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## **Ethics, Integrity, and Aptitude (Paper IV: Civil Services Aspirant's Digest)**

Centre for Ethics and Values  
Ramanujan College, University of Delhi

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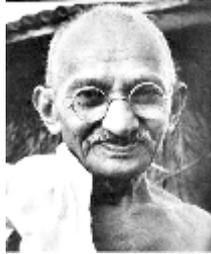
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CSE MAINS GENERAL STUDIES PAPER - IV  
*(Ethics, Integrity, and Aptitude)*

This paper will include questions to test the candidates' attitude and approach to issues relating to integrity, probity in public life and his problem solving approach to various issues and conflicts faced by him in dealing with society. Questions may utilize the case study approach to determine these aspects. The following broad areas will be covered.

- Ethics and Human Interface: Essence, determinants and consequences of Ethics in human actions; dimensions of ethics; ethics in private and public relationships. Human Values – lessons from the lives and teachings of great leaders, reformers and administrators; role of family, society and educational institutions in inculcating values.
- Attitude: content, structure, function; its influence and relation with thought and behaviour; moral and political attitudes; social influence and persuasion.
- Aptitude and foundational values for Civil Service , integrity, impartiality and non-partisanship, objectivity, dedication to public service, empathy, tolerance and compassion towards the weaker sections.
- Emotional intelligence-concepts, and their utilities and application in administration and governance.
- Contributions of moral thinkers and philosophers from India and world.
- Public/Civil service values and Ethics in Public administration: Status and problems; ethical concerns and dilemmas in government and private institutions; laws, rules, regulations and conscience as sources of ethical guidance; accountability and ethical governance; strengthening of ethical and moral values in governance; ethical issues in international

relations and funding; corporate governance.

- Probity in Governance: Concept of public service; Philosophical basis of governance and probity; Information sharing and transparency in government, Right to Information, Codes of Ethics, Codes of Conduct, Citizen's Charters, Work culture, Quality of service delivery, Utilization of public funds, challenges of corruption.
- Case Studies on above issues.

## FOREWORD

A stress conquered and self-actualized administrator is one who is self-realized and derives satisfaction in the joy of the beneficiaries. He is one who does not measure life by the sum of possessions. In his heart he knows what matters in life. From the philosophy and lifestyle of Mahatma Gandhi we may learn that a prerequisite to advancing life toward all-round wellness is from side to side - personal transformation. This Digest will be liked by those who are interested in improving the style of administration, philosophically very interested in the values-based debate and who believed in trying to create a synthesis of different value systems. The Digest aims at creating adequate thoughts and insights for ethical administration in the society.

Ethics and integrity is inevitable for addressing properly the constantly changing challenges at workplace and home. If we want to know more about these changes, we need to have a stable mind and a still consciousness. Such stability helps one to know oneself as well as others. We cannot hope only to leave our children a bigger bungalow, car and a bigger bank account. We must hope to give them a sense of what it means to be a loyal friend; a committed worker; a loving parent; and a citizen who leaves his home, his neighborhood, and society better than he found it. The opening chapters are evocative of this with a joyful start. The driving force of the author is his perception of the twin threats that often discomfort human and humanity: materialistic wrangling and ethical dilemma. He dismisses pure sciences as having power to address or give convincing solutions to the problem of corruption and violence in the society. He attempts to explore a humanistic path that might call for redefining the concept of public administration and economic development. Tempered by competition, corruption and sharpened by constraints and difficulties, Indian administrators need to create a new work-culture and style of administration that is ethical, universally relevant, people-centric, and sees public administration as part of wider social vision. They have to focus on broad mission and purpose, contributing to local community and country through holistic engagement; remembering the importance of transparency, honesty, creativity, resilience

and social responsibility. We need humanistic administrative leaders in our country. A humanist can be described as one who is always conscious of the links between the particular and multiple aspects inherent of society because only in this way can one contribute – individually and collectively – to the social totality. In other words, to take society forward, everyone needs to incorporate a humanism that allows us to look beyond ourselves to get to know others and what is alien, to understand the keys of social life and correctly integrate economy, politics, ethics law, aesthetics, and so forth. A leader, who has insufficient understanding of what the different dimensions of the human person mean, cannot be authentically responsible for what he/she is doing. A conscious administrator must be humanistic, that is he/she must be able to see the completeness of a person and society.

In this Digest there is a constant questioning of the different values that arise out of different perceptions about administration. It attempts to explore and determine; along with the problem of administration, whether or not the driving force for nurturing ethical values be derived from spiritual path. It also compels one to visualize that, 'with the loss of commitment to human values today, ethics could once again (as in the past) become the compelling force'. As a striving human heart, the author argues that science and materials developed certain capabilities and forced its strength to its appointed road to overcome scarcity and insecurity, and achieve abundance and security; but those same capacities proceeded to contaminate the very foundation of trust and love, damaging the natural habitat. Going through the Digest one may seek to understand lucidly how public service can be made authentic as well as glorious. Showing elating outcomes of non-alienated and non-dual being in such service, it attempts to map out ways in which one could become ethical and achieve the balance in personal and professional life. In its broader interpretation, authentic and fair administration includes performance (*Karma*) – maximizing human values and compliance (*Dharma*) – ensuring self-satisfaction (*Samtosh*) and doing the balancing act (*Santulan*) between materialism and spiritualism.

**(Dr. S.P. Aggarwal)**

Principal, Ramanujan College, University of Delhi

## PREFACE TO THE SPECIAL EDITION

*“There are seven things that will destroy us: Wealth without work; Pleasure without conscience; Knowledge without character; Religion without sacrifice; Politics without principle; Science without humanity; Business without ethics.”*

— Mahatma Gandhi

This special edition, in the form of Civil Services Aspirant's Digest, is dedicated to the Indian Administrative Service, which is the implementing arm of Government policies and programmes and is charged with the responsibility of providing timely, high quality and cost effective public services to the nation. To fulfil this responsibility diligently, it must have officers who are loyal, committed, results-oriented, people-centred, and observe high standard of conduct in life. A nation with a billion-plus people and mind-boggling heterogeneity offers unique challenge to public administration. Success in this paper of civil services 'Ethics, Integrity and Aptitude' would demand a clear understanding of all the major questions in moral philosophy and ethical values.

Over the last decade, conduct of administrative officers has come under the scammer of both the public and courts. Ethics in administration means abiding by the ethos and values that are regarded sacrosanct in the society and acting in conformity with the objectives and provisions contained in the constitution. It also implies strict adherence to the laws in force and not claiming any whimsical or personal immunity from the writ of laws. Thus, even if the Prime Minister jumps red light, the traffic police on duty should have the courage to issue the chalaan. It is mandate of state administration to ensure that the social and ethical values, as enshrined in the constitution, are objectively, transparently, and effectively enforced. To ensure peace and harmony, administration is required to ensure that every individual enjoys his rights with impunity and has access to services and opportunities that are offered to people by the state.

Faith and support of the people can be earned by the state if its officers are honest, transparent, responsive and sensitive. Credible administration is

possible is the behaviour of the officers is ethical and ensuring ethical work-culture is the main challenge before them. If officers do not conform to ethical norms, they would not have the moral right to insist on others to be honest. Ethics in governance is of utmost importance because immoral conduct based on corrupt practices compromises the image and credibility of the system in the eyes of the people. Corruption in public life enables the mighty to transgress the rights of the poor and accentuates the divide between the rich and the poor. Corruption in the system creates tourism and vandalism in the society. Often one believes that it is impossible to get licence, job or tender unless a “facilitator” is hired.

There are international dimensions of governing ethical behaviour of state. Governments are expected to conform to international laws and treaties. Any violation thereof is treated as unethical and entails sanctions and sometimes international retribution. Fragile states are often subjected to international armed intervention. Military action in Syria, Iraq and Afghanistan are examples of UN actions against governments which did not conform to their commitments to the comity of nations (Rajiv Sharma, IJNHRC, Vol-11, 2012).

This paper is inquisitive, motivating, insightful, timely and relevant. This Digest, a first of its kind, is celebration of the ethical style of administration. It attempts to bring out the social purpose of administration as a dominant administrative philosophy. The Digest attempts to improve the human face of administrators. It offers real insight on the complexities and values of Indian administrative style and provides the keys to those individuals who want to better understand and adopt the best practices of administration. The examples of wide-spread corruption and unethical practices have caused government to re think their work-culture, priorities and strategic direction. One of the most serious problem facing organizations today is impoverished ethical behaviour. Consequently, trust in the integrity of their leaders/administrators is waning. The biggest problem in organizations and individuals today is a lack of trust. It contains relevant cases that should be mandatory reading for everyone interested in the future of administration that drive the Indian might.

I have not sought to draw moral prescription for the job of administration, but I have reflected a reasonably optimistic attitude to the history of ethics and integrity, and I do not know whether I have avoided revolting sentimentality. Setting out standards of behavior for Public Officers in the administrative Service, this Digest attempts to showcase ways and means to ensure the impartiality, objectivity, transparency, integrity, efficiency and effectiveness of Indian administrative officers when performing their duties. It is intended to improve the quality of their action and behavior and how they relate to each other and the public. This Digest has also been designed to improve awareness and response to the new demands placed on the government officials arising from the judiciary activism, public outcry and constitutional reform in terms of RTI, Human rights etc. It also addresses the global trends in Public Administration that emphasize ethical conduct, value for money and professionalism. In essence, this Digest on Ethics shall be imbued to promote good governance, transparency and accountability among public servants and improve the image of the Administrative Services.

The distinctive purpose of this paper is to intelligently know your attitude, psyche, temperament, commitments, priorities, thoughts, beliefs, ideologies, personal values, commitment to morality, and relationships. The objective is to look into whether or not you are on a right track of glory. Those who learn this paper with full devotion would find its positive impact on the outcomes of other subjects as well. The central argument of this paper is that an appropriate response to the challenges of economic development and administration toward the common good requires both love and the truth. It attempts to apply the theme of love and truth to 'individuals, their moral conscience and their social responsibility as well as to micro-relationships (with friends, with family members or within community), and macro-relationships (social, economic and political ones)'. The conception of the administrator does not rule out an emphasis on individual's personal transformation.

