aid is voluntary transfer of resources from one country to other country. **Foreign aid can be in the form of financial, military, technical or humanitarian assistance. Also, aid may be in the form of grant, with no repayment obligation, or a loan, generally at a concessional rate of interest.** In the face of it, aid may appear as a noble altruistic and charitable cause where developed countries assist less developed countries to overcome various developmental challenges and promote economic development. But, on deeper analysis we realize that **international aid as a foreign policy tool goes beyond just altruism but has a deep seeded realism.** Countries compete with each other economically, militarily and strategically. This raises a question that why countries spend billions of dollars as aid when it can be used to strengthen their economy and military. **The use of foreign aid as an instrument of foreign policy started after World War II.** USA started funding west European nations to assist them in their post war reconstruction and rebuilding efforts. Later the plan was extended as Marshal Plan to finance all the nations which were ready to join in the capitalist bloc during cold war period. In order to counter the capitalist 'dollar imperialism' USSR started its own foreign funding programme to assist socialist and communist regime around the world. **Thus, through foreign aid both the blocs started expanding their domain of influence.** This cold war rivalry highlighted that the **foreign aid goes beyond altruistic aid and it is a political strategic necessity for preserving the self-interest.** A country may be providing foreign aid to a recipient country because of many reasons like

1. Foreign aid is given for **improving the image and reputation in international community** (humanitarian assistance or developmental aid).
2. Foreign aid helps in **building positive working relationship between recipient and donor** country.

3. To promote the conditions for peace and stability especially in war torn countries. Some countries may genuinely believe that the international order and their own self-interest is linked with the prosperity of others in international community.
4. Some countries give out foreign aid because they consider it their moral and ethical responsibility to help the less fortunate people in under developed countries.
5. Foreign aid may also be given as a **symbol of repatriation of wealth** which has been lost due to donor country's action. Example- drain of wealth due to colonial rule.
6. Foreign aid can be given as a **symbol of diplomatic approval of domestic policy of the recipient country.**
7. To strengthen an ally either militarily or economically.
8. Foreign aid may also be extended to reward a government for behaviour desired by the donor.
9. It can be given to **extend cultural influence and build soft power.**
10. Foreign aid may also be given for infrastructure creation especially in resource rich nations often to extract resources like minerals or oil from recipient country.

Corporate Governance?

▪ About:

- Corporate governance, **which refers to the system of rules, practices, and processes** by which a company is directed and controlled, plays a crucial role in ensuring that businesses are run ethically and in the best interests of their stakeholders.
- One of the key responsibilities of corporate governance is to **prevent corporate greed and ensure that businesses are operated in a responsible and transparent manner.**
- By enforcing strong ethical standards and holding individuals accountable for their actions, corporate governance can **help to curb greed and protect the interests of shareholders, customers, and the broader community.**

▪ Principles of Corporate Governance

○ Fairness:

- The board of directors **must treat shareholders, employees, vendors, and communities fairly** and with equal consideration.

○ Transparency:

- The board **should provide timely, accurate, and clear information** about such things as financial performance, conflicts of interest, and risks to shareholders and other stakeholders.

○ Risk Management:

- The board and management **must determine risks of all kinds and how best to control them.** They must act on those recommendations to manage them. They must inform all relevant parties about the existence and status of risks.

○ Responsibility:

- The board is **responsible for the oversight of corporate matters** and management activities.
- It must be aware of and support the successful, ongoing performance of the company. Part of its responsibility is to recruit and hire a CEO. It must act in the best interests of a company and its investors.

○ Accountability:

- The board must **explain the purpose of a company's activities and the results of its conduct**. It and company leadership are accountable for the assessment of a company's capacity, potential, and performance. It must communicate issues of importance to shareholders.

What are the Ethical Issues with Corporate Governance in India?

- **Conflict of Interest:**
 - The challenge of managers potentially enriching themselves at the cost of shareholders e.g., the recent case of former ICICI bank head Chanda Kochhar approved a loan to Videocon for a quid pro quo deal for her husband.
- **Weak Board:**
 - Lack of diversity of experience and background represents a major area of weakness for these boards. There have been questions about the board performing in the larger interests of the shareholders.
- **Separation of Ownership and Management:**
 - In case of family-run companies, the separation of ownership and management remains a key challenge in the majority of companies including some of India's top ones.
- **Independent Directors:**
 - Independent directors are partisan and are not able to check promoters unethical practices.

What are the Related Initiatives?

- The **Ministry of Corporate Affairs (MCA) and Securities and Exchange Board of India (SEBI) is responsible for corporate governance initiatives in India**. The corporate sector of India faced major changes in the 1990s after liberalization.
 - SEBI monitors and regulates corporate governance of **listed companies in India through Clause 49**.
- **The Companies Act, 2013** provides a formal structure for corporate governance by enhancing disclosures, reporting and transparency through enhanced as well as new compliance norms.

How Corporate Governance in India can be Improved?

- **Diverse Boards are better Boards:**
 - In this context, 'diverse' is all-encompassing, including **gender, ethnicity, skills and experience**.
- **Robust Risk Management Policies:**
 - Adoption of **effective and robust risk management policies** for better decision making as it develops a deeper insight into the risk-reward trade-offs that all Corporations face.
- **Effective Governance Infrastructure:**
 - Since the board is ultimately responsible for all the actions and decisions of an organisation, it will need to have in place specific policies to guide organisational behaviour.
 - To ensure that the **line of responsibility between board and management is clearly delineated**, it is particularly important for the board to develop policies in relation to delegations.
- **Evaluation of the Board's Performance:**
 - Boards should improve their **governance processes by addressing weaknesses revealed in board evaluations**.
- **Communication:**
 - Facilitating shareholder communication with the board is key. There is a need to provide a contact person with whom shareholders may discuss any issue.

Probity in Governance: Concept of Public Service

"Truth never damages a cause that is just."

- **Mahatma Gandhi.**

"A people who mean to be their own governors must arm themselves with power that knowledge gives."

- **James Madison**

"Popular Government, without popular information, or the means of acquiring it is but a Prologue to a Farce or a Tragedy; or perhaps both."

- **James Madison**

"Transparency means shedding light on shady deals, weak enforcement of rules and other illicit practices that undermine good Governments, ethical businesses and society at large."

- **Transparency International**

Concept Of Public Service

Public service is service provided by the Government to people within its jurisdiction either directly or via supporting private agencies. Second meaning of public service also refers to all the public functionaries employed in the Government.

The term 'public service' is associated with a social consensus that certain services should be available to all, regardless of income. The concept of public service has evolved over thousands of years. In the beginning of human life, the needs of people were few though resources were in plenty. In that state of nature everybody could get his needs fulfilled without making any serious conscious effort. Population was small, life was quite simple, needs were few while resources were in plenty. The sense of competition and struggle were largely absent. Despite the lack of institutional mechanisms, peace and order prevailed in society. As life evolved from simple to complex, population increased, struggle for survival commenced. When this struggle for survival became unsustainable the concept of state was consciously developed, so that peace and order could be meted in the society. Other objective of creating a state was to ensure that the minimum needs of everybody get fulfilled. To achieve this, public service infrastructure was created.

Attributes of Public Service

- 1. Intangible:** Unlike manufacturing and production of goods, **public service is the provision of services which are essential for a society or are their basic right.** Such services cover **provision of justice, education, sanitation** etc. Involvement of tangible goods in such provision is considered incidental. The intangible nature of public service, however, leads to certain challenges in quantification, performance evaluation and so on.
- 2. Morality:** Public servants are **driven by their values and morals which motivate them to serve the people.** Serving the people is based not just on authority or responsibility (as is the case with public officials) but is also on certain foundational values such as **compassion, integrity, civic consciousness** etc.
- 3. Obligatory:** Public service is **not only a voluntary ethical undertaking but is also an obligation for the Government and other actors.** Since Governments run with the consent and resources of people, they are politically as well as morally obliged to provide certain services to its people. Moreover, **in the modern times, obligations have been imposed even on private sector to contribute to public service in the form of corporate social responsibility.** Even civil society groups that are financed and supported by Government are mandated to work in the direction of public service.
- 4. Government-led:** Even though public service can be provided by a host of stakeholders (as aforementioned), **public service is largely and centrally provided by the Government.** Governments have large scale resources (raised

from the public itself) at its disposal and hence, leads the domain of public service. Moreover, in modern era, **states have adopted the idea of welfare state** which obliges Governments to ensure well-being of people. **The Directive Principles of the Indian Constitution also mandate the state to provide certain services to the people.**

5. **Citizen-Centric:** The ultimate objective of public service is to serve the people, particularly in a democracy. Thus, services are provided as per the public's needs, demands, interests, rights and convenience. Various measures are adopted to **ensure citizen-centricity in public service such as Code of Conduct, Right to Information, Citizen Charters** etc.

6. **Collectively:** Public service is provided to people as a collective group and not to individuals separately or discriminately. This is particularly true for a democracy where all citizens enjoy equality and other civic rights. Due to the attribute of collectiveness, **public service is geared towards achieving goals that are good for public at large and not just for selective individuals.** For instance, peace, environmental preservation, public parks, street lights etc. are provided to people collectively and not selectively. However, **with the rise of marketization and privatization, public services are being provided to people on a user-pay basis e.g. toll collection, bus fare** etc.

7. **Equality:** Public service is **provided to all persons on an equal basis and all individuals are equal in the eyes of the service providers.** For instance, courts see all individuals as equals while delivering justice. Public service is **also aimed at establishing equality among groups or individuals when they originally suffer from inequalities.** For instance, subsidized food, water, transport is provided to the needy so as to ensure their upliftment and achieve an egalitarian society.

8. **Vitality:** Public service also **works as the enabling factor for people as they use the service as the means to achieve other ends.** For example, free education provided by the Government or NGOs enables the youth to achieve stability and prosperity in their lives.

9. **Sovereignty:** Some services in the public service domain have traditionally been provided by the sovereign, that is the Government such as law and order, defence, justice and so on. The Government is bound to provide these basic services to the people due to the social contract between them. Some public services are exclusively provided by the Government because only the Government has the authority or capability to provide them in an effective manner.