As old models are disappearing, promising new ones have to take place in the form of 'practical wisdom'. The person of practical wisdom has a well-developed moral imagination that allows one to empathize with alternative

points of view and anticipate how others might feel about a particular situation. He is excellent at a 'creative mode' of inquiry that pulls together different views and abstract ideas into a unified whole. The wide spread moral degeneration calls for new and creative solutions. The current crisis of corruption obliges us to re-formulate our plans of action, to set ourselves new priorities and to discover new forms of commitment. We need to realize that the only way to harness happiness in life is to love the work, whatever assigned, from the core of the heart.

This pursuit requires nurturing of 'transformational style of leadership' in administration. This style occurs when one or more persons engage with others in such a way that bosses and subordinates raise one another to higher levels of motivation and morality. Their purposes become focused. Power bases are linked not as counterweights but as mutual support for common purpose and the relationship become moralistic. In such style of leadership culture of administration becomes ethical in that it raises the level of human conduct and career aspirations of both the boss and the subordinate, and thus has a transforming effect on both. It is a form of dynamic leadership in the sense that the bosses throw themselves into a relationship with subordinates who feel elevated by it and often become more active and responsive themselves, thereby creating a new cadres of ethical leaders. Under such a leadership style, the boss should understand that he is not obliging any such subordinates and workers who are themselves efficient and committed to work. He is obliging only those who are either work-shirkers or corrupt and inefficient. In trying to construct some reasonably clear line of argument in favor of ethical behavior in this Digest, I have been helped considerably by the patient, intelligent and thoughtful students at Ramanujan College in general and at Centre for Ethics and Values in particular. They have corroborated some of the main ideas on the practice of ethics.

It is hoped that the content in the form of 'Digest' in this special edition of International Journal of Applied Ethics will continue to contribute to the future pedagogy in 'Ethics, Integrity, and Aptitude'.

**Editor**

## MAKING THE MISSION IAS POSSIBLE

This paper 'Ethics, Integrity and Aptitude' is inquisitive, motivating, relevant, realistic and interesting. The distinctive purpose of this paper is to intelligently discover your attitude (psyche/temperament), thoughts (beliefs/ideologies) and personal values (commitment to morality/understanding of relationships). The objective is to look into whether or not you, as per your aptitude, are on a right path of development. Those who learn this paper religiously can find its phenomenal impact on their academic performance in general and the mission of making into IAS in particular.

Apart from knowledge, some of the traits and tenets identified in this Digest for making into IAS are: Integrity, Intelligence, Indianization of the individual (**I**); Abilities of Allocation, Administration, Accountability of the scarce resources (**A**); and the development of Servitude, Sensitivity, Servant-leadership (**S**).

The present Digest could perhaps be subtitled *Applied Ethics from a Strategic Standpoint*. I began pondering over the status of Ethics as a subject. It immediately struck that like other sciences, why is Ethics not considered a science. Looking into Ethics what it technically meant, I found the Cambridge Dictionary of Philosophy stating that the word ethics is "commonly used interchangeably with 'morality' ... and sometimes it is used more narrowly to mean the moral principles of a particular tradition, group or individual." I got the catch. The gross misunderstanding about the nature of Ethics must be the cause of its non- recognition as science. People have failed to accept that Ethics means universally accepted and eternally established norms and truths, which do not change with time, space, situation and person. It is unlike 'morality' and just like 'honesty', 'virtue' and 'integrity'. Morality is distinct from ethics, which is really an outcome of different cultural or educational backgrounds, circumstances, traditions and beliefs. In Muslim culture, unlike other religions, marrying with more than one or to a cousin is not immoral. But marrying forcibly or fraudulently is considered unethical anywhere, everywhere, and since time immemorial.

Also, when science is defined by Cambridge as 'a particular subject that is studied using scientific methods' and in common parlance is understood as 'a systematized body of knowledge', why Ethics that satisfies all such parameters should be denied a status of science? To me, there is no particular reason, besides convention or convenience or purely vested interest of the rulers, for denying the treatment of this subject as science. The *Mahabharata* invokes memories of a time when: *There was neither kingdom nor king; neither governance nor governor. The people protected each other by means of dharma (Ethics). It was dharma that they grew together and were sustained (Shanti Parva 59, 14).*

It adds further, "But that happy state did not last long. There arose much confusion among people in their duties of mutual protection. They lost their sense of obligation to each other. Then arose greed, to possess what they did not own. Unrestrained in their appetites and driven only by their greed, people did violence to each other, in the wrong notion that one might flourish at the cost of the *other*, and there was anarchy. They could no longer discriminate between what is right and what is wrong. Since people could no longer govern themselves in self-governance, there arose the need for an external governing force, so that people might not destroy each other by their self-created anarchy, and destroy human flourishing above all". It may be interesting here to see how one position develops out of, or in reaction to, another; and the ethical merits assessed timelessly of the position itself.

Now, why has this paper 'Ethics, Integrity and Aptitude' been introduced in IAS, how is it to be visited, and what are its expected learning outcomes; are the three moot questions that needs to be answered before initiating the practical learning. Important to remember is that these questions must be addressed in the above sequence only. This paper must have been introduced to address the state of rampant corruption in personal and professional life. The moral degeneration that is palpable is, perhaps, due to the money-centric approach of the new generation at the cost of moral philosophy. Ethics in work-culture, dignity of labor, decency in personal life have all taken back-seat. Honest ones must muster courage to defeat the

corrupt forces and restore culture of integrity and dignity in life.

Preparation of this paper requires lot of introspection and development of deeper insights into the subject. Unlike other papers, one has to relate the subject matter of this paper to real life situations. Its preparation goes much beyond rote learning and theoretical understanding of the subject. One needs to clarify his understanding about righteousness and moral obligations. Through case studies and success stories, one has to explore practical solutions to various behavioral quandary, work-culture problems and ethical dilemmas in the society.

The learning outcome of this paper in the form of self-assurance would indeed be heartening. Developing deeper insight and a vision of your own, you would develop ability to analyze things subtly and in proper perspective. Realizing the importance of character-building and personal transformation, you would gain immense confidence in your pursuit and would develop faith in life-long learning.

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## THE ETHICAL DIMENSIONS OF GOVERNANCE

**D.P. Agarwal\***  
**Ex-Chairman, Union Public Service commission**

The topic 'Ethical dimensions of governance' allows most of us to consider the issue the way we think they are right. Since we belong to a country which is multi-cultural, geographically very different, the aspirations of people are also very different. Therefore, many a time, whenever the word 'ethics' has appeared, we have tried to draw inspiration more from religion and the religious books. We must have heard and deliberated many definitions of ethics. I shall make two quotations, one for ethics and the other for governance. I would start saying and quoting Bernard Russle, and you all know about him. He said "Without civic morality, communities perish; without personal morality, their survival has no value." This is as far as the issue related to ethics is concerned. It leaves us a very vast field; it is not as narrowed down as one looks at it. But when we look at the governance, I could find nothing better than what Gandhi Ji always thought, that is, *Swaraj*. He said that the governance takes care of people who are the last in the line. And most famously he said, "If we could remove the tears from the eyes of the people, we have done our job". This was said by Nehru in his speech on Tryst with Destiny while quoting Gandhi Ji. This still remains the beacon for all of us. Therefore, for me, good governance is nothing but ensuring that the quality of life is delivered to the people of this country without differentiation of caste, creed, knowledge base, and area which he belongs to. Therefore, last seven to eight years are perceived to be looking at what we consider inclusiveness of any action of the Government so that the best benefits are rendered. Since I also belong to academic area - I spent my time in the IIT, Delhi - I had a chance to look at a curriculum when I was heading Indian Institute of Information Technology at Gwalior, and I

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\* Excerpts of his speech as Chairman, UPSC addressing the valedictory session of national seminar on ethics in 2010 at India International Centre, organized by Ramanujan College.

was at a loss to look at what would be a curriculum to be taught to students as far as ethics is concerned. I called a team of people.

They came down and said that there could be two or three areas which we can dwell on. And you would not believe that all of them happened to come from such areas as you draw from best of the religion, do's and don'ts, you take the best of what the luminaries have said and lived in their lives, and that should be the curriculum. I do not know whether it is a right approach for a curriculum. But looking the way a curriculum should be, and since college is involved in terms of doing this exercise, my belief would be that any curriculum you design for. Ethical dimensions, whether it is for governance or for corporate governance or for any purpose, should be so open which stimulate the mind of the people to say frankly and fearlessly what they wish to say. Don't try to narrow down the whole gamut of ethics.

I would quote from the Administrative Reforms Commission. You remember that there was an Administrative Reforms Commission-II and there is one volume especially on ethics in governance. So, it will be naïve on my part to go in for more details than what has been given there. But I thought and I shall quote what they have tried to define as far as the ethics in governance is concerned. So, I quote from there. It says: "Ethics is a set of standards that society places on itself and which help guide behaviour, choices in actions". Therefore, they kept on saying that the Commission is painfully aware that the standards do not by themselves ensure ethical behaviour that requires a robust culture of integrity.

When you look at this issue in the way they had gone through, it is very eye-opener that how gamut could be so large. It could cover political way of life, the politics, it could cover the judicial system, it could cover the bureaucracy, and it could also cover the people who are ready to receive the fruits of governance, the public at large. Whenever we look at this ethical issue and the way you read newspapers, it appears that you are too paranoid with the effect on corruption, and whenever this word is spoken, we all get too charged up and say that we all are unethical today.