Significance of public service

1. **Morality:** Public service is the **manifestation of individual morality and values that motivate public servants.** It is a way to achieve self-fulfilment and salvation for individuals. **Besides, public service is also a reflection of social morality which drives members and sections of society to work for each other's well-being.** For instance, Indian tradition has the concept of 'punya' (good deed) which one can carry out by serving others, especially the needy.
2. **Rights and Entitlements:** In modern democratic states, **public service is also a right of the public as a whole.** The social contract theory lays down that people surrender some of their rights and resources so as to ensure provision of certain services in return from the Government.
3. **Essential:** **Public service is not just a voluntary good deed but is also indispensable for a society.** For a healthy society, it is important that some persons and sections come forward to work as public servants so that the society remains healthy and offers a good life to people. Besides, certain services and amenities are essential in nature (such as water, food, sanitation etc.) that must be provided to the public by the public servants.
4. **Equality and Equity:** A large component of public service is aimed at supporting and serving the needy and disadvantaged. Such public service **ensures social mobility and an egalitarian social order** and the betterment of all in the long run. This is the **basic principle behind the concepts of 'Antyodaya' and 'Sarvodaya'.**
5. **Social Stability:** Public service is so crucial for a society that in its absence, unrest and chaos is likely to arise. Public service is necessary so that basic rights such as justice, equality, liberty, dignity etc are protected. Public service provides a good life to people who in turn respect the prevailing social order. **Kautilya said that in the absence of state, 'matsyanyaya' (large fish eating the small fish) will prevail.**
6. **Performance Evaluation:** In the era of good governance, the **character and quality of public service is used by people as the key criteria to evaluate Government performance and then fix accountability through elections, legal recourse** etc. For instance, the integrity and service delivery of Government are used by people while deciding their votes.

Ethical Concerns in Public Service

1. **Self-aggrandizing:** Public servants use the authority and resources vested in them to **maximize their selfish gains rather than public interest**. Bureaucrats using official facilities (vehicles, equipment etc.) for private use is one example.
2. **Opacity:** Public service providers often lacks transparency in its functioning due to various reasons like lack of public awareness, hiding wrongdoing etc. Such **lack of transparency becomes the breeding ground of corrupt practices**.
3. **Corruption:** Misuse of power to enrich oneself through coercive and collusive methods is a rampant problem across the world which is undermining people's faith in public service.
4. **Lack of Accountability:** Public servants are provided great resources and powers but are seldom subject to accountability for their actions. This leads to **inefficiency as well as misconduct in their functioning**.
5. **Authoritarianism:** Public servants often **misuse their authority to suppress dissent or further their selfish gains**. Suppression of peaceful constitutional protests by Governments to avoid questions is an example.
6. **Inefficiency and Ineffectiveness:** Public service is often seen to be done **just for namesake and lacks the quality to produce the desired outcomes**. Poor quality of education provided in Government schools is one example.

PHILOSOPHICAL BASIS OF GOVERNANCE AND PROBITY

Understanding Governance and Probity

The World Bank defines governance as "the manner in which power is exercised in the management of a country's economic and social resources." **The World Bank refers to the three aspects of governance:**

- (i) the form of political regime,
- (ii) the process by which authority is exercised in the management of a country's economic and social development
- (iii) the capacity of Government to design, formulate, and implement policies and discharge functions.

In 1997, the UNESCO defined Governance as a process whereby citizen needs and interests can be articulated for the positive social and economic development of the entire society and in the light of a perceived common good. Governance is not limited to the actions of Government. It is said that the task of governance is too difficult for the Government to handle alone. This assertion that governance goes beyond the scope of Government reflects the essence of democratic governance which ensures continuous citizen participation and engagement in the process of governance. **Good governance promotes equity, participation, pluralism, transparency, accountability, democracy, and the rule of law** in a manner that is effective, efficient, and enduring.

2nd ARC has recognized some core principles of good governance

1. Rule of law which requires that laws and their implementation be **transparent, predictable, equitable and credible**.
2. Accountability at each level of administration
3. Minimization of unfettered discretion
4. Putting the **citizen first- citizen centric governance**
5. Governance to be built on strong ethical foundation
6. **Principle of subsidiarity** (which implies both devolution and delegation of authority).

The concept of good governance is now being extended to the concept of ethical governance and this forms the basis of probity. Probity means being morally and ethically above reproach. **Probity in governance is sum total of public-spirited values like integrity, honesty, uprightness, dedication to public service and objectivity.** Probity implies not just absence of dishonest behaviour or corruption but also an added element of ethical trust. **Probity stands for impeccable standards of morality in public life. It goes beyond financial honesty or non-corrupt**

behaviour. Probity means that public servants will take no undue advantage of any sort from their office. They will avoid any semblance of impropriety.

A look at governance from the perspective of Machiavelli- Machiavelli, in *The Prince*, has argued that for **effective governance good rulers sometimes have to learn “not to be good”**. They should be willing to leave aside ethical concerns of justice, integrity and compassion in order to maintain stability of the state. **The pursuit, seize and maintenance of power takes precedence over the welfare of the public and good governance.**

Indian philosophy of Governance- **Indian conception of governance is rooted in ethics.** The duty of ruler is to ensure that his subjects are satisfied. Shukla Yajurveda includes a prayer wherein a ruler prays thus: “let my subjects be satisfied, my herds be satisfied, my people be satisfied, let not my people be needy.” **Mahabharata says that a person becomes a King for protecting Dharma and not for acting capriciously.**

A concrete record of philosophical basis of governance in India is reflected in Chanakya’s Arthashastra (2nd and 3rd century B.C.). Chanakya favoured right of the king to rule based on Dharma shastras but he was against monarchical absolutism.

According to Chanakya- "In the happiness of his subjects lies the king's happiness, in their welfare lies his welfare. He shall not consider as good as only that which pleases him but treat as beneficial to him whatever pleases his subjects."

According to him **“Yogakshema” or welfare of the people is the ultimate goal of the ruler. Thus laying the foundation of good governance and welfare state.** He supported the protection of livelihood, of weaker section, consumer protection and even the welfare of prisoners also. The King's dharma is to be just, fair and liberal in protecting his people. His boldness to his people should be like attitude of a father towards his children. Kautilya demarcated the model ruler as one "who is ever active in promoting the welfare of the people and who endears himself by enriching the public and doing well to them."

Modern philosophical view point on governance- Social Contract

Social contract is a moral and political philosophy, that originated during the age of entitlement and concerns with the legitimacy of authority of king to rule. **It opposed the divine rights theory and asserted that the king derives its power to rule and govern from the will of the people.** The Social contract is an agreement that exists between the ruler and the ruled. Through social contract people yield some personal control and rights to the ruler. In exchange ruler takes up responsibility of ensuring that rights of people are protected from others who would seek to trample upon them. **The conception of social contract is different for different scholars.**

According to Thomas Hobbes, the initial state of nature was of anarchy “war of all against all”. The social contract was formed by the people out of self-interest. Individuals come together and ceded some of their rights so that others will cede there. This resulted in establishment of a state which has legitimacy to govern.

John Locke contradicted Hobbes conception of social contract. **According to Locke, the original state of nature was happy and characterized by reason and tolerance.** Locke believed that individuals in a state of nature would be bound morally, by the Law of Nature, not to harm each other in their lives or possessions. **Without Government to defend them against those seeking to injure or enslave them, people would have no security in their rights and would live in fear. Thus, people come together to form a state and give it legitimacy to govern.**

Trust underpins the social contract. It works on the basis that people consent to be governed, pay their taxes, and obey the law and because they trust that the Government will use the people’s collective investment to build the common good, and that in turn will benefit them. Democracies require that people have faith in the system. They need to believe that the tenets of democracy exist and are functioning properly in their society. **The most visible manifestations of Government and governance in the society are public servants and public services.** For maintaining confidence of the public in ability and intention of the Government to serve their welfare, probity as a value and quality in public servants is paramount. **Probity on part of public servants assures the people that the Government is working for their benefit** and that all its institutions and leaders are striving to build a better nation.

Information Sharing and Transparency

Introduction Transparency as a mechanism in governance is the **practice that enables the people to obtain accurate information about Government activities**. Transparent information can be details on anything from accounting figures to how decisions are taken in Government to information about rules or laws that govern the system etc. Transparency is about accurate information sharing with various stakeholders and citizens.

Expanding the concept further transparency is a behavioural virtue of Government or politicians, a style of relationship between a political actor and public forum, and a system of formal and informal rules. Lack of transparency may lead to deliberate concealment of information from the public. **Transparency ensures constant public scrutiny and makes Government more responsible, citizen centric and accountable.** There can be different mechanisms through which transparency in Government system can be assured. **Within a Government system, transparency can be passive, proactive or forced. It can be brought through mechanisms like right to information (passive), provided through public website and open data (proactive), or initiated anomalously through the system in whistle-blowing or leaking (forced).**

Importance of transparency and information sharing in Government Information is the building block of conscious goal setting by actors in Government. When public policy makers seek to share information for better decision machining and coordination, transparency becomes practically relevant for efficiency. **The process of transparency may be divided into three kinds:**

1. **Informational transparency** where the new data used to inform policy making is transparent.
2. **Decision-making transparency** when the content and the actors involved in making policy decisions are known and identified.
3. **Policy outcome transparency** where the actual policy consequences and their causal dependency is transparent to public and other decision makers.

Impact of Transparency

- **Transparency cuts down the discretions of the Government officials and politicians.** This raises a question as to why a global movement to promote transparency has found acceptance across countries and reforms were introduced by the Governments which reduces their autonomy. **For example, the demand for Right to Information in India started with the agitation of Mazdoor Kisan Shakti Sangathan.**
- **Transparency is coextensive with the rise of civil society and the growth of democracies.** In representative democracies, elected politicians choose to adopt transparent administration to capitalize on political superiority provided that the political competitors are subjected to the same level of transparency. Resistance to transparency may result in negative publicity. **The risk of being looked at as an anti-democratic Government brings a greater cost than accepting transparency.** Internal resources and decisions must also be taken into account.
- **Cost-Benefit of Transparency and Information Sharing** Benefits of transparency are wide ranging and it improves the functioning of the Government. An international observation shows that **countries with transparent Government tend to have higher GDP and lower levels of corruption.**
- **Transparency alleviate information asymmetry that exists between Government and rest of the public.** When public is empowered with knowledge, they are better able to hold those in position of power accountable.
- Transparency leads to evidence based policy making and brings in objectivity in policies.
- **Transparency builds and strengthens public trust** in the Government.

But, scholars world around accept that transparency can be a **double edged sword**.

But How?

Transparency may lead to involvement of too many parties in policy making and the exercise of policy making may slow down substantially.

Transparency may even encroach upon privacy of those who hold public offices. Small matters can blow out of proportion and attract court cases which may lead to costly legal delays. Even when information is suppressed in public interest, it is termed as hypocrisy of the Government affecting the citizens' trust in the Government.

On one hand, **transparency can lead to healthy habit of politicians to act properly in order to avoid blame. But if the spirit of transparency is not followed, transparency may be turned into a game of tinkering and spinning of information in order to generate favourable public opinion.** Similarly, politicians may not be willing to take tough decisions and focus more on managing perception of the public by spending time and resources convincing them of his own credibility.

Another unintended consequence of transparency is that **perceptions of political ineptitude or corruption is magnified to the collective level of the organization.** This may generate negative public opinion not only of the officer/ politician but, this negative perception is generalized for the entire organization. False opinions may be formed on this basis and may even become ingrained in the social consciousness. Further, if this is repeated frequently citizens or civil society actors may decide to withdraw and disengage from politics as a response to political dysfunction rather than seeking remedial action and holding Government accountable which is the core aim of transparency.

The most contentious topic of transparency costs and benefits is the impact of transparency on citizen trust and attitudes towards the legitimacy of Government action. The principle of Government transparency becomes ever more complex with the challenge of balancing good kinds of transparency such as political accountability and public participation with dangerous kinds of transparency such as surveillance and invasions of personal privacy.

Right to Information Act

Section 1(2) : It extends to the whole of India except the State of Jammu and Kashmir.

Section- 2 (f): "Information" means any material in any form, including Records, Documents, Memos, e-mails, Opinions, Advices, Press releases, Circulars, Orders, Logbooks, Contracts, Reports, Papers, Samples, Models, Data material held in any electronic form and information relating to any private body which can be accessed by a Public Authority under any other law for the time being in force.

Section- 2(j) : "Right to Information" means the right to information accessible under this Act which is held by or under the control of any public authority and includes the right to:

- Inspection of work, documents, records;
- Taking notes, extracts or certified copies of documents or records;
- Taking certified samples of material;
- Obtaining information in the form of diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts where such information is stored in a computer or in any other device.

Section 4 of the RTI Act requires **suo motu disclosure of information by each public authority.** However, such disclosures have remained less than satisfactory.

Section 8 (1) mentions exemptions against furnishing information under RTI Act.

Section 8 (2) provides for disclosure of information exempted under **Official Secrets Act, 1923 if larger public interest is served.**

The Act also provides for **appointment of Information Commissioners at Central and State level.** Public authorities have designated some of its officers as Public Information Officer. They are responsible to give information to a person who seeks information under the RTI Act.

Time period: In normal course, information to an **applicant is to be supplied within 30 days** from the receipt of application by the public authority.

- If information sought **concerns the life or liberty** of a person, it shall be supplied **within 48 hours.**

- In case the application is sent through the Assistant Public Information Officer or it is sent to a wrong public authority, five days shall be added to the period of thirty days or 48 hours, as the case may be.

Associated Challenges

- **Misuse of RTI Act :** Due to **non-applicability of locus-standi rule to RTI case** and non-requirement of giving reasons for seeking information, it has been observed that the **RTI act is misused by the many petitioners.**
- This leaves ample scope for non-serious information seekers to misuse it for their personal interest rather than public interest in disclosure.
- Also, this diverts the time of public servants and adversely affects their work.
- **Low Public Awareness:** Public Awareness is very low in India regarding their rights as well as duties.
- Some reasons behind this are **lack of education and awareness.** It was further observed that awareness level is low among the rural areas and in disadvantaged communities such as **women, SC/ST/OBC.**
- **Huge Backlog and Delay in Disposal of Cases:** One of the reasons the RTI Act was considered to be revolutionary was that a response has to be provided in a fixed time, failing which the Government official concerned would be penalized. **However, this time-bound nature of the Act suffers due to multiple reasons:**
- Due to the **insufficient number of Information Commissioners** at the center level, there is a high backlog and delay in the hearing of the cases.
- Further, because of **poor quality, incomplete and inaccurate information,** the filing the First appeal increases significantly under the RTI Act.
- Moreover, the **act doesn't provide any limit within which the Second Appeal to Chief Information Commission (CIC)** must be heard. Due to this, the applicant has to wait for months in order to have his or her case heard at CIC.
- **Ineffective record management systems** and procedures to collect information from field offices lead to delays in processing RTI applications.
- **Dilution of the law:** The RTI Act (Amendment) Act, 2019 gives the **central Government the power to fix the terms and the service conditions of the Information Commissioners both at central and state levels.**
- By vesting excessive powers with the central Government, this amendment has hampered the autonomy of CIC.
- **Issue of Enforceability:** The Act does not give adequate authority to the Information Commissions to enforce their decisions.
- Information commissions can give directions to public authorities to take the steps necessary to comply with the Act, but are not empowered to take any action if such directions are ignored.
- **Secrecy:** The free flow of information in India remains severely restricted by the legislative framework including several pieces of restrictive legislation, such as the **Official Secrets Act, 1923.**

Suggestions:

RTI Act was passed in 2005 and years of experience with the act has led to identification of certain issue and ways to address those issues. **Following are the suggestions for improving the effectiveness of RTI act:**

1. **Streamline various laws and rules:** The **Official Secrets Act, 1923 should be repealed, and substituted by a chapter in the National Security Act, containing provisions relating to official secrets.** Civil services conduct rule and Evidence Act has to be brought in line with the RTI act. The oath of secrecy can be replaced by oath of transparency for ministers when they enter their office. (Recommendations of the Second ARC First report RTI-Master-key to good governance).

2. **Prune the exemption list:** The current exemptions are wide and have to be clarified and sharpened. **Blanket exemptions in the RTI like "security, intelligence, research and economic institutes"** deny many important information to the public.
3. **Digitization of records:** Just scanning old records is not enough. **The records have to be converted into machine readable format** so that relevant information sought by the people can be given to them succinctly and quickly.
4. **Capacity building of the Government organizations:** Training programmes should not be confined to merely PIOs. All Government functionaries should be imparted at least one day training on Right to Information every year.
5. **Awareness generation in public:** The Government should run a widespread campaign to make public aware of how to exercise their right to information. **NGOs and civil society can be included in this exercise.** A change in the attitude of the people is a crucial factor responsible for the success of the Right to Information Act in India.
CASE STUDY - In Mexico, Federal Institute for Access to Public Information (IFAI) has engaged in a broad public relations campaign involving pamphlets, posters, radio and television spots, academic publications and a massive and successful Internet drive, spearheaded by an extensive and user-friendly website. **The oversight body has initiated a project called 'IFAI Communicates', aimed at bringing together people within communities to identify and then request information that they need.**
6. **Whistle-blower protection Act: Whistle-blower Protection Act 2014, passed by both houses of the Parliament and signed by the President in 2014, is yet to be operationalised.** In absence of an effective mechanism to protect whistle-blower, there is always a genuine fear of violence in whistle-blowers. Further, the provisions of the whistle-blower 2014 act also needs to be strengthened to effectively protect whistle-blowers. **The USA's mechanism for whistle-blower protection can act as a role model in this regard.**
7. **CIC as a constitutional body:** The **2019 amendment** has **reduced the independence of the CIC** by giving a reason that the **Central Information Commission is not a constitutional body like Election Commission.** Instead of diluting the independence of the CIC, it **should be converted into a constitutional body and granted the same independence and authority as available to the election commission.**
8. **Reducing Pendencies:** Currently four out of the ten positions of information commissioners are vacant. These positions should be filled as early as possible. **The organizational capacity of the information commission has to be strengthened to ensure that cases are allocated fairly and disposed of quickly.**
9. **Political parties under RTI:** In 2013, the CIC had declared six national political parties as public authorities under the RTI Act and ordered them to make voluntary disclosures and respond to information requests. However, all parties refused to comply with the decision, prompting the petitioners in the case to approach the Supreme Court in 2015, which is still hearing the case. **Political parties should be expediently brought under RTI to check flow of illicit funds.**
10. **An effective filter mechanism:** A lot of frivolous RTI result in wasting of too much precious time. **An effective filter mechanism needs to be developed for filtering out frivolous RTI applications.** In case of applications that are filed online, new technologies like **machine learning and AI** can provide a solution to this.
11. **Creation of RTI implementation cell:** Information Commission is dependent on resources of the appropriate Government and Public Authorities for the implementation of the orders issued by them. RTI implementation cell may be created to set up implementation measures to promote compliance of information commissions direction by the public authorities and oversee the status of implementation.
12. **Inter-departmental coordination:** Many a times the information sought by the applicants is spread over multiple ministries and departments. In such cases, a **coordination mechanism must be there to ensure that information from various sources can be collected and dispatched timely.**
13. **Performance audit:** Internal and third-party audit for the status of implementation of the RTI shall be carried out to identify department specific bottlenecks.

Citizen's Charter

What are Citizen Charters (CC)?

- **About:** A Citizen Charter is a document which **represents a systematic effort to focus on the commitment of the Organisation towards its Citizens** in respects of Standard of Services, Information, Choice and Consultation, Non-discrimination and Accessibility, Grievance Redress, Courtesy and Value for Money.
- This also includes **expectations of the Organisation from the Citizen** for fulfilling the commitment of the Organisation.
- A CC **emphasizes on citizens as customers** by ensuring that **public services are responsive to the citizens** they serve.
- It comprises of the **Vision and Mission Statement of the organization**, stating the outcomes desired and the broad strategy to achieve these goals and outcomes.
- A Citizen's Charter is **not legally enforceable** and, therefore, is **non-justiciable**.
- **Origin:** 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.
- **Nodal Department:** The Department of Administrative Reforms and Public Grievances (DARPG) of the Ministry of Personnel, Public Grievances and Pensions, Government of India, to provide a more responsive and citizen-friendly governance, coordinates the efforts to formulate and operationalise Citizens' Charters.
- **The Right of Citizens for Time Bound Delivery of Goods and Services and Redressal of their Grievances Bill, 2011 (Citizens Charter)** was introduced to create a mechanism to ensure timely delivery of goods and services to citizens.

What are the Principles of Service Delivery?

The concept of Citizens' Charter enshrines the trust between the service provider and its users. **Six principles of the Citizens Charter movement as originally framed, were:**

- **Quality** - improving the quality of services
- **Choice** - for the users wherever possible
- **Standards** - specifying what to expect within a time frame
- **Value** - for the taxpayers' money
- **Accountability** - of the service provider (individual as well as Organization)
- **Transparency** - in rules, procedures, schemes and grievance redressal
- **Participative**- Consult and involve

What About CC in India?