I need not remind that any time in history, there have been people who were good and there were people who were evil. And it is the balance between good and evil which has made societies to grow. I do not, therefore, perceive that we today are so different than what we were not. It is only the perception through which individual looks at and, therefore, it is said that ethics can be universal truth, can be universal objectives, but ethics can be personal too. The issue only comes up when the personal ethical dimensions do not match with the objectives of the larger interests of the public at large. For example, somebody says that this man has committed a crime, so I have a right to beat him. He is so charged up because somebody has made a mistake, and he has made such a grave mistake that I cannot hold myself to beat him up. But in the eyes of the law, both, the one who made a mistake and the one who is beating, are culprits what is this ethical issue? Should one be supported by ethical dimensions or not is really very confusing. Therefore, the point I am trying to make is that we must tread a very very cautious path when we look at the culmination of ethical dimensions with the governance. For example, somebody has committed a crime, inquiry is still on, but some of the people have already started making a noise that this and this punishment must be given to him. You must have heard this happening every day that inaction has been done as part of, I would not say, reaction but the way people try to sell today that suddenly a group would emerge and become supporter of somebody who, at the first level, appeared to be harmed.

What I perceive to be the best may not be the right and, therefore, my perceptual behaviour cannot guarantee an ethical behaviour of a group of people. For me, it could be very nice that I am a leader of the team and I say that whatever my team has done is because the team has done, therefore, I get the glory. But there is nothing wrong if the member of the team who actually has done something says that I have done this job. Now, you may look at the dimension both ways. I, as a leader, ensure that the credit goes to whomsoever it should, but there could be some person who would say, no, since I was the leader of the team, the team has done the best. So, these are the kind of problems one faces almost every day. Let us look at when it

comes to the governance. In the Conference of the Chief Ministers, which was held in 2003, the Prime minister had laid down three points for agenda and I repeat them for you here, and then I shall culminate what the Chief Ministers said in the end. I start quoting the points from that agenda:

1. A comprehensive legal framework that is defended and enforced by an impartial and competent judicial system. That is the first tenet which was kept.
2. A transparent executive decision-making apparatus. So, we have looked at the Judiciary, now we want the Executive, the so-called bureaucracy.
3. A system coupled with capable, efficient, people-friendly bureaucracy and a strong civil society.

That is the agenda which the Prime Minister put to the Conference of the Chief Ministers. I shall now quote what the Chief Ministers have said in conclusion. They said that if these objectives are met, the quality of governance has to be there. They put down three points:

1. Making administration accountable and people-friendly. So, can this become a rule?
2. Ensuring transparency in Right to Information.
3. Improving the performance and integrity of the civil services.

Now, kindly look at it here that while making these kinds of suggestions, we have totally forgotten two very important pillars on which ethical dimensions would impinge – (1) society at large and (2) the person himself who is being governed. We had a number of changes. We are very happy when politicians are asked by the Election Commission to declare their worth. Can you understand the background by which this disclosure issue has evolved? You remember, in the Watergate incident in U.S. when President Nixon had to resign, their existed rules. We still have conduct rules in this country. But this was not sufficient. What was then done was that under a crisis, some rules and regulations were made and they were

considered to be in ethical frame.

Can you understand that an ethical frame which is based on a crisis may not give you the kind of situation which may stand the test of the time? Therefore, this has to be a little more than the set of the rules and regulations which may govern the people who are in the bureaucracy. We have to do a lot of research. For example, there are simple mechanisms in Government, and I would like to draw your attention. For example, in Government, there is a tool to look at the performance of persons who are working, though, what is called, confidential report. I think all of you are aware that this is an instrument by which my superior looks at my work, and without telling me what he has looked in me, writes something which I never know. That means I have no faith in trying to tell somebody who is working with me and convince him that look, this is what you were supposed to do, this is what you were supposed to deliver, and this is what I perceived that you have done.

Similarly, if I sit down in a selection committee, a candidate is a gold-medallist, suddenly he comes in front of the committee, the committee members are not happy and they dispose him of in ten minutes time. This gentleman goes back and thinks "I have been a topper of a great university and they do not find me useful to be a lecturer". This dilemma has to be faced so many times. It becomes so difficult for a young person to accept that a system through which I had come, that the people who are now sitting on this side were my teachers and through them I got my gold medal, and now they do not find me worthy of teaching and they find worthy of teaching somebody who is much inferior on records than me. Don't you think it is a ethical damage? I tried to talk of this young man, before he becomes another rogue in future, that there is no dialogue.

Therefore, friends, ethical dimension does not end there, it ends with the way of life. It is not a religion but it is doing things right. It is not only doing things right by your standards, it must be doing things right by what society perceives and the history perceives you to do. For example, Aurangzeb in his own time must have done what he thought was the best, but history does

not perceive him like that. So, your actions today may be perceived to be something different after some time. You, therefore, have to be very very careful in doing and thinking what you want to do. I gave very simple examples only to ensure that I do not use words which do not go down. Let us look at what U.S. has done after Watergate. They said we impinge on all of you a few things. As a government servant, as people in public life, you will make financial disclosures, and I think you all know now the way the financial disclosures are made in this country. What is not written in the Conduct Rules, which additionally we should do? Therefore, even when they wrote in Watergate, can you imagine they have written? They had written that even gifts of food, lodging, transportation and entertainment have to be declared. That means if ethics are to be brought in by policing, I am sorry that does not work. Ethics work through compassion, ethics work within you what you have and your desire to do the best for people at large. That is what the dream of the Father of the Nation was and that is what Gandhiji said.

I shall conclude by giving just one study, again taken from an institution from America, called Josephson Institution of Ethics. There are a number of studies conducted by them. I am only bringing one purely because we should understand as teachers where the malaise lies. The study is done by a teacher in a college, not the university. People think that by the time the child goes to university, he is incorrigible and, therefore, this study was done in a high school, which is like our 11<sup>th</sup> and 12<sup>th</sup>.

The teacher had given six questions to be answered in yes or no. Let me read out the questions:

1. In personal relationships, honesty and trust are essential to me.
2. It is important for me that people trust me
3. It is important for me that I am a person of good character
4. I have cheated at least once during this past year
5. I know someone who has cheated at least once during this year

6. In the real world, successful people do what they have to do in order to win, even if others consider it cheating.

These were the six questions to be answered in yes or no. The study now reports. The students overwhelmingly reported yes to first three questions and the support was 97 per cent, 98 per cent, and 96 per cent - no ambiguity. However, almost 60 per cent admitted to have cheated at least once - an overwhelming majority – and that is the danger. 93 per cent knew someone was cheating but still kept silent. Everybody knew he was cheating, but nothing was said. The most difficult part is the last question and that is “In the real world, successful people do what they have to do in order to win, even if others consider it cheating” - atrociously high number! Therefore, all that remains is to win, whether you do by hook or crook. You get your gold medal, you become successful, you cheat, you copy, and you do whatever you want. All that matters is to win. I think all of us have to hit that one issue. We want to win but we want to win so that people remember us. I close by quoting Gandhiji. He said in 1930 for the teachers that “Your role is not to teach. Nobody can be taught. You have to facilitate a young man to become a responsible citizen of this country”.



## LEARNING ETHICS: WHY, HOW, AND WHAT?

Ways and means to learn ethics in administration

### Smart ways of learning ethics



*Why has this subject become so much important today, how is it to be learned or prepared, and what are the expected learning outcomes of this subject; are the three moot questions that needs to be answered before initiating the learning process. It is very important to remember that these questions must be addressed in the above sequence only.*

### **Now, take-up the question of why ethics?**

In India, over the last decade, conduct of leaders and administrators has come under the scanner of both the civil society and the courts. Needless to say, people all over the world expect the leadership to conform to ethical norms and expect their conduct to be absolutely transparent and ethical in

public and personal lives.

This subject has gained importance to address the rampant corruption in personal and professional life. The palpable moral degeneration is, perhaps, due to the money-centric approach of the new generation at the cost of human values. Values in work-culture, dignity of labor, and decency in personal life have taken a back-seat. Honest ones must muster courage to defeat corrupt forces and restore culture of integrity and dignity in the country. Growing instances of insurgency in the country is a reflection of the reaction of people who are disgruntled with the *de jure* authority and strive to replace the inept government administration with a *defacto* system which, they feel, would be more just and fair in dispensation. The Maoists in Central India have set up their own administrative machinery in the so-called “liberated zones”. Similarly in north-east and Kashmir, dilution of public faith in the government administration has disenchanting people at large fomenting secessionist sentiments. *Naxalism*, which started in *Naxalbari* has now covered the entire central India and is now making inroads in the East and other parts of the country. It is our duty to create an environment for the administration to function honestly, objectively and harmoniously. Ethics has to be earnestly imbibed in the culture of Government.

This subject has also become important because of the changing needs of the public servants today. They need to be 'far-sighted', concerned with the responsible use of the power and resources, focusing on long-term sustainability. Posted in various types of administrative or business positions, they have to favor 'cross-fertilization' of competence between different types of their activities. With rising amount of surveillance and public-outcry, they have to operate according to the principles of social ethics like transparency, honesty and responsibility. They need to recognize that administrative activities are first and foremost the activities of human persons; hence, they must treat subordinates and employees as persons, recognizing the dignity of each of them by providing opportunities for everyone to make personal contribution that develops his or her potentials

as a person. They have to operate with an ethic of stewardship or servant-leadership or transformational-leadership, that is, they are attentive to the environment, recognizing that the 'environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations, and towards humanity as a whole. It is the recognition that administrators or leaders have the task to hold their institution in trust to serve the good of the society.

Above contention should be able to convince you as to 'why should you sell this product (subject of ethics), especially to yourself'?

### **Then, question of how to learn ethics?**

In this subject, you are **Learning through Observation, Realization and Dissemination (Lord)**. You are the subject, you are the object. Learning this subject requires lot of observation, introspection to develop self-realization and proper insight into the subject. Unlike other subjects, one has to relate ethical values to real life situations. It goes much beyond rote learning and theoretical understanding of the subject. One needs to develop clear understanding about righteousness and moral obligations. Going through case studies and success stories, one has to explore own practical solutions to various behavioral quandary in the society. Globalization has unleashed forces which is changing our lives and society in huge ways. It is not a new phenomenon. Many thousands of years ago, people did venture outside their spaces, but today globalization has taken many different forms leading to a huge change in social fabric, and hence the concern regarding a life of ethics and values.

When we talk of values, we are confronted about a dilemma of which values, whose values, what values. We grew up with an understanding of Universal values. We also grow up with the idea of religious values associate with the faith we have in our personal lives. The Indian state has been very clear about keeping religion separate from the State, but they do get mixed by ideological persuasions. But religion has an important role in our personal lives. We find there is more unity among different religions than disagreement-there is only unity in fact. Unfortunately what is fore

grounded is the differential aspect, very overtly and superficially. Difference has become the focus of our existence; we fail to see the unity.

There are aspects binding humanity together, bringing together humanity. We are a country where there is so much diversity where we can celebrate it, but we don't, we look at the surface and fail to see the unity, that which connects. Look at education specifically, what has been happening in the recent years as a direct result of globalization which has at its centre a free market economy and a neoliberal framework. Education was about building education, human beings, character. It is now about skills, technical aspects of a person that can fetch him a good job and salary. The education concept has changed. What is education as a question has disappeared from the spaces of education. Education is about developing skills in the 21st century. Good jobs, quick money, competitive spirit. When we see this development, then the questions about the aims of education which philosophers asked need to be asked—is education about developing society? Is it about tolerance so that we can live in peace and harmony?

The basic core question of education has receded somewhere. Globalization pushes us towards developing skills in the 21st century; but it is also making us intolerant, social fabric is tearing apart. Globalization is based on the demands of interdependence; that we live together in peace and harmony. New demands associated with globalisation incorporate a need for greater vision, creativity and quality administration, and therefore requiring the essence of ethics in administration. And this we cannot achieve by leaving out the basic questions of humanity, integrity and values.

This trend of leaving out the basic questions of humanity, integrity and values occurred in the west. And it is now in India. It will snatch away our right to look at humanity, ethics and values. We need to rethink about constitutional values - a set of values which cuts across every sect, every aspect; containing in itself the questions of faith, liberty, fraternity and democracy. Our constitution says we should celebrate diversity for a harmonious society. But the current trend of education is taking us away from this practice. A five year old was asked what you want to be. The child

said, 'she wants to be a good human being'. Adults were wondering where to send the child for education. Those instruments of democracy such as decentralization and transparency are not being used. Questions of ethics and values need to be taken out from the narrow frames of religion to wider frames of democratic and constitutional values that bring to centre the question of ethics and values.

Ethics is also about having a good sense of aesthetics. If you can see beauty in nature, you can also see beauty in humans and you can also interact beautifully. This is the crux of values. If you have to judge the inner beauty of someone, you have to know whether or not he/she can see/appreciate beauty in the nature, the divine and the humans. Practice of ethics and values help us develop such ability to see inner beauty in ourselves and the other, so vital for nurturing relationships with the nature, the Supreme and the society.

### **And last but not least, question of what are the learning outcomes?**

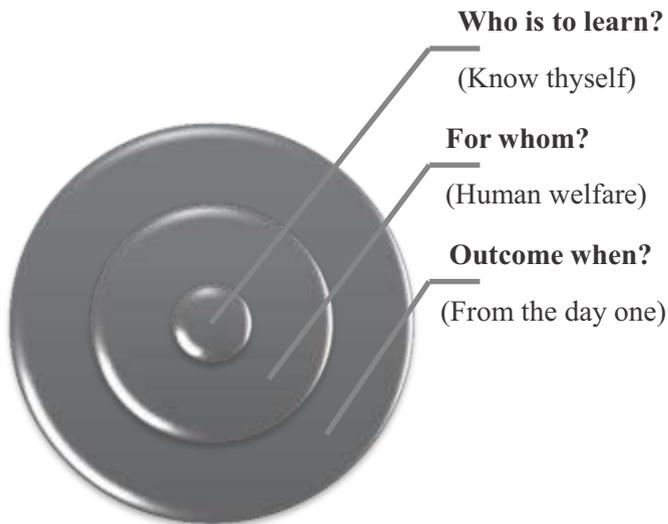
The foremost learning outcome of learning ethics is a self-realization to you, that you are the incarnation of G (Generator) O (Operator) and D (Destroyer) of universe. Without such realization, you may tend to live life the other way around, i.e. as Destroyer, Operator, Generator (Dog). Learning outcome of this study in the form of self-assurance and self-confidence is indeed alluring and heartening. Developing deeper insight and a vision of your own, you are with extra potential to analyze things subtly and in proper perspective. You realize the importance and implication of character-building and personal transformation. You gain confidence in your pursuit and faith in life-long learning. Ethics in public life assumes a wider ramification as it embraces personal morality as well as a code of ethics in interpersonal relationships. Globalization has led to paradigm shift from the erstwhile regulative regime to a regime that is totally free. This change in policy has on the one hand created considerable leeway for private enterprises to function but at the same it has warranted ethical commitments in governance. There are international dimensions governing ethical behavior of governments. Governments are expected to

conform to international law and treaties. Any violation thereof is treated as unethical and entails sanctions and sometimes international retribution. Fragile states and rogue states are often subjected to international armed intervention. Military action in Syria, Iraq and Afghanistan are examples of U.N. action against governments which did not conform to their commitments to the comity of nations. Unethical conduct of governments often entails suffering to large sections of the people. International governance requires ethical conduct even in extreme situations like war. The laws of war are well codified and their violation invariably leads to action against those who violate them. Starting with the Second World War, many tribunals have been constituted to bring to justice those who violated the laws of war.

### **The Exciting Means:**

*Without exciting means collaborating with smart ways of learning, your learning outcome is incomplete. Your expression of views on the subject of ethics is more effective when they come out of your own experiences.*

#### **Exciting means of learning ethics**



**Now, let us take the question of who is to learn?**

Ethical concerns are expressed in a more focused way through feelings and emotions rather than by words and phrases. Learning ethics entails exciting experience of knowing yourself; your thoughts, likes/dislikes, attitude, perceptions, beliefs and dreams. Unless you know yourself, how can you love yourself, and then transform/reform yourself. How can you sell the product of ethics to yourself without knowing whether or not it is as per your desires or as per dreams?

**Then, question of for whom to learn ethics?**

You should also clearly know as to whom are you learning ethics for, your target-market and the beneficiaries. You should be absolutely clear that ethical conduct is essentially for your own benefit. It is exclusively in your interest to be ethical. It is neither an act of charity nor act out of beneficence. Ethical decisions are not only good but also smart decisions. And that is why people generally like such decisions. One dislikes over-smartness of the other. But ironically, often one opts to act over-smart. If one opts to behave with simplicity and purity i.e. without ulterior motive; chances are intense that he takes ethical decisions. It is our intense desire to act over smart that dissuade us from simplicity and purity norms and drive us toward foxy or tricky means, including unethical practices. People want to be ethical, generous; just they do not dare risk it. Knowing ethical decisions are not only smart decisions but the benefits accrue to ethical people only, they will risk it. Ethical decisions may be hard decisions to take but they are practicable to implement and lasting in impact.

**And finally, question of when would the outcome start pouring?**

The benefit, in the form of outcome, starts pouring in the moment you decide to act upon ethical values. You do not have to wait for the outcome to reach you. The day you decide to speak truthfully, you get feeling of relief, respite. But, you can realize its benefit or positive outcome only when you take a holy dip into ethics wholeheartedly and with pure intention; and not for the purpose of testing. These are time-tested and well established

principles applicable universally.

The outcome is more visible when one boards a train journey headed towards personal transformation. It is not necessary that all personally transformed people become IAS, CEOs or the like, but it is necessary to be personally transformed to become an IAS or CEO'. We do not have so many districts or companies that anyone personally transformed and educated can be made into IAS or CEO. Similarly, 'it is not necessary that all the transformed and educated persons would be highly employed either, but it is equivocally true that only transformed and educated would be highly employed'. People want to become good; they just don't dare risk it. They can take risk if they know that benefits come to the good ones only. Personal Transformation means creating infinite or transcendental energies and capabilities within. Creating a capability to comprehend things beyond visuals and sensuous. It is like creating person of your dreams into you; who earns trust and does not deceive, stonewall, distort or spin. And he is better off in telling you the truth before someone else does. Questions of Why, how and what of personal transformation needs to be answered before one takes a dip into this subject. Why transformation – to draw invincible energies; how transformation – through sustaining natural human bliss; and what after transformation – ecstatic status and worthy life. Nevertheless, one needs to know about such transformation as to from what and into what in clear terms. Transformation is transformation of the person from being a storehouse/reservoir of knowledge/peace/joy into dispenser/distributor of knowledge/peace/joy. And that is how through such transformation a storekeeper/watchman can be made into an IAS/CEO in the material world.

With the growing age, distortions and disturbances start creeping in as we slit our born virtues one after another. Innocence, simplicity, truthfulness, compassion, love etc. are the real virtues with which we are born. We develop 'I', 'me', and 'mine' later. In the process, our natural quotient (NQ) is crucified. Everyone likes the *other* to behave naturally. Nature or the natural beauty is always more attractive and virtuous than a cosmetic one. But in the want of personal transformation, we keep always hankering for cosmetic beauty only.

## **Who can teach ethics properly?**

Today, the major question that has emerged is whether ethics is something that can be 'taught'. L Gregory Jones, president of leadership education at Duke University (edutimes@timesgroup.com) says that you can certainly teach ethics. He points out that you cannot teach ethics the way you teach a technique. "It is not as simple as saying: do not lie, do not steal, etc. that doesn't work. Adopt a humble approach to learning, focus on large questions, and that will help you to convey the core essence of ethics to others." It is the way in which an institution, organization or a company behaves, treats its employees and handles situations that actually creates and sets the discourse for ethics, thus, setting the right examples and instilling the right values among employees. The idea is to look beyond and work for something that is more virtuous and significant universally. In fact, only when you have faith, you have the courage to explore and make important decisions. A leader evolves with the intersection of two elements – faith and courage.