- The **DARPG initiated the task of coordinating, formulating and operationalising Citizens' Charters**.
- Guidelines for formulating the Charters as well as a list of do's and don'ts are communicated to various Government departments/organisations to enable them to bring out focused and effective charters.
- **The Charters are expected to incorporate the following elements:**
 - Vision and Mission Statement

- 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
- Expectations from the clients

What are the Shortcomings of CC in India?

- **Devoid of Participative Mechanisms:** In a majority of cases, CC is not formulated through a consultative process with cutting edge staff who will finally implement it.
- **Poor Design and Content:** There is a lack of meaningful and succinct CC and **absence of critical information** that end-users need to hold agencies accountable.
- **Lack of Public Awareness:** Only a **small percentage of end-users are aware of the commitments made in the CC** since effective efforts of communicating and educating the public about the standards of delivery promise have not been undertaken.
- **Charters are Rarely Updated:** Making it a one-time exercise, frozen in time.
- **No Proper Consultation: End-users, civil society organizations and NGOs are not consulted** when CCs are drafted.
- Since a CC's primary purpose is to make public service delivery more **citizen-centric, consultation with stakeholders is a must.**
- **Measurable Standards of Delivery are Rarely Defined:** Making it difficult to assess whether the desired level of service has been achieved or not.
- **Lack of Interest: Little interest is shown by the organizations in adhering to their CC** since there is no citizen friendly mechanism to compensate the citizen if the organization defaults.
- **Uniformity in CC: Tendency to have a uniform CC** for all offices under the parent organization. CCs have still not been adopted by all Ministries/Departments. **This overlooks local issues.**

What Reforms can be Brought to CC to Make Them Effective?

- **One Size Does Not Fit All:** Formulation of CC should be a decentralized activity with the head office providing only broad guidelines.
- **Wide Consultation Process:** CC be formulated after extensive consultations within the organization followed by a meaningful dialogue with civil society.
- **Firm Commitments to be Made:** CC must be precise and make firm commitments of service delivery standards to the citizens/consumers in quantifiable terms wherever possible.
- **Redressal Mechanism in Case of Default:** Clearly lay down the relief which the organization is bound to provide if it has defaulted on the promised standards of delivery.
- **Periodic Evaluation of CC:** Preferably through an external agency.
- **Hold Officers Accountable for Results:** Fix specific responsibility in cases where there is a default in adhering to the CC.
- **Include Civil Society in the Process:** To assist in improvement in the contents of the Charter, its adherence as well as educating the citizens about the importance of this vital mechanism.

What Should be the Way Forward?

- **A Citizens' Charter cannot be an end in itself, it is rather a means to an end** - a tool to ensure that the citizen is always at the heart of any service delivery mechanism.
- Drawing from best practice models such as the **Sevottam Model (a Service Delivery Excellence Model)** can help CC in becoming more citizen centric.

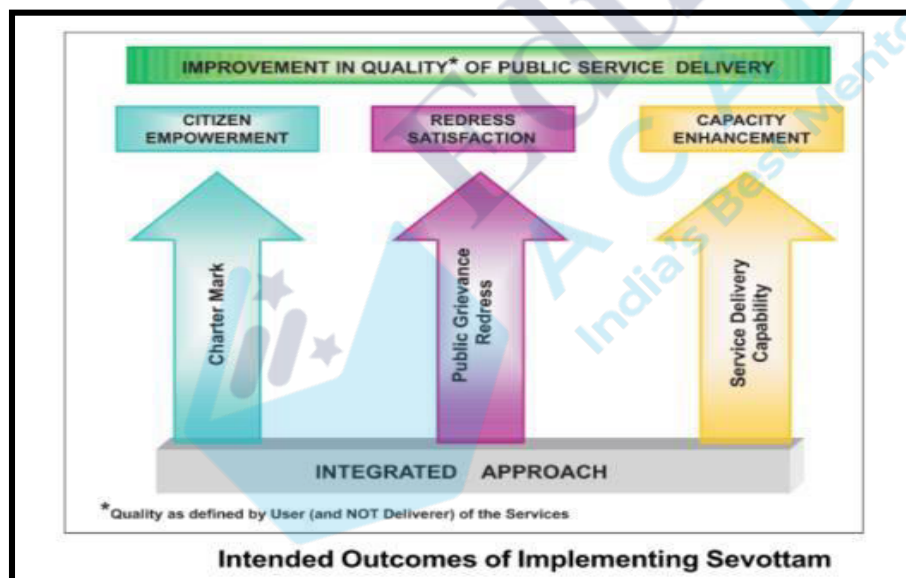
Sevottam Model

- **Sevottam** is a generic framework for **achieving excellence in public service delivery. It comprises of 3 modules namely:**
 - Citizen's Charter
 - Grievance Redressal Mechanism
 - Capability Building for Service Delivery

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.

The second component of the model, 'Public Grievance Redress' requires a good grievance redress 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 managing the key ingredients for good service delivery well and building its own capacity to continuously improve delivery.



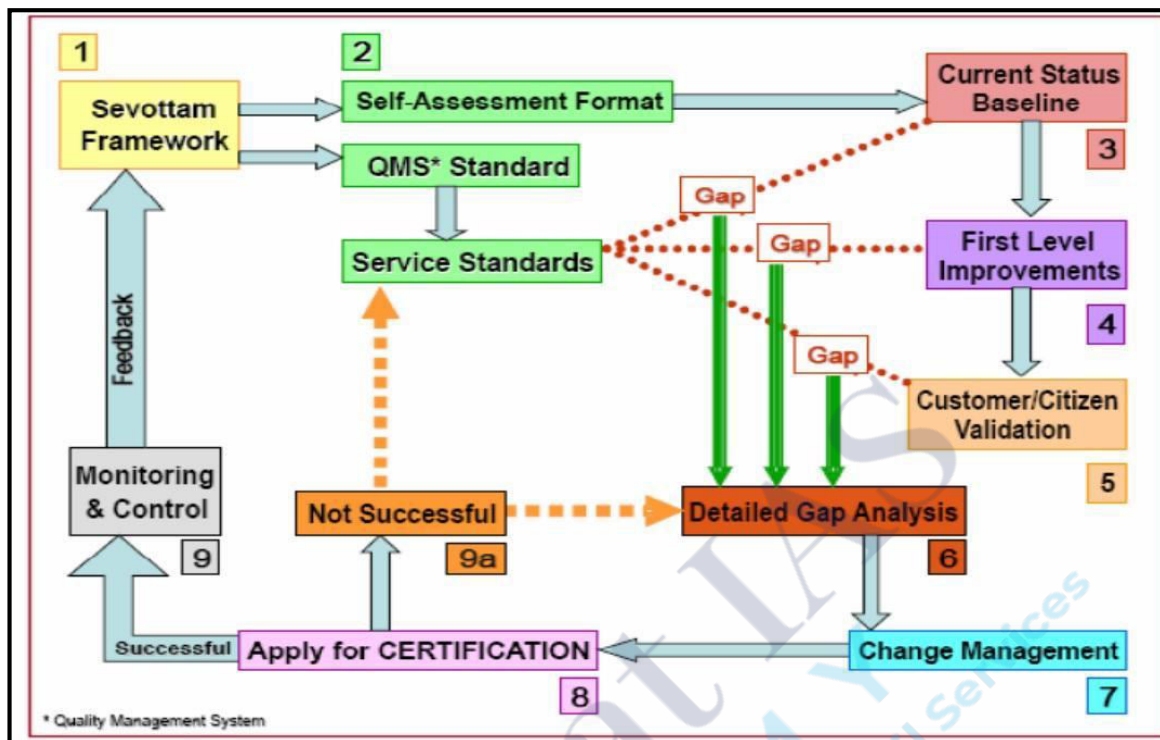
Work Culture

Understanding Work Culture

Work culture can be defined as the set of shared values and beliefs of an organization that manifests in the working of that organization. It contributes to the unique social and psychological environment of an organization. It is influenced by factors such as **history, type of responsibilities, employees, management style, and national**

culture. For example, coming to workplace on time is a basic element of work culture that is determined by the sincerity of the employees and their beliefs about the possible repercussions of not being on time.

Work culture sets the informal rules in any organization. Management decides and dictates the organizational rules. But work culture determines how these rules are understood by the workers and to what extent they are followed. The values that an organization carries are reflection of the work culture.



As such, a good work culture can imbibe and promote consistent display of high level of desirable values like honesty, dedication, equality, objectivity etc. On the other hand, a poor work culture may not promote these values and can even promote undesirable attitudes in the workers like gender prejudices, delays, nepotism etc.

How such cases of violation of rules are dealt with also depend upon the work culture of the organization. **Work culture reflects the mentality of the workers in an organization.** Work culture decides how seniors interact with their subordinates, how work is assigned, what importance is associated with the assigned work, the culture of meeting deadlines and rewards associated with the performance. **Government work culture is often criticised for having an elitist mind-set, top down communication, nepotism, personal relations gaining more importance than performance, red-tapism and corruption.**

Features of a Good Work Culture -

- 1. Interpersonal relations:** Healthy relations among employees having respect and cooperation for each other are a mark of good work culture. It requires values of tolerance, team work, respectfulness etc. Various studies like the famous Hawthorne Studies have shown that human relations have greater impact on motivation levels than physical factors like wages, equipment etc.
- 2. Timely work:** Timely completion of all work and meeting of deadlines shows a good work culture as it leads to higher efficiency and productivity and also, meeting of client expectations. **Timeliness is even more important in public administration because completion of such work benefits a large number of people.**
- 3. Impartiality and objectivity:** Supervision by management and relations with peers should not be based on any bias or prejudice. Relations among employees as well as rewards and penalties should only be based on facts related to performance and productivity and not any personal factors. This will enhance incentive for higher performance and chances for career advancement.
- 4. Participative decision making:** Such decision making democratizes the work space and gives a sense of ownership and belongingness to the employees apart from the top management. It also ensures that the interests and needs of lower rung of employees are protected and unfair practices do not prevail.