Some persons of philosophy, psychology, management have mistakenly chosen the job of teaching ethics. And they have done more harm than good to the subject by adding confusion and complexity to the already challenging subject. Psychology tells us 'why individual behaves in a particular way'. Discipline of Philosophy tells us 'what is wisdom'. Neither psychology tells us how to behave correctly nor does philosophy tell us how to achieve wisdom. It is subject of ethics and values that tells us how to behave correctly and also how to achieve wisdom. It is application based and one who has not sensitized himself with ethical values in daily life cannot teach ethics satisfactorily. One has to have deep-rooted faith in ethical practice and living for doing justice to the teaching or satisfying students.

Ethicist is primarily an advisor, a consultant, counselor, researcher or a scientist. He keeps learning from personal as well as other's experiences. His knowledge and wisdom is based upon his developed 'insight' and improved 'virtual/soft skills'. Therefore, it is not necessary that a person

with formal degree from particular discipline can only teach ethics. Anyone who believes in 'human values' and 'collective wisdom' more than 'money-centric values', and has sense of 'beneficence'(not influenced by the traits of 'wealth accumulation' or the 'rat-race culture of modernity'), is competent to teach ethics.

In short, ethics teacher can come from any discipline, provided he/she has a strong belief in ethical practices in personal and professional life. Ethics teaching, unlike any other teaching, is that which cannot be judged as “good or bad”, “better or best”. In Ethics there is no third way.

### **Why some people fail to learn ethics properly?**

Following are some of the reasons why people are not able to learn ethics.

1. Complex learning leading to confusion.
2. Habit of taking exceptions as general rule.
3. Lack of introspection habit.
4. Closed and egocentric mind-set.
5. Lack of confidence and commitment.
6. Lack of faith in the teacher.
7. Insincerity towards own self.
8. Critique of traditional wisdom.
9. Glamour or sensuous pleasure-driven.
10. Lack of patience and ability to listen.

## CHAPTER- 1

### ETHICS AND HUMAN INTERFACE

#### **The Subject Matter**

Ethics and Human Interface: Essence, determinants and consequences of Ethics in human actions; dimensions of ethics; ethics in private and public relationships. Human Values – lessons from the lives and teachings of great leaders, reformers and administrators; role of family, society and educational institutions in inculcating values.

#### **Objectives of learning this chapter**

The objective is to develop clear understanding about the role that ethics plays in making human interactions and relationships credible and sustainable. We need to know the essence or the core of ethics that acts as enabler of such bonding. We should know the factors upon which ethical practices depend and implications of unethical practices on work-culture. Ethical dilemmas and scope of ethical choices are to be learnt in practical setting. What role do ethical values play in making personal and professional life successful? And what lessons can we draw from the experiences of great leaders? What can we learn from family values, societal values and educational institutions to make our life values based?

The above subject matter can be discussed in the following manner:

- **Preliminaries**
- **Essence, determinants and consequences of ethical actions**
- **Dimensions of ethics; ethics in relationships**
- **Human Values – lessons from great leaders**
- **Academic tools of learning-The Internet Resources**

#### **Preliminaries**

Three of ethics' central concepts, *morality*, *ethics* and *values* are often misunderstood. Once they are distinguished from each other, various objections to ethics can be better addressed. A number of topics always

figured in the ethics' tradition—the ethical values themselves, motives and moral character, moral education, moral wisdom, friendship and family relationships, a deep concept of happiness, the role of the emotions in our moral life and the fundamentally important questions of what sort of person I should be and how we should live.

**Morality:** Morality is a virtue which emerges out of personal belief and forms integral part of an individual. A moral virtue such as honesty or generosity is not just a tendency to do what is honest or generous, nor is it to be helpfully specified as a “desirable” or “morally valuable” character trait. It is, indeed a character trait—that is, a disposition which is well entrenched in its possessor, something that, as we say “goes all the way down”, unlike a habit such as being a coffee-drinker. The most significant aspect of this mindset is the wholehearted acceptance of a certain range of considerations as reasons for action. An honest person cannot be identified simply as one who, for example, practices honest dealing, and does not cheat. If such actions are done merely because the agent thinks that honesty is the best policy, or because they fear being caught out, rather than through recognizing “To do otherwise would be dishonest” as the relevant reason, they are not the actions of an honest person.

An honest person's reasons and choices with respect to honest and dishonest actions reflect his/ her views about honesty and truth—but of course such views manifest themselves with respect to other actions and to emotional reactions as well. Such person disapproves of, dislikes, deplors dishonesty, is not amused by certain tales of chicanery, despises or pities those who succeed by dishonest means rather than thinking they have been clever, is unsurprised, or pleased (as appropriate) when honesty triumphs, is shocked or distressed when those near and dear to her do what is dishonest and so on.

The concept of morality is the concept of something that makes its possessor good: a person is a morally good, excellent or admirable person who acts and feels well rightly, as one should. These are commonly accepted truisms. But it is equally asserted that someone's compassion might lead them to act wrongly, to tell a lie they should not have told, for

example, in their desire to prevent someone else's hurt feelings. It is also said that courage, in a desperado, enables him to do far more wicked things than he would have been able to do if he were timid. So it would appear that generosity, honesty, compassion and courage despite being moral virtues, are sometimes faults. Someone who is generous, honest, compassionate, and courageous might not be a morally good, but admirable person.

**Ethics:** Word ethics has been derived from Greek word '*Ethos*' which means character. Morality is a concept about which there can be substantial disagreement between people with different views about human life. This can be resolved by adherence to some external standard on which, despite their different views, the parties to the disagreement concur. Unlike morality, ethics is an inclusive, universally acceptable, and standard concept emerging out of beneficence and commonly accepted truism.

The good life is the ethically meritorious life; the ethically meritorious life is one that is responsive to the demands of the world on a suitably moralized understanding of 'the demands of the world'. And according to ethicist, the good life is the life characteristically lived by someone who is good *qua* human being, and the ethical traits enable their possessor to live such a life. Someone who is ethical might not be generous, and courageous; but admirable person.

The study of ethics falls into four main areas of focus: meta-ethics, normative ethics, applied ethics, virtue ethics. **Meta-ethics** is concerned with the very nature of right and wrong, where and how ethical judgments originate, and what they mean in relation to human nature and conduct. For example, questions posed in meta-ethics include how to define the nature of a good act and whether or not morality exists independently of human beings. The primary task of meta-ethics is one of analysis; it is the most abstract sort of ethical reflections. **Normative ethics** seeks to define specific standards or principles to guide ethical conduct in answer to questions such as what is valuable and how are actions morally assessed and justified. Various normative ethical theories attempt to systematically formulate guidelines to answer the basic question of how one ideally ought

to behave in a particular situation. A central challenge of normative ethics is that various theories disagree on the fundamental basis and criteria for ethical analysis and conduct. Just as the conceptual assumptions of meta-ethics contribute to the formulation of normative ethics, normative ethics provide a basis for **applied ethics** when employed in the analysis of specific, practical issues. Ethicists use the terms 'applied ethics' and 'practical ethics' interchangeably to indicate the application of ethics to special areas of human activities and to particular problems of social and individual concerns. For example, the development in medical science added the debate of limits to pre-natal diagnosis, stem cell research and human cloning. Likewise, development in the IT and the social media posited many new ethical problems. Space ethics, medical ethics, animal ethics, environmental ethics, business ethics are some important branches of applied ethics. Environmental ethics is a branch of applied ethics directed at the central issue of ascertaining and articulating the moral grounds for protection, preservation, or restoration of the non-human environment. Our perception about world and beings is termed as world view. And our world view shapes our approach of communication with nonhuman and other beings. The western worldviews are alleged to have incompatible approach towards ecology and environmental health whereas; the Vedic worldviews promote an ecological and environmentally conducive approach toward the society and the nonhuman world. **Virtue Ethics** is a branch of normative ethics that focuses on the inherent character of a person rather than on specific action or moral law. Socrates argues that the aim of moral life is to cultivate virtues so that one can enjoy the beauty of an ideal world. Regarding the nature and objective of ethics, almost a similar idea appears in the writings of Plato and Aristotle. We require an ethics that can address and emphasize personal qualities viz; love, friendship and loyalty. The virtue ethics aptly performs this task. Love of family and friends is an inescapable feature of the morally good life whereas; being impartial towards all those affected by the action is an essential demand of moral action. The virtue ethics tries to relate these two kinds of virtues with one another. The modern philosophy emphasizes right action; it appreciates righteousness or

wrongness of an action in question but pays no attention to the issues of character. Contrary to it; the virtue theory makes character as its central concern.

**Values:** In our culturally plural society, we should foster universal and eternal values, oriented towards the unity and integration of our people. Such values should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. If we want to move towards a Humane Society, we have to lay particular stress on human values, namely truth, love, right conduct, and peace (including Non violence). Standing Parliamentary Committee on Human Resources Development (1996-99) said: `` Truth (Sathya), Righteous conduct (Dharma), Peace (Shanti), Love (Prema), and Non Violence (Ahimsa) are the core universal values which can be identified as the foundation stone on which the value based educational programme can be built up. These five are indeed universal values and respectively represent the five domains of personality: intellectual, physical, emotional, psychological and spiritual. They are also correspondingly correlated with the five major objectives of education, namely, knowledge, skill, balance, vision and identity."

A writ petition was filed in the Supreme Court of India where the matter of introducing human values in education came up for adjudication. The Supreme Court observed: ``.....The force and sanction behind civilized society depends upon moral values. Philosophy of coexistence and how to co-exist, not only with human beings but all living beings on earth, maybe animals, vegetation and environment including air and water is thought over and discussed by saints and leaders all over the world. If that is taught, it cannot be objected as it is neither violative of constitutional nor legal rights nor it offends moral values....."

It might be interesting to quote the views of the Supreme Court on teaching of religion. ``Further it appears to be totally wrong presumption and contention that knowledge of different religions would bring disharmony in the society. On the contrary, knowledge of various religious philosophies is material for bringing communal harmony as ignorance breeds hatred

because of wrong notions, assumptions, preaching and propaganda by misguided interested persons.”

The five most important human values are:

- Truth – that which does not change. It is also used to denote God.
- Right Conduct - Conduct that befits the duties and obligations of a person's position, whatever it may be.
- Love – Unselfish love that expects nothing in return.
- Peace – perfect equanimity in the face of success and failure
- Non violence or Non Injury – not hurting anyone by thought or deed.

Out of the five values outlined above, the first two, truth and right conduct; virtually contain the distillate of all morality. Honesty, integrity and loyalty are inherent in them. Selfless people are neither greedy nor looking for shortcuts to success; hence, their integrity never wavers. They seek no unfair advantage over others; hence, their loyalty is steady and strong. When people have these virtues, then their thoughts, words and deeds are coherent. They say what they think and do what they say. There is no dual thinking and double speaking in their nature. That establishes their credibility for which they are trusted. Trustworthy people alone can become leaders. The other three qualities of character essential in a good leader or administrator are:

- Courage
- Willpower
- Initiative

Courage - The most important act of courage for a leader is to take decisions. No action can start unless a decision is made. Making a decision means being accountable for success or failure. It is important that decisions are made with care weighing the pros and cons of the available options. A leader/administrator needs both physical and moral courage. The moral courage that enables a person to draw many can be described by the

following: Quiet resolution, the hardihood to take risks, the will to take full responsibility for decisions, the readiness to share its rewards with subordinates, readiness to take the blame when things go wrong, the nerve to survive storm and disappointment and to face each new day with the score sheet wiped clean, neither dwelling on one's success, nor accepting discouragement from one's failures. Will Power - Power to persist is a quality present in all outstanding leaders. Willpower is the source of all other faculties. In the implementation of any plan or project, hundreds of difficulties may arise. These difficulties or failures may arise due to natural causes; at other times, to insufficient resources; or to the frailties of human nature. A leader must have the willpower (determination, perseverance, tenacity) to persist despite the setbacks or difficulties that may arise. Initiative - Effective leaders/administrators are always two jumps ahead of events. They do this by intelligent anticipation based on a sound information system. Such leaders are also on the lookout for openings and opportunities that can help the furtherance of their task. All these abilities are signs of initiative. People of initiative are self-starters, and that makes them dynamic. It can be developed by the habit of forethought. One should take some time to reflect on the chosen course of action and visualize the likely snags and difficulties that may arise.

A coherent culture is based on shared values and beliefs, and the proof that they are shared is that they shape behavior across the organization. A person's behavior in a given situation in organization is not influenced solely by communications that explicitly address that situation, such as workplace rules, policies, and procedures. Our decisions are also influenced by values and beliefs that we bring to work, by a broad range of incentives, disincentives, and internal and social motivations, and by cues in the work environment that “nudge” our behavior in one direction or another.

**The Distinction:** People who do not believe in ethical or moral practices keep changing the interpretation of morality, ethics, and values by arguing nothing is right or wrong, that one's thinking or subjective opinion makes it

so. **MORALS** - Motivation for and Observance of **Rituals, Actions** and legitimacy of the **Self-centered**; Child-marriage or pre-marital sex, for example. **ETHICS** – Each deal reflecting **Transparency, Honesty, Integrity, Consistency, and Spirituality**. Scams, bribery, misappropriation of funds are few examples of unethical practices. **VALUES** – **Voluntary Acceptance of Laws** that are **Universal, Eternal, and Societal**; Love or humanity or trust, for example. **LAWS** – **Legitimate rules to Avoid Warfare in the Society**; Indian constitution, for example. It is 'compliance' when you obey or abide by the rules laid by some external regulator. But when you decide to resort to self-discipline or self-regulation, your act is 'adherence' to ethical norms. Morality or opinions may vary from culture to culture, may be subjective, orthodoxy and at times impractical; but values such as responsibility, fairness, justice, integrity, love, compassion and commitment are universal and eternal. They have stood the test of the time and will be here forever. Ethics is always objective, contemporary, legitimate and universal to practice. Ethical values or practices have the same meaning and measure in London as in Paris or Delhi. Morality is at times assertive, egotist and antagonistic, while ethics is always expansive, persuasive, and altruistic approach. Morality is self-centric, which may be seen to be practical for those aspiring for self-gratification; while ethical transcends desire to reach the exalted status of '*nishkama karma*' or self-less action. Law of the land establishes minimum standards, whereas ethical values go beyond those standards. A society becomes good or bad, based on the ethical values of members.

### **Essence, determinants and consequences of ethical actions**

**The Essence of Ethical actions:** Ethics is the branch of study dealing with what is the proper course of action for man. It answers the question, "What do I do?" It is the study of right and wrong in human endeavours. At a more fundamental level, it is the method by which we categorize our values and pursue them. Do we pursue our own happiness, or do we sacrifice ourselves to a greater cause? Ethics is a requirement for human life. It is our means of deciding a course of action. Without it, our actions would be random and aimless.

The progress of science has brought man to a deeper and more precise understanding of the magnitude of the universe and the subtlety of its laws. It has also made us more awesomely conscious of the mystery of life, including, of course, our own. But the progress of science has also given us, not entirely incidentally, but rather much by our own design, technological capability to inflict catastrophic harm upon ourselves and the environment around us. In the technologically less developed distant past the wise man of Athens, Socrates, said: Knowledge is virtue; so it is in so far as learning makes one a better person. But knowledge as mere absorption of empirical data, and devoid of the disciplines and guidance of wisdom, like sheer power, can be fraught with danger. The Nineteenth century philosopher John Acton of England tersely pointed out: Power tends to corrupt, and absolute power corrupts absolutely. Power, as a potential instrument of coercion, and knowledge, as a potential means of control, must both be tempered with the sobering influence of wisdom, and neither left to be monopolized or concentrated in the hands of a few. For humankind to live in peace, and with dignity, to grow intellectually and prosper in all possible directions, wisdom must lead and prevail. Wisdom begins with ethical awareness, or in the words of both the Judaic-Christian and Islamic traditions, that "the fear of God is the beginning of wisdom". Ethical awareness is that persistent prodding in our conscience that we ought to conduct ourselves righteously, that knowingly or wantonly we must harm none, and do no damage to the environment we share. This conscientious feeling is common to mankind, regardless of race, creed, or any particularity. In the theological context, this conscientious constraint is equated with, and expressed as, the fear of God. Ethical awareness is cognized in either perspective as a critical element of wisdom, and wisdom is mutually cognized as the optimum state of the mind. There is no remarkable discord here about the centrality of the moral factor in the human experience, in terms of enabling man to survive, prosper, and live peaceably through social cohesion and universal cooperation.

Notwithstanding the Greek and Latin etymologies of the words ethics and morals, an ethical or moral act is not just a customary act performed from an

attitude of indifference, however right and good that act may happen to be. An ethical act, rather, is one that is consciously intentioned to be right and good. In other words, not only what we do, but also what we think, what we say, and how we freely decide when faced with choices with ethical implications go in the making of our moral fibre. As such, an ethical life is lived intentionally and consciously in harmony with the moral imperative – in action as well as thought, speech, and choice. Late at night...no one around for miles – and yet you stop at the red light and wait. Why? You stop because it's the ethical thing to do. We trust each other to stop, whether or not anyone is watching. You could say that trust is the outcome of ethical behaviour. It's difficult to define, exactly, what ethical behaviour is; and it's impossible to measure. But we can sense when ethics are present in an individual. If ethics were black and white it would be simpler for all of us. In our no-time-to-waste competitive environment it's tempting to do what seems simplest, fastest and easiest, instead of taking a moment to consider what is right. In the rush to succeed, some even believe that taking time to do the right thing may put them at a competitive disadvantage. In the long term the opposite is true: high ethical standards enhance reputations and build successful images that draw people, power and positions to you.

Ethical awareness originates in the human experience, and is cognized by reason as indispensable on the grounds of enlightened self-interest. Ethics ought to be viewed in relation to sustaining and enhancing this life experience of peoples worldwide, rather than in relation to any eschatological notions. Ethical values are neither relative nor sectarian; they are grounded in the universal experience of humankind. As such, ethics should be taught outside of any theological framework, and introduced early on in the educational process as a shared human enterprise. Wisdom ought to guide the use of power and knowledge. Wisdom begins with ethical awareness, and flourishes in a state of faith. Faith, as distinct from formal religion, is an existential phenomenon that enables peoples of all backgrounds to hope, survive, and prosper. Faith, wisdom, and ethical practices go hand in hand.

**Theories on Ethical actions** – Schools which have developed in western societies, and which have long provided a basis for decisions on ethical actions, are:

- **Consequentialism**, developed by Jeremy Bentham and others, takes the view that all that matters is the consequences of a decision; motivation is not relevant. On this basis, decisions are made by a process akin to a cost-benefit analysis, with a goal of maximising the net expectable utility of all parties affected by the decision;
- **Contractarianism**, on the other hand, is based on the concept of fairness. All individuals are accorded equal respect as participants in social arrangements, leading to the idea of a social contract and the right of individuals to veto a proposed solution (this is not available as an option under the consequentialist approach);
- **Pluralism, or duty-based ethics**, focuses on the concept of duty – individuals have an obligation to each other to be open, honest and fair. This philosophy was expounded by Immanuel Kant in the late eighteenth century but also draws heavily on a number of the world's religions;
- The **aristocratic tradition** is particularly associated with the work of Friedrich Nietzsche in the late part of the nineteenth century. He focused on the need of the individual to be enriched by the decision made and to feel comfortable with it. Other affected parties were largely irrelevant in the decision-making process.