5. **Three-way communication: Top-down, bottom-up, peer-to-peer communication allows for free flow of information**, better decision making, consultations with employees, identification of grievances, interpersonal relations and so on. It also helps in clearing the air which helps prevent and minimize conflicts.
6. **Punctuality:** Coming to workplace on time and working for full hours is a mark of sincere work culture. It goes on to enhance the productivity of the organization and also improves the reputation of the organization in the eyes of the clients and customers.
7. **Cordiality and responsiveness (towards clients):** Courteous behaviour towards clients and prompt response fulfilling their demands reflects commitment and dedication of the workforce. It also **enhances the reputation of the organization in the eyes of the clients, contributing to better clientele in the long run.**
8. **Performance evaluation and rectification: Quantitative, fair and objective performance evaluation** increases the motivation of the employees as it becomes the fair basis for rewards and recognition. It also makes the employees aware of their shortcomings and management can take measures to correct their errors.
9. **Motivated workforce: High levels of motivation in the employees is a result of a healthy work culture.** Such motivated workforce shows willingness to put in their best effort and contribute towards organizational objectives.
10. **Productivity:** High levels of productivity means the workforce produces the maximum output by using the least amount of resources. It is a mark of efficiency and high performance.
11. **Skill upgradation and career advancement:** A good work culture ensures that the abilities of its employees are regularly upgraded and the employees have the opportunities to be promoted regularly once they have the requisite skills. **Career advancement increases motivation level and sets in a virtuous cycle of motivation and performance.**
12. **Conducive working environment:** A healthy work culture provides good physical conditions and equipment for the workforce which is used to improve their performance and productivity. **Swachh Bharat Abhiyan in Government offices focuses on the same objective.** Conducive environment also covers **providing women a safe, secure and fair environment with gender equality and empowerment.**
13. **Quality service delivery:** A healthy work culture leads to good quality of services to its clients. This is a result of qualities like punctuality, commitment, integrity and so on.
14. **Stability and security:** Job security and stability of tenure are essential features of a good work culture as such conditions lead to higher morale, lesser conflicts, stronger focus on work and so on.

Features of a Poor Work Culture

1. **Inefficiency:** A poor work culture shows high resource use, slow pace of work due to the 'chalta hai' attitude and complacency among workers. This is itself a result of **lack of accountability and weak supervision.**
2. **Lack of accountability:** Poor performance is not penalized and workers are not made to account for their poor quality of work. This pattern of behaviour slowly spreads to other workers as it is not penalized.
3. **Poor grievance redressal:** Sufficient care is not given to needs and complaints of the clients who are unsatisfied with the services. It results from a lack of commitment to service and **weak institutional mechanisms to redress grievances.**
4. **Improper behaviour:** Behaviour of employees is seen to be rude, apathetic, unprofessional etc. towards each other and also clients. Spitting while talking, improper language, abuse etc. are signs of poor work culture.
5. **Conflicts:** Disputes between managers and subordinates and among fellow employees are rampant and remain unresolved. They lead to **logjams, stagnation and loss of productivity.**
6. **Nepotism and favouritism:** Human resource management is based on favouring loyalists and favourites instead of being based on performance. This goes on to **encourage sycophancy among employees and feudal attitude among supervisors** and at the same time, fails to reward good performance.

7. **Low morale and motivation:** Workforce suffers from lack of motivation due to low compensation, poor human relations, poor working conditions, lack of recognition and so on. This results in fall of productivity and casual attitude among employees.
8. **Elitism:** Managers do not consult employees or encourage their participation in decision making. Managers remain aloof and show high handed behaviour. It leads to **tensions in employer-employee relations or a passive subservient attitude** among employees.
9. **Red-tapism:** Organization works with a **process-orientation rather than resultorientation**. It is caused by rigid rules and procedures and lack of incentive for risk taking and swift decision making.
10. **Status-quoism:** Organizations resist any changes due to presence of vested interests or lack of incentive for bringing reforms. This is a **common feature of Government bureaucracy across the world**.
11. **Corruption and rent seeking:** Official authority and resources are used to maximize selfish personal gains at the expense of the clients or public. This involves exploitation of the clients and subordinates and gives a bad name to the organization.
12. **Apathy:** Managers are apathetic to the needs and demands of the subordinates and the employees are apathetic towards the public. This results into low motivation and performance levels. **In public administration, it undermines development of the people and also breeds discontent among the public.**
13. **Work as burden:** Work is seen as a burden and employees try their best to avoid work. This leads to **buck-passing, inefficiency** and so on.

Reasons of poor work culture in public sector

1. **Lack of performance evaluation:** Performance by employees is not evaluated properly in a fair, quantitative and objective manner. Due to this, there is **lack of rewards and recognition for high performance** and thus, **low levels of motivation** and effort by workers.
2. **Job security: Excessive job security and life-long service** is a cause of complacency as employees believe they will remain in their job regardless of their poor performance.
3. **Process-orientation:** The focus in Government is on strictly following the rules and procedures and not on achieving results.
4. **Lack of performance accountability:** Civil servants are not made to answer for their poor performance, errors or delays. This **encourages poor performance and does not weed out the poor performers**.
5. **Seniority principle:** Promotions are **based on seniority** and completion of certain years of service and **merit is not given adequate importance**. This leads to complacency among employees and reduces incentive to perform.
6. **Lack of public awareness:** Low levels of literacy and awareness among the people reduces their ability to exercise their rights and hold the administration accountable. This allows the employees to take advantage of the public and exploit them.
7. **Resource crunch:** The amount of funds available with the Government is limited, particularly in developing countries which leads to **lack of investment in human resource and office conditions**.
8. **Poor training:** Civil servants, particularly of the lower rung, are not properly trained to imbibe the civil service values and skills for higher productivity. This leads to **lack of commitment and poor performance across the workforce**.
9. **Bureaucratic apathy:** Bureaucracy enjoys a privileged life in the ivory towers and is observed to not have adequate concern for the public's needs, particularly the weaker sections. Bureaucracy continues to enjoy high salaries and promotions regardless of their performance. Karl Marx elaborated on such weaknesses of bureaucracy.

Ways to improve work culture in Government

1. **Pre-entry and mid-career training:** Training can be used to improve the values, attitudes and skills of employees which automatically leads to greater performance and commitment to duty.
2. **Sensitivity training:** The **technique devised by Chris Argyris (also called T-Group training)**, aims to enhance mutual understanding and respect among employees which leads to better interpersonal relations. This reduces conflicts and improves morale.
3. **Public hearing:** Public hearings should be organized periodically to **redress grievances of the citizens in a transparent and effective manner**. This leads to responsiveness and improves quality of service delivery. **This has been a success story in Rajasthan under the name of Jan Sunwais.**
4. **Feedback:** Organizations and employees should get clear and regular feedback about their performance. This drives them to make reforms and improve their functioning.
5. **Public Service Guarantee:** Legal mechanisms can be used to set certain enforceable standards for service delivery, such as **Public Service Guarantee Acts enacted in various states of India**. This creates a legal compulsion for employees to fulfil their duties and also increases awareness among employees.
6. **Performance-linked pay:** Salary of civil servants should not be entirely fixed and should have a component that increases with their performance. This **encourages good performance and also offers recognition**.
7. **CCTV surveillance:** Surveillance puts an eye over the employees which increases the push for working sincerely. It also works to prevent wrong practices.
8. **Private sector practices:** Private sector work culture is seen to have certain advantages over public sector and hence, some practices of private sector can be adopted by Government. This can include **performance targets, performance-linked pay, managerial autonomy, ease of hiring and firing** etc.
9. **Leadership:** Good quality leadership has to work to ensure a good work culture in the organization. This can be done through **participative management, trust, constructive feedback** and so on.
10. **Recognition:** Employees should be recognized for their good performance through **rewards, newsletters, employee-of-the-month award** etc. This not only motivates the high performing employees but also encourages the peers.
11. **Accountability:** Civil servants should be made accountable for their work towards the superiors, public, clients and so on. This creates a pressure upon the employees to deliver. It also invokes their conscience to fulfil their duties.

Recent administrative reforms to improve work culture

1. **360-degree performance evaluation:** Recently, the **Government has proposed performance evaluation by various stakeholders** including superiors, clients, subordinates, peers, civil society and so on. **This ensures holistic feedback** and thus, provides clarity to employees on the areas of improvement.
2. **Compulsory retirement:** The Government has invoked compulsory retirement recently to remove officers with poor performance track record and doubtful integrity. This **enforces a perform-or-perish principle** and pushes civil servants to deliver.
3. **Performance Management System:** The traditional Annual Confidence Report has been upgraded recently to enhance performance evaluation. The **new Performance Appraisal Report introduced for All-India-Services provides for regular, participative, detailed, quantitative performance evaluation** instead of the earlier top-down secretive ACR.
4. **Biometric attendance:** This technique aims to ensure punctual behaviour and discipline on part of employees which improves productivity and work culture.

5. **Swachh Bharat Abhiyan:** It seeks to **improve the physical working environment** which partly contributes to higher motivation and satisfaction. It also specifically caters to women by ensuring separate toilets.
6. **Gender empowerment:** Women must be provided a safe and secure working environment and also special amenities for women. This covers **Internal Complaints Committee (for sexual harassment), maternity benefits, creches** and so on.
7. **Citizen Charter:** It **increases transparency for the citizens** about the rights available to them and also makes it mandatory for the organization to fulfil certain service standards and thereby, improve work culture.
8. **E-governance:** **Digitization ensure transparency, timeliness, accountability, quality** etc. in the functioning of the organization which goes on to improve the performance and quality of work.
9. **Lateral entry:** Private sector personnel are directly recruited into the Government and they bring their own healthy values and work culture with them which can then spread into the Government working.
10. **Civil Services Day Awards:** Such awards provide recognition to officers doing good work and also inspires other officers to raise their level of performance.
11. **Social audits:** Such audits puts in **place monitoring and evaluation of the working of organizations** by the people which pushes Government officials to work honestly as well as effectively.
12. **New India Manthan:** It is an **initiative where the Prime Minister directly interacts with District Collectors to provide certain features of work culture** that they are expected to introduce in the administration under them.
13. **PRAGATI:** This is a **digital video-conferencing platform used by the Prime Minister to regularly monitor the working of the central and state Governments in order to ensure timely completion of work.** This makes the top officials to work upon improving the work culture of organizations under them and enhance their performance.

Some success stories

1. **Ahmednagar:** Administrative reforms for office management such as **single window system, scientific record keeping etc. were introduced by the District Collector Anil Kumar Lakhina** in order to improve service delivery and grievance redressal for the public.
2. **Indian Space Research Organization:** The organization has gained global fame for its work culture and its productivity, cost-effectiveness, team work, quality of work and so on. **It is well-known for the practices of human resource development, zero-based budgeting** and so on.
3. **Passport Seva Kendras:** PSKs have **incorporated outsourcing, digitization, office modernization** etc. to improve service delivery and benefit the public at large.
4. **Public Grievances Commission, Delhi:** It is an external institutional oversight mechanism to effectively redress the grievances of the people and improve urban governance. **The Second Administrative Reforms Commission recommends the setting up of such integrated grievance redressal bodies by all cities.**
5. **Google:** The organization has provided a holistic healthy environment to its employees in order to improve productivity, motivation and satisfaction levels. It uses freedom of workspace, resting area, free cafeteria and so on.

Quality of Service Delivery

What is service delivery?

In modern times, the main job of Government is to provide services to the citizens ranging from **justice delivery to water supply, as other production activities have been taken over by the private sector in the era of liberalization and Globalization.** Such services have to be provided to a large mass of people in an uninterrupted manner. Many of these services are provided at minimal cost due to their essential nature and other services may be provided on a user-pay basis.

In service delivery, the **Government acts as the service provider and citizen is the client that is to be served with highest possible quality in return for their contribution to the Government in the form of taxes, fees, allegiance to state** and so on. However, service delivery is beset with various problems such as delays, poor quality etc. which creates discontent among people and undermines faith in the Government. In such a context, it becomes a key concern for the Government to enhance the quality of service delivery.

What is quality of service delivery?

Quality of service delivery refers to the qualitative attributes of service delivery which creates a positive and satisfying experience for the citizens and at the same time, fulfils the duty of the Government as a service provider. **Quality of service delivery is a holistic concept which essentially means that right services are provided to the right people in the right manner.** It has been widely observed that nature of service delivery has evolved with time. **In the context of India, at the time of independence, service delivery was seen as a top-down activity and citizens were seen as passive beneficiaries of Government welfare programmes.** Such a view prevailed for schemes like public distribution system, law and order, subsidized fuel etc. But with rising levels of development and public awareness, citizens have gone on to demand services as their right and demand adequate quality in the service delivery in return of the taxpayer money. **With the rise of active citizenry, civil society and globalization, Governments have also been compelled to raise the quality of service delivery.** Moreover, in the era of liberalization and privatization, Government often has to compete with private sector for market share and thus, strives to improve service delivery.

Importance of quality of service delivery

- 1. Maintaining faith in Government:** Good quality of service delivery ensures that people continue to trust and respect the state as an institution. Failure to provide basic services (like water, fuel, law and order etc.) to people has been seen as the **reasons for discontent, unrest and chaos**, as recently seen in Venezuela.
- 2. Value for taxpayer money:** Citizens make their monetary contribution to run the Government in the form of direct and indirect taxes and thus, have the right to **demand a reasonable quality of service delivery** for their own well-being.
- 3. Rights-based approach to development:** In modern times, availing certain services is being seen as a right of the citizens and not as a welfare provision by the Government. **The Right to Education is an example of this approach.**
- 4. Market demand:** In recent times, economic growth and ease of doing business have become important concerns. This has created a lot of pressure upon the Government to provide good quality services in the areas of electricity, connectivity and so on.
- 5. Civil society activism:** Rise of a strong and vibrant civil society has pressured the Government to raise the quality of service delivery as civil society has mobilized citizens and opinion through protests, campaigns, agitations and so on. **For instance, the Mazdoor Kisan Shakti Sangathan agitation in Rajasthan forced the Government to introduce transparency and social audits of its welfare programs.**
- 6. Globalization:** Globalization has forced the Governments to compete with other Governments for investments and so on. Globalization has also enabled people to exchange views and information with the rest of the world and demand their own Governments to meet the standards of good governance. **For example, good governance is a concept brought in by World Bank which has now become a key concern for people in India.** Various international conventions like the International Covenant on Economic, Social and Cultural Rights mandate all Governments to provide proper services in the areas of education, labour welfare etc.

Features of good quality service delivery

- 1. Responsiveness:** Services should be delivered in a prompt manner to people on-demand. Requests for service delivery should be processed promptly and there should be **regular interface for communication between citizens and service provider** (the Government).

2. **Convenience:** Citizens should be able to avail services anytime anywhere in the manner of their choice. This helps in minimizing the time and cost for availing services which might be a concern for many people. **The recent initiative of doorstep delivery of services by Government of Delhi is an example.**
3. **Timeliness:** Services should be delivered within the time allowed for the purpose. This fulfils rights and expectations of the citizens and also improves the work culture of the administration. **For instance, justice delivery is an area where timeliness is of key concern as justice delayed is justice denied.**
4. **Transparency:** Citizens should have complete information of the services, procedures, rights, mode of delivery and so on. This helps citizens in exercising their rights and fixing accountability of administration.
5. **Accountability:** Administration should be made to account for its performance so that **maladministration is not encouraged and errors are exposed and rectified.** Accountability ensures that administration fulfils its duty and also **helps in administering rewards and penalties.**
6. **Participation:** There should be mechanisms to enable public participation in administration and service delivery so that citizens' expectations, needs and priorities is known to the service providers. **Public participation also helps in better monitoring, evaluation and auditing of service delivery through mechanisms like public hearings, social audits etc.** The Panchayati Raj System in India is a key mechanism to ensure public participation in governance.
7. **Efficiency and economy:** Governments should ensure optimum speed and best use of resources which delivering services. It is Government's duty to maximize the value for tax payers' money and also ensures proper financial management in governance.
8. **Effective Grievance Redressal:** Service delivery often leaves many citizens dissatisfied due to errors or poor quality in the provision of services. Grievances resulting from poor quality service must be registered and redressed in a timely and effective manner.
9. **Quality standards:** Service delivery must have certain specific standards so that the services meet certain quality benchmarks. This provides the administration with certain performance targets. It also **provides the citizens with benchmarks which they can use to assess the quality of services provided.**
10. **Equality and equity:** Service delivery should treat all individuals and groups equally and impartially regardless of their status, identity, background etc. Moreover, service delivery must ensure that weaker sections are able to avail the services on the same footing as the privileged, which helps in achieving an inclusive and egalitarian society. **For example, Accessible India Campaign ensures that Government services (like public transport) are equally accessible to differently abled persons.**

Problems in quality service delivery

1. **Inaccessibility:** Many services are inaccessible to people due to challenges like **illiteracy, physical challenge, remote location** etc. This deprives people of such services which might be essential.
2. **Equity:** Government services are often not delivered to all sections equally. It is often observed that the rich and poor are not served in the same manner, sometimes due to their varying ability to pay user charges, as sincerely as the well-off. Moreover, there are also **biases and prejudices seen in the administration against some communities and social backgrounds** which adds to the inequity.
3. **Quality:** Services are provided but their quality is not up to the mark which makes the services meaningless. Poor quality may be the result of administrative apathy, lack of resources, weak standards and so on. **The Public Distribution System in India is a common example of poor quality of service. The Shanta Kumar Committee notes that there are upto 70% leakages in PDS of some States.**
4. **Corruption:** Service delivery is also degraded by the menace of corruption at cutting edge level of governance. Corruption takes place due to **public unawareness, lack of transparency, wide discretionary powers** and so on. It exploits the weaker sections the most.

5. **Delays:** Services are provided but with huge delays which not only creates discontent among the public but also breeds a poor work culture in the administration.

Reasons for poor quality service delivery

1. **Secrecy:** There is lack of transparency in the administration due to lack of public awareness and inherent bureaucratic tendency to work in secrecy. This deprives citizens of information regarding their rights and the obligations of service provider. For instance, **online public display of muster rolls in MGNREGA is a way to improve transparency in the system.**

2. **Lack of standards:** Service delivery does not have specific measurable standards due to which the administration is not aware of their performance benchmarks. Also, citizens do not have the benchmarks against which they can compare the actual services provided.

3. **Enforceable rights:** Citizens do not have enforceable rights to certain services which they can use to guarantee effective delivery of services. This disempowers the citizens and allows the service providers to continue with poor quality of services. **For instance, National Food Security Act lays down specific rights to food which can be enforced by beneficiaries through legal processes.**

4. **Lack of public awareness:** Due to illiteracy and lack of education, citizens are often unaware of their rights and duties of administration and hence, are unable to demand quality service delivery. They continue to see administration as overlords with powers to provide or deny services.

5. **Lack of accountability:** Administration is not held accountable internally and externally for the services they provide and their quality. This allows inefficiency to continue and malpractices are not penalized.

6. **Interoperability:** In the era of e-governance, online services are not available on all platforms. **For instance, some websites or platforms are not functional on mobile phones which hampers m-governance and reduces public convenience.**

7. **Rigidity:** Rigid rules and procedures consume a lot of time and causes delays in providing services in a timely manner. They also create confusion for the beneficiaries regarding the process to be followed for availing services.

8. **Lack of capacity:** Officials do not receive proper training and skill development which enables them to achieve higher productivity. This reduces their ability to provide quality service delivery. There is also lack of infrastructure which causes inefficiencies. **For instance, State of Panchayati Raj Report reveals that less than 50% of the Gram Panchayats do not have electricity connections.**

9. **Coordination:** Various services require involvement of several Government departments which must coordinate and converge in order to provide effective service to the people. However, due to behavioural or institutional problems, coordination is lacking. **For instance, in civic administration, roads are left dug up due to lack of coordination among public works, sanitation, electricity departments.**

Administrative reforms made for quality service delivery

1. **Right to Information:** This has created a legal right to get information about Government functioning which **enables citizens to fix accountability, increases public awareness and also prevents corruption** inside the administration.

2. **Citizen Charter:** They lay down specific standards of service delivery which must be fulfilled by the administration and also provide grievance redressal channels to the citizens.

3. **Sevottam Model:** This is an **assessment-improvement model** devised to help service providers assess their service delivery in terms of certain parameters and make improvements in areas of deficiency.

4. **Public Service Guarantee Acts:** State Governments, beginning with **Madhya Pradesh in 2010, have enacted PSG Acts which lay down specific timelines for service delivery** by service providers and also provide penalties to be imposed in case of violations.

5. **E-Kranti:** This is the **upgraded version of the National e-Governance Plan** which aims to **digitize Government processes and citizen-administration interface** along with spreading digital literacy so as to improve service delivery for the common man.

6. **Aadhar:** It provides a **unique identification number** to individuals which can be used for identity authentication and availing services by the beneficiaries, thereby eliminating manual interface and improving public convenience.

7. **Direct Benefit Transfer:** Under this initiative, **Government has chosen to directly transfer cash into beneficiary accounts which they can use to avail services of their choice.** This prevents leakages in the delivery of subsidized services and also promotes competition between Government and private service providers.

8. **Twitter Seva:** This is a **recent social media initiative of the Government where citizens can avail services, register grievances and receive prompt response.** Due to the pressure of open public scrutiny, quality is ensured in service delivery. Recently, it **has been used by citizens to resolve complaints regarding rail travel and on-board services.**

9. **Lokpal and Lokayuktas:** The **institution of ombudsman** provides for effective grievance redress to common man against denial of service or corruption by officials.