What are Teleological theories? These were propounded by C.D. Broad, Aristotle, and Bentham. 'Ethics of ends and consequences' derived from Greek word '*Telos*' i.e. end/goal. This theory gives the good priority over the right. Evaluates moral action in terms of whether they contribute to the good. E.g. does one's action maximize happiness for the greatest no? If so, it is the right thing to do. In other words, right is adjectival to the good and completely dependent on it. Thus, like consequentialism, consequences or

result determine rightness or wrongness of moral actions. It gives central place to goals and ends in determining moral quality of conduct and character.

What are Deontological theories? These were propounded by Immanuel Kant, W.D.Ross, and Rawls. 'Ethics of duty and obligation' derived from Greek word '*deon*' i.e. duty. This theory argues for the priority of the right over the good or the independence of the right from the good. Actions are intrinsically right or wrong, regardless of the consequences. Actions do have intrinsic moral values. Theory stresses what is obligatory, what one ought to do, but with no reference at all to goodness. According to the most prominent deontological thinker, Immanuel Kant, an action's moral worth is not found in what it tries to accomplish but in the agent's intention and the summoning of one's energies to carry out that intention. Result, purposes, and consequences are excluded from Kant's moral philosophy and this is the direct contrast to consequentialism and teleological theories. The moral person must perform action for the sake of duty, regardless of consequences.

What is an ethical action? It can be explained as a social, organizational, national or personal activity into which an individual is ready to function entirely on the spirit of service and dedication. Success is not the primary objective, yet it is more meaningful, sustainable and long term. It deals with obligatory deeds and avoidance of prohibited deeds. It is not an ornamental value, but intrinsic value, or an end in itself.

Why should professionals be ethical? If you ask some professional, 'Are you good?' Most of them would respond, 'Yes!' Ask them, 'What makes you feel so?' Responses will be: I don't cheat so I am good. I don't lie so that makes me good. I don't steal, so I am good. If you analyze such rationales, the person who says, 'he doesn't cheat.' Well, that only means that he is not a cheat. And the professional who say that they don't lie and steal, it only means that they are not liars and thieves. But that does not make them good. A person becomes good when he actually does good rather than not doing wrong. A person of ethical values would be one who has qualities such as

fairness, compassion, courage, integrity, empathy, humility, commitment and character. They are good because they are the kind of people who are dependable, stand up for fairness; help the poor or needy, make life better for the present and future generations. A professional who practices ethics will take failure in his stride and when faced with success, he will not make a song and dance with it. If you have learnt the practice of ethics, the failure will not hit hard and you will recover your loss and regain your position at the top soon enough.

Rushworth Kidder (1997) suggests that, in fact, in at least 10 ways, managers find that ethics have practical impact on the bottom line:

- Shared values build trust.
- Consistency leads to predictability in planning.
- Predictability is essential for crisis management.
- Confidence in such rewards builds loyalty.
- Companies are as good as their people.
- Consumers care about values.
- Shareholders also care about values.
- Ethical leaders forestall oppressive rules.
- Effective partnership depends on common values.
- Ethics is a form of insurance.

The long-term interest of administration, avoidance of litigations and intervention, and social activism are strong and practical reasons for ethical behavior of an administrator/ manager.

Why has ethics attracted special notice now- a days? Scandals and disasters in recent years explain how unethical practices can ruin public lives outside government/ business. Ethics, therefore, is a competitive advantage today.

- a) Social expectations of government/business are changing. It is expected to share social responsibility.

- b) Common standards of administration/management needed, so as to operate in a single ethical code of conduct.
- c) Adverse impact that government/MNC's can have on weak economies and the extent to which political influence be allowed in administration/management
- d) Management/administration by self-regulation needed. They have to demonstrate their ability to self-regulate and self-discipline to avoid threat of litigation, and to curb what is perceived as irresponsible managerial/administrative practices.

What constitute unethical behavior? One is often faced with the problem of deciding whether a particular act is ethical or not. There are certain acts, which can be described, as unethical. "Culture, more than rule books, determines how an organization behaves", says Warren Buffett.

1. In business, keeping two sets of books to evade taxes.
2. Using government's/company's property for personal use.
3. Bribing officials to obtain favors.
4. Revealing confidential information or trade secrets.
5. Overlooking safety violations to get job done.
6. Using false claims in advertisements.
7. Understating educational qualifications to get low-level jobs.
8. Artificially inflating profits to get re-elected as directors or influence share prices.

### **Dimensions of ethics; ethics in relationships**

What is the role of ethics in overall performance? Among the rewards for being more ethical is increased efficiency in daily operations, greater employer and employee loyalty, increased investor willingness to entrust funds, more customer trust and satisfaction, and better financial performance. The reputation of an individual or a company has a major

effect on the relationships with employees, investors, customers, and many other parties. One survey has established that when employees see values such as honesty, respect, and trust applied in the work place, they feel less pressure to adopt unethical standards, observe less misconduct, are more satisfied, and feel more valued as employees. (Source: Ethics Resource Center, Washington, DC; 2000)

What is the role of ethics in relationships? Despite steady economic growth worldwide; change, fear and uncertainty continues to impact our organization. In the midst of extraordinary change, leaders must paint a meaningful and compelling vision. As our common understanding becomes blurred, ethics is the language that realigns leaders with employees, customers, shareholders and communities in which they operate. Ethics, therefore, is not personal matter, but interpersonal. Successful execution of a strategy requires not only the physical and intellectual commitment, but also a sense of shared values and purpose along with their emotional and spiritual commitments. There are many examples where a conspiracy of silence has proved costly to the organization. These risks are even greater today given the easy availability of information. Companies are increasingly subject to criticism by the media, competitors and public. Today's employees are loyal to the profession and to the people they trust and respect, not necessarily the organization. They want to work with leaders whose actions they can trust and who in turn, trusts them. Leaders must find ways to integrate ethics and values in to their day-to-day decisions. The risk of failure to do so is extreme, as are the lost opportunities. The ultimate challenge of today's leaders is to prepare the leaders for tomorrow. The credit will go to the leader who is not focused on personal achievement but to unleashing other people's talents, creativity, and unlimited human potential. These leaders know that if we want our companies to be successful and vitalized, growing and vitalized individuals must inhabit them.

What are Nash's 12-points for ethical decision-making? L. Nash, in the Harvard Business Review prescribed a set of 12 questions to articulate an

idea of the responsibility involved in decision-making. This approach, however, may not suit managers who have not clarified their own values or who work in an unsympathetic climate.

- Definitional- first define the problem accurately. Have you defined the problem accurately?
- Other side approach- how would you define the problem if you stood on the other side of the problem?
- First place occurrence- how it occurred in the first place?
- Comparative outcome- how it compares with the number of probable results?
- Intuitions and pretensions of mind- what is your intuition in making the decision?
- Validity over time and space- are you confident that your problem will be valid over a long period of time?
- Impact on others minds; what is the symbolic potential of your action, if understood properly.
- Loyalty factor- to whom and to what do you give your loyalty as a person and as employee?
- Injury of action- to who could your decision injures?
- Stable mind- could you discuss your decision or action with others with qualm?
- Exception rule- under what conditions would you allow exceptions to your stand?
- Discuss if possible with the affected party- can you discuss the problem before you make your decision?

### **Ethics of J.R.D Tata and Business Relationships**

According to J.R.D Tata, Business ethics is the science of morals in human conduct, a moral principle. It encompasses how a person in business deals

with his or her colleagues, staff, stakeholders etc. JRD was meticulous on the “financial ethics”. He never entered into debate of “tax avoidance” because his solo motto was “tax compliance”. Once he said, “The avoidance of tax may be lawful, but it is not a virtue.” In dealing with his workers he was particularly influenced by Jamshedji TATA. JRD always encouraged his workers keen suggestion. He always represented government on the behalf of industry not of TATA alone.

### **Ethics and Values of Dr. Abdul Kalam**

He said, “Motivational sources should lie within yourself then no one can stop you from achieving your goal.” And “the best work required more ability than I possessed and therefore I needed help that only God could give me. I made true estimate of my own ability, then raised it 50% and put myself in God's hands.” And also “Thinking should become your capital asset, no matter whatever ups and downs you come across in your life.”

**Ethics:** In Dr. Kalam ethics appeared more functional. He advocated the following:

- Individual characters ethics- Gratitude, courage, self-discipline, reliability, kindness, caring, and sincerity.
- Work characters ethics- Honesty, creativity, trustworthy, co-worker appreciation, task competition, empathy, cooperativeness, supportiveness, and tolerance.
- Professional character ethics- Self-regulation, trust, independence of judgment, collegiality, and impartiality.
- Total commitment is not just hard work, it is total involvement.
- To succeed in your mission, you must have single-minded devotion to your goal. Individuals like me are often called workaholics.
- To put the heart and soul into the mission.
- Your willingness to use your inner resources to invest your life, especially your imagination, will bring you success.

**Values:** “I inherited honesty and self-discipline from my father and from my mother; I inherited faith in goodness and deep kindness”. He believed in values like

- Practicing vegetarianism
- Teetotalism
- Patriotism
- Secularism.

### **Human Values – lessons from great leaders**

Extraordinary powers are in the mind of a man. Person's thoughts,

emotions, memory, imagination and discrimination are all functions of the mind. Face and voice differ from one another, so also the mental world, mode of thinking, way of understanding, and reaction to events differ. In human transformation great emphasis is laid on the purity, health and control of the mind. Meditation and reading habits are the time-tested techniques that keep the mind alert, stimulated and positive. Reading classics and books on great lives should form part of our daily routine. While reading the inspirational lives, we should try to understand how the character of such individuals developed.

## **SWAMI VIVEKANADA**

Mention Vivekananda and immediately we think of a robust youth, son of the soil, who toured the length and breadth of India and represented India's timeless wisdom to the West. Vivekananda's life in America and Europe was very brief compared to the many of other yogis from India, but his pioneering effort to share the Vedic wisdom and for integration of science and spirituality, is today even more relevant than ever before. Synthesis of material development with spiritual wisdom, for a balance growth of any civilization, is the cardinal principle of all great spiritual heritages. But who was this youth, just 20 yrs. Old, emerging as such a towering presence in foreign land? What was his training that made him one of the greatest leaders of modern India? This brief life story makes an attempt to understand Vivekananda in the making.