Other desirable measures

1. **Social accountability:** Administration must be directly accountable to citizens in order to ensure citizen-centricity in service delivery. There should be **specific service standards, mandatory public hearings, time-bound grievance redress, enforceable standards, regular social audits** and so on. Government of Rajasthan is in the process of enacting such a law.

2. **Single window mechanism:** All related services must be provided in an integrated manner at one spot for enhancing public convenience and improving administrative coordination. This can be **used for online permits and clearances to businesses.**

3. **Performance-related incentive:** Officials at cutting-edge level should be provided monetary and non-monetary incentive for providing quality services to the citizens. This enhances motivation levels and also inspires other officers to raise performance levels.

4. **Satellite technology:** Administration can use satellite technology to plan service delivery in the areas where it is most needed and provide budgets accordingly. **For instance, municipal services in a city can be planned by using remote sensing technology and identifying settlement patterns.**

Utilization of Public Fund

What is Public Fund?

Public fund is the **financial resource of the public which is held by state in a custodian capacity.** Public fund management relates to the way Governments manage public funds and the impacts on the growth of the economy and the wellbeing of citizens. **Managing public resources involves how the Government earns money, known as revenue, and how the Government spends money, or expenditure.** Revenue may come from taxes, money earned by state enterprises, or foreign aid and other sources. Expenditures include Government wages, purchasing goods and services, and spending on infrastructure and public services among others. According to 2019-20 budget the below figure shows the source and spending of Indian Government-

Principles of utilization of Public Fund Public resources should be applied for the best possible public benefit. Therefore, public entities should be guided by certain principles when they manage public resources. **Utilization of public fund by public entities should demonstrate following principles:**

1. **Lawfulness-** Public entities must act within the law, and meet their legal obligations. The public fund must be utilized after sanction from competent authority. Unauthorized spending is bound to lead to extravagance and overspending. Also, **funds must be spent only for the purpose it has been sanctioned for.**

2. **Accountability**- Public entities should be accountable for utilization of public funds and be able to give full and accurate accounts of their activities, and have in place governance and management arrangements suitable to address any concerns. **In India, accountability is ensured through institutions and instruments.**

3. **Openness and transparency**- Openness depends on high standards of reporting and disclosure. This has a dual benefit:

- it demonstrates that the public resource is being used properly, fairly, and effectively for the optimal public benefit.
- it increases the public trust in the Government. **Transparency ensures that authority acted within law and followed due process.** Transparency also guarantees that **authority observed the overall principles of equity and fairness and achieved value for money and optimal benefit to the end user.** Some public entities operate in less than optimal situations, where there is no market of providers or where those that are available do not have capability or capacity that is required. These conditions place disproportionate discretion and power in the hands of public entities. Transparency becomes necessary under such situations to ensure that the actions are taken in good faith.

4. **Value for money** – Utilization of public fund must be effective and efficient, without waste, and in a way that optimises the public benefit. **It is necessary that all public expenditure should satisfy one fundamental test, viz., that of Maximum Social Advantage. That is, the Government should discover and maintain an optimum level of public expenditure by balancing social benefits and social costs.** Every rupee spent by a Government must have as its aim the promotion of the maximum welfare of the society as a whole. Care has to be taken that public funds are not utilized for the benefit of a particular group or a section of society. The aim is the general welfare. **The value-for-money principle involves several aspects, such as:**

1. Balancing effectiveness with efficiency;
2. Sustaining the funding arrangement (where this is desirable)
3. Demonstrating the competence of the public entity.

5. **Sustainability of the funding relationship**- While utilizing the public fund a public entity should take into account the possible effects of its funding decisions and need of funding in future. **Public entities should ensure flow of fund for a cause at a rate that is fair and reasonable, and not jeopardise long-term service delivery prospects.** Consider the case of fertilizer subsidy in India. Each fertilizer manufacturer is provided subsidy to ensure financial viability of the manufacturer. This means the most inefficient is rewarded for its inefficiency. Such funding arrangement are not sustainable in long term but are strategically important for the country. This creates a dilemma regarding spending of public fund.

6. **Fairness**- While utilizing public funds, Government has a fundamental obligation to always act fairly and reasonably because of the trust that people have placed in it. **The conduct of public entity should be open and impartial.** Also, to be fair and reasonable it is important to pay due regard to the diversity of the nation but without discrimination on the ground of caste, community, religion, gender or class and duly protect the interest of poor, underprivileged and weaker sections.

7. **Integrity**- Anyone who is managing public resources should do so with the utmost integrity. **A Government should have policies and processes to underpin the highest standards of integrity** – for example, a code of conduct; a code of ethics, a public service code. Ethical utilization of public funds should require public servants to declare any personal interest that may affect, or could be seen to affect, their impartiality in any aspect of their work.

Some Ethical Issues Related to Utilization of Public Funds

1. Utilization of public fund for bailouts of businesses.
2. Level of direct and indirect taxation.
3. Use of public money for Government advertisement.
4. Running loss making PSU using public money.

5. Resource distribution across sectors like health, defence, research etc.
6. International aid giving when millions in India are devoid of basic amenities like education, healthcare, clean drinking water, electricity etc.
7. Spending on space missions and interplanetary missions when remote villages are inaccessible.
8. Corruption in utilization of public fund.

Example- Using public funds for corporate bailout Is it ethical to bailout large corporations using public funds when they continue to pay 'vulgar' salaries to their top executive? Some corporates are "too big to fail". If they collapse, the ripples will be felt not only in any particular sector but across the economy. In some cases, **the company may be providing a service which no other company can provide i.e. a case of monopoly** (in Indian context we can see cases like DISCOMs which are loss makers but cannot be allowed to fail). **Further, Government is under pressure from the public to bail out large corporations as they employ large number of people.** Sometimes private corporations may be under threat without any fault of their own example- global economic slowdown.

But, on the other hand, **bailouts promote a culture of inefficiency and distorted reward/punishment incentive. The money used for bailouts can be used in more impactful manner like for education or healthcare.** Anticipated bailouts encourage a moral hazard by allowing managers to take higher-than-recommended risks in financial transactions. Also, companies argue that they pay large salaries to retain talent and if it is not paid any future prospect of revival will automatically end. It raises a question of morality versus economy. Such questions can have no simple answers. While utilizing public fund for bailouts, Government has to keep in mind the principles of public fund utilization to ensure "maximum benefit for maximum number."

Challenges of Corruption

Understanding Corruption

Monopoly + Discretion – Accountability = Corruption

In traditional sense, corruption refers to moral or ethical impurity. It has been used to indicate a deviation from accepted proper norms of the society. **In contemporary times, corruption refers to improper conduct linked to one's official position.**

Transparency International defines corruption "as the abuse of entrusted power for private gain." Corruption can be classified as grand, petty and political, depending on the amounts of money lost and the sector where it occurs.

Corruption is decay of probity in governance. It implies dishonest behaviour by those who possess power. **The scope of corruption is higher where accountability of administrators is weak, discretions are wide and division of power between political executive and bureaucracy is ambiguous.** Grand corruption takes place at high level of Government that distort policies enabling leaders to benefit at expense of public interest. Petty corruption refers to everyday abuse of entrusted power at low and mid-level public officials in their interaction with ordinary citizen.

Another way in which we can classify corruption can be coercive corruption and collusive corruption. In coercive corruption holder of public office, forces a citizen to pay the bribe otherwise he may face delays, harassment, lost opportunities, loss of precious time and wages or potential danger to life. In coercive/ extortionary corruption public official gains at the cost of involuntary bribe giver. **Collusive corruption involves a public official and a voluntary bribe giver who pay the bribe for award of contract for public work and procurement of goods and services, recruitment of employees, evasion of taxes, substandard projects, collusive violation of regulations, adulteration of foods and drugs, obstruction of justice and concealing or doctoring evidence in investigation** etc. In such cases collusive corruption, both parties benefit at immense cost to the society. As state's control over economy has declined with LPG reforms, the coercive corruption declines because reduced state monopoly while collusive corruption tends to increase.

Corruption and Ethics

According to 2nd ARC report ethics in governance corruption is an important manifestation of the failure of ethics. The word 'corrupt' is derived from the Latin word 'corruptus', meaning 'to break or destroy'. **The word 'ethics' is from the original Greek term 'ethikos', meaning 'arising from habit'.** It is unfortunate that corruption has, for many, become a matter of habit, ranging from grand corruption involving persons in high places to retail corruption touching the everyday life of common people.

Corruption in governance is ethically wrong because

1. The Government derives the just legitimacy to rule from the consent of the governed. This **consent is the sign of trust reposed by the public in the Government.** Corruption is betrayal of this trust.
2. The Government is extremely powerful, is authorized to use violence, and holds a monopoly on many services like, issuing passports, subsidies, benefits, permits, and licenses. This creates a lot of dependency of public on the Government. Corruption is the abuse of vested power by the powerful at the cost of weak and abandonment of the dependent, which is an ethical wrong.
3. **The Government is funded by taxes.** Taxpayers have the right that their money is spend on behalf of the general interest and not on the private interests of Government officials. Corruption is violation of this right.
4. To be able to function effectively and efficiently, the Government requires public support. **Integrity and absence of corruption are a prerequisite for attaining and maintaining public support.**
5. The Government has to lead by example if it wants the citizens to abide by the law and public morale. **Ethical role modelling is thus of utmost importance** and corruption is vitiating of this role model.
6. The mere fact that **both bribe giver and bribe taker want to keep it secret is an indicator that corruption is something which is considered unethical, improper and even sinful by the public.**

Impact of Corruption

According to World Bank, corruption has a disproportionate impact on the poor and most vulnerable, increasing costs and reducing access to services, including health, education and justice. Empirical studies have shown that the poor pay the highest percentage of their income in bribes. For example, in Paraguay, the poor pay 12.6 percent of their income to bribes while high-income households pay 6.4 percent. **Corruption erodes trust in Government and undermines the social contract.** This is cause for concern across the globe, but particularly in contexts of fragility and violence, as corruption fuels and perpetuates the inequalities and discontent that lead to fragility, violent extremism, and conflict.

Corruption impedes investment, with consequent effects on growth and jobs. Countries capable of confronting corruption use their human and financial resources more efficiently, attract more investment, and grow more rapidly.

Effect of corruption on the system

Corruption is self-perpetuating and it creates a chain reaction of corrupt acts. Corruption damages the entire system of administration and governance due to following effects

1. **Snowballing-** Small incidents of corrupt behaviour tend to grow out to bigger ones. Not addressing corruption in time, and turning a blind eye, signals out that it is okay. This **enhances the risk that trespassers will engage more frequently,** and on a larger scale in corruption.
2. **Contamination-** Corrupt behaviour of an employee tends to infect other colleagues. Violations that are ignored, or not dealt with properly by the organization, could be interpreted as being acceptable. This enhances the risk that others in the organization feel justified or encouraged to do the same.
3. **Revelation-** Transparency is an important public sector value. **Civil servants operate in a fishbowl,** constantly watched from all directions and examined under the magnifying glass. **Corrupt acts are thus likely to be discovered and revealed by the media, often leading to public outrage and diminished public trust.**

4. **Radiation**- Corruption within a certain part of the civil service is damaging for the reputation of the entire civil service. Citizens and the media generally do not make a distinction between the different parts of public administration. Hence, **corruption is attributed to the whole public system and thereby undermine its credibility.**

Corruption in India

Corruption as a concern in administration can be **traced back to the works of Chanakya during Mauryan empire.** Chanakya's definition of embezzlement (which in the Arthashastra is the closest to what we understand as corruption today):

"A Government officer, not caring to know the information ... and neglecting to supervise the despatch of work in his own department as regulated, may occasion loss of revenue to the Government owing to his ignorance, or owing to his idleness when he is too weak to endure the trouble of activity, or due to inadvertence in perceiving ..., or by being timid when he is afraid of clamour, unrighteousness, and untoward results, or owing to selfish desire when he is favourably disposed towards those who are desirous to achieve their own selfish ends, or by cruelty ..., or by making use of false balance, false measures, and false calculation owing to greediness..." It goes on to observe "

"... Just as it is impossible not to taste the honey or the poison that finds itself at the tip of the tongue, so it is impossible for a Government servant not to eat up, at least, a bit of the king's revenue... And then laments of the impossibility of the situation "

"... Just as fish moving under water cannot possibly be found out either as drinking or not drinking water, so Government servants employed in the Government work cannot be found out..."

National Commission to Review the Working of the Constitution's Consultation Paper on PROBITY IN GOVERNANCE identified following features of the corruption in India-

- First, **corruption in India occurs up-stream, not down-stream.** Corruption at the top distorts fundamental decisions about development priorities, policies, and projects.
- Second, **corruption money in India has wings, not wheels.** Most of the corrupt gains made in the region are immediately smuggled out to safe havens abroad. Whereas, there is some capital flight in other countries as well, a greater proportion goes into investment. In other words, it is more likely that corruption money in the other parts of world is used to finance business than to fill foreign accounts.
- Third, **corruption in India often leads to promotion, not prison.** The big fish – unless they belong to the opposition – rarely fry. In contrast, industrialised countries often have a process of accountability where even top leaders are investigated and prosecuted. **The most frustrating aspect of corruption in India is that the corrupt are often too powerful to go through an honest process of accountability.**
- Fourth, **corruption in India occurs with hundreds of million people living below poverty without basic amenities live healthcare, education, drinking water and sanitation.** Vast majority suffers from poverty and deprivation while a few make fortunes through corruption.

Reasons of Corruption

The 2nd ARC has recognized 3 main reasons for high level of corruption-

- First, there is a **colonial legacy of unchallenged authority and propensity to exercise power arbitrarily.** In a society which worships power, it is easy for public officials to deviate from ethical conduct.
- Second, there is **enormous asymmetry of power in our society.** The asymmetry of power reduces societal pressure to conform to ethical behaviour and makes it easy to indulge in corruption.
- Third, as a conscious choice, the Indian state in the early decades after Independence chose a set of policies whose unintended consequence was to put the citizen at the mercy of the State. Over regulation, severe restrictions on economic activity, **excessive state control, near-monopoly of the Government in many sectors and an economy of scarcity all created conditions conducive to unbridled corruption.** In addition, many **state subsidies and beneficiary-oriented programmes in a situation of asymmetry of power converted the public servant into patron and master and reduced most citizens into mendicants.** This, at once enhanced opportunities to indulge in corruption and reduced the citizens' capacity to resist extortionary demands.

Other reason for high incidence of corruption also include-

- **Historical Causes** -In India, **corruption has its roots in the colonial rule of the past**. British administration was not interested in the overall development of the country. All Lower posts were offered to Indians. Salaries to these posts were very low. So they indulged in corrupt practices and with time it became habitual.

- **Changing values and desires**- The second important cause of corruption in public service is **fast urbanisation and industrialisation where material possessions, position and economic power** determine the status and prestige of a in the society. Since salaries are low and inflation is unabated, poor civil servants fall easy prey to corrupt practices in order to maintain status in the society.

- **Economic Causes**- **Inadequate remuneration of salary scales and rising cost of living** is probably one of the important causes of corruption. In recent years, the fast rising cost of living has brought down the real income of various sections of the community, particularly the salaried classes.

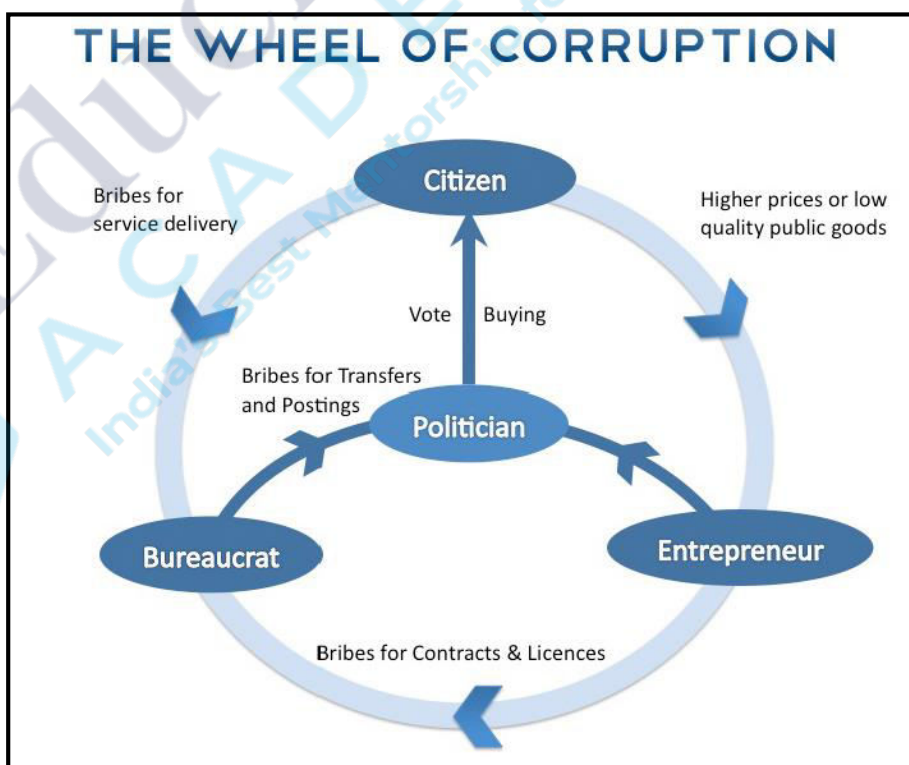
- **Lack of Strong Public Opinion Against the Evil of Corruption**- People do not report to Government against corrupt officials. Instead they **offer bribes to get their illegitimate claims accepted**. People must fight against corruption and build a strong public opinion against corruption.

- **Complicated and Cumbersome Procedures and Working of Government Offices**- It is alleged that the working of certain Government departments, e.g., **the Customs and Central Excise, Imports and Exports, Railways, Supplies and Disposals, Police, Income Tax, etc, is complicated, cumbersome and dilatory**. This has encouraged the growth of dishonest practices like the system of 'speedy money'.

- **Inadequate Laws to Deal with Corruption**- Indian Penal Code and other laws which deal with corruption cases are outmoded and provide insufficient penalties. It takes too much time to get a corrupt official punished under the laws. **Summary trials and stricter punishments should be awarded to end corruption**.

- **Undue Protection Given to the Public Services in India**- Article 311 of the Indian Constitution which provides protection to civil servants, as interpreted by our courts, made it difficult to deal effectively with corrupt public servants. Reluctance of higher officials to take disciplinary action against corrupt officials due to their collusion with them has further aggravated the situation.

- **Collusion of Industrial Magnates and pressure groups**- Pressure Groups like **Indian Chamber of Commerce, Trade Associations, State Chambers of Commerce, are said to help in breeding corruption** through their activities of getting favours for their communities.



On analysis of **Corruption Perception Index**, we can observe that countries which have socio-economic equality (example- Scandinavian countries) do much better while countries having large inequalities have much higher incidence of the corruption. It can be understood with an example- for a rich person paying a bribe of ₹5000 is very small amount but for a poor receiving ₹5000 for a corrupt act is a large amount of money. So, in case of high economic difference both parties have incentive to indulge in corruption.

Previous Year Questions

1. What do you understand by the term good governance? How far recent initiatives in terms of e-Governance steps taken by the State have helped the beneficiaries? Discuss with suitable examples. **(10m, 150words) (UPSC 2022)**
2. Discipline generally implies following the order and subordination. However, it may be counter-productive for the organisation. Discuss.**(UPSC 2022)**
3. Online methodology is being used for day-to-day meetings, institutional approvals in the administration and for teaching and learning in education sector to the extent telemedicine in the health sector is getting popular with the approvals of the competent authority. No doubt, it has advantages and disadvantages for both the beneficiaries and the system at large. Describe and discuss the ethical issues involved in the use of online method particularly to the vulnerable section of the society. **(10m, 150words) (UPSC 2022)**
4. Impact of digital technology as a reliable source of input for rational decision making is a debatable issue. Critically evaluate with a suitable example. **(150 words) (UPSC 2021)**
5. An independent and empowered social audit mechanism is an absolute must in every sphere of public service, including the judiciary, to ensure performance, accountability and ethical conduct. Elaborate. **(150 words) (UPSC 2021)**
6. Distinguish between laws and rules. Discuss the role of ethics in formulating them. **(150 words). (UPSC 2020)**
7. Explain the process of resolving ethical dilemmas in Public Administration. **(150 words) (UPSC 2018)**
8. Suppose the Government of India is thinking of constructing a dam in a mountain valley bond by forests and inhabited by ethnic communities. What rational policy should it resort to in dealing with unforeseen contingencies **(150 words) (UPSC 2018)**