### **Childhood**

Swami Vivekananda was born in an educated and well-to-do family of Calcutta on 12<sup>th</sup> January 1863. His father, Vishwanath Dutta, was a famous lawyer with a progressive, liberal and scientific outlook. Vivekananda's mother, Bhuvaneshawari Devi, was a pious and wise lady devoted to God. She inspired the latent virtues of fearlessness, honesty, justice and devotion in her son. Narendra, as Vivekananda was called in his childhood, was brave and fearless. He did not approve of injustice or sycophancy. But his peculiar tendencies in childhood were 1) the ease with which he could go into deep

meditation,2) the unusual capacity of intense mental concentration, which made him learn and remember the essence of his studies by reading just once and 3) his acceptance of things only on the ground of rationality and not just on blind faith. Some incidents from his life, which reflect these aspects, are mentioned below:

Once, Narendra was reading the 'Encyclopedia Britannica'. His friend Sharatchandra Chakravarti, seeing those twenty-odd volumes, remarked, "It is difficult to master the contents of so many volumes in one life. "He did not know at the time that the Narendra had already finished ten volumes and was reading the eleventh. "What do you mean?" said Narendra. "Ask me whatever you like from those ten volumes and I can tell you all about it". The friend, out of curiosity, brought down the books and asked Narendra many questions on difficult and varied topics, selecting them from different volumes. Narendra not only replied correctly, but also in many instances quoted the very language of the books. To his mystified friend Narendra explained: just as a child reads every letter of a word, and most of adults read a cluster of words or a part of a sentence, one can read paragraph to paragraph. Thus, just three glances and he could read a whole page. Later, he greatly emphasized the need to cultivate the powers of the mind through purity and concentration for spiritual pursuits as well as in other branches of knowledge.

Narendra's father, as a lawyer, used to entertain his clients by offering separate tobacco pipes for the orthodox Hindus and Muslims. One day Narendra smoked all the pipes. When caught by his father, his answer was that he was trying to find out the rationale of maintaining different pipes for different religions and remarked, 'I cannot see what difference it makes.' The young and versatile Narendra was well versed in both Indian and Western philosophical thoughts, including the ancient Vedanta philosophy of the Upanishads and newer trends in Western philosophy like the works of Schopenhauer, Kant, and Hegel. It was a rare combination of science and philosophy that flourished in the mind of this young man, hungry as he was for knowledge in all the fields. He even went to Calcutta medical school to

see for himself the arrangement of brain, spinal cord and the nerves in cadavers kept in the anatomical museum. He wanted to understand the flow of energy currents in relation to kundalini chakras. He was equally adept in the art of music and singing. His voice was clear, pure, and full of emotion and was sure to bring tears to the eyes of the listeners. Even Sri Ramakrishna used to say, 'no one sings as touchingly as Narendra does'. He was expert in playing percussion instruments like table, mridungam, and pakhavaj. Narendra was always curious to know about God and would often ask people whether they had seen God. He even went to Devendranath Tagore, the leader of Brahmo Samaj and father of Rabindranath Tagore, and asked him. "Sir, have you seen God?" Devendranath was embarrassed and replied, "My boy, you have the eyes of a yogi. You should practice meditation. "His quest for God found no better answer from any other religious leader either. However, he heard the name of Sri Ramakrishna Paramhansa from his English professor, Mr. Hastie, who remarked that Sri Ramakrishna used to go in trances (religious ecstasies) and was generally reputed to be a God-realized man.

Through talks, stories, parables and devotional songs of Lord Krishna, Radha, Gopis of Vrindavana, Mother Kali, and Chaitanya, Narendra realized that the essence of religion was to 'realize to highest spiritual Truth' in our lives. As he was opposed and reluctant to accept idol or image worship, and believed in formless God with attributes, Sri Ramakrishna explained to him the subtle points about Brahma, Atman, and unified Consciousness – the one without the second. Sri Ramakrishna persuaded Narendra to read Ashtavakra Gita and similar texts on Advaita Vedanta, and explained finer points therein, which were otherwise difficult to comprehend. It was all Jnana Yoga and Raja Yoga to begin with. Later Bhakti Yoga and karma Yoga were also added. Sri Ramakrishna also instructed his disciples in the importance and methodology of meditation and spiritual disciplines. Thus, between 1881 and 1886, for five years, Narendra was groomed to become a great yogi with unparalleled sharpness of intellect, reason, and spiritual knowledge. No one could stand his incisive power of critical analysis based on scientific reasoning and rationality in the

matters of Vedanta. Added to this was the gracious gift of Sri Ramakrishna to his beloved Narendra, the gift of Nirvikalpa Samadhi-highest non-dual consciousness- through which Narendra realized the truths of super conscious states.

### **Service of Man as God**

One of the greatest teachings that Narendra received from his master was that service to mankind was service to God. After his return from USA, around 1898, Swami Vivekananda acquired land at Belur in Kolkata and constructed the temple of Sri Ramakrishna and the monastery for sannyasins. He was not keeping well and had gone to Darjeeling (in North West Bengal) for rest. Meanwhile, plague broke out in Calcutta, and panic set in all over. People were running in fear, leaving Calcutta. Many died and there was no one to take care of the sick or dispose of the dead bodies. The news reached the broad-hearted Swami who immediately returned to Calcutta and ordered all the inmates of Belur monastery to get busy in the service and care of the affected. Many sannyasins protested, "this is not our work; Sri Ramakrishna had never told us to do social service. Our main aim is to seek God and perform sadhana." Swami Vivekananda thundered, "O my brothers, have you forgotten the mantra of our Sri Ramakrishna: 'Shiva Jnane Jiva Seva'. By serving human beings we are serving the highest expression of God on this earth. Love the Lord in these suffering patients. I appeal to you to come forward in this calamity and serve the living God."

The British authorities in their report on the epidemic recorded that due to timely help from the monastery, mortality was less and the epidemic was brought speedily under control.

This brief life story has been prepared to discuss the following points:

1. Is meditation important for the students as well as for the adults?
2. Should students be exposed to different philosophical thoughts at a young age? What are the merits and demerits?
3. Should we encourage the quest for God among young student?

4. What is the importance of synthesis between science and spirituality?
5. How can the principle of "Service to man is service to God" be inculcated among the students?

## **MOTHER TERESA**

"I am myself unworthy of the prize. I thank God for making the world acknowledge the existence of the poor and works of love to be works of peace". This is what the Mother said when she received the Nobel Peace prize. The Mother was a very simple lady who embarked on a mission to serve the poorest of the poor and was aptly called the "Saint of the Gutter". How did this frail, mild-mannered and diminutive Albanian woman create and organization of 570 missions all over the world, comprising of 4000 runs, 300 brothers, and over 100,000 lay volunteers?

What were her strengths which enabled her to reach sainthood? This brief life sketch highlights some incidents from her life that show some of her great human qualities which we should all imbibe in our own lives. The Mother had great conviction in herself and in her work, which gave her immense power even to remain persistent against all odds. One of the most imposing Indians Mother Teresa ever met was Dr. B.C.Roy, who gave free medical service to needy patients in his medical office every morning before leaving to begin his government work downtown. For he was also the Chief Minister of the huge Bengal province! One morning Mother Teresa did not go to the slum of Moti jhil where she taught children but went to his office and calmly waited as if she were a patient herself.

Finally the massive doctor towered over her. "And what is your problem, madam?" The Mother replied "Moti jhil needs a water pump. Clean water will prevent much of the cholera there." "No water pump in Moti Jhil?" he asked in surprise. He turned to his assistant. "Make a note to see about this woman's complaint." She returned again and again, always waiting patiently with the needy. She asked Dr. Roy for electricity hookups water connections, garbage removal, and all the basic things of civilized society and always for the neediest neighborhoods. Every time something was

actually done. Finally Dr. Roy knew her too well. `` You again, Mother Teresa? You have too much to do for the needy to wait around like this. From now on you come directly to my government office downtown. Walk in straightway." Once, after she began to distribute food and also take in babies, she did go to his downtown office. `` Would it be possible to get some food and medicine from the government." She asked. After he agreed to help, she added out of politeness, "I hope you don't think we sisters are tacking too much, Dr. Roy." `` Not at all. Make it bigger, and bigger, Mother.

A good cause never suffers for want of money." Agnes Gonxha Bojaxhiu, the childhood name of the Mother, was just 15 when she told her mother she wanted to help the poor as nun in India. Mama was stricken. Didn't Gonxha know nuns didn't get to travel about? Mama would never see her little ` flower bud' again! Mama lurched into her bedroom and didn't come out until the next day. She looked drained. `` Dear child, do not forget that you went out to India for the sake of the poor. Do you not remember our File? She was covered in sores, but what made her suffer much more was the knowledge that she was alone in the world. We did what we could for her. But the worst thing was not the sores, it was the fact that she had been forgotten by her family...." Over the years mama's letters kept reminding Mother Teresa of her calling to the poor but she kept on insisting that nothing could be done. Then in 1946 – after 17 years in India – above the roar of a train Mother Teresa herd God reminding her to help the poor. The Mother had many moments of doubt and she had to fight it within to stick firmly on her path. In 1948 Mother Teresa stepped out from the convent where she had taught for many years onto the streets of Calcutta, to become the first of the Missionaries of Charity.

She had vowed to help the poorest of the poor. She was very poor herself and often had to beg. Begging was so hard. One priest – surely he thought she disgraced the church – had bristled when she asked him for money. His eyes narrowed in that deep disgust reserved for beggars. His voice snarled revulsion. His hands knotted into angry fists. After that day, she could not walk down that street where the priest had repulsed her without feeling a

bitter sting. Theologically and temperamentally, Mother Teresa was a firm believer in strict adherence to regulation, in details of discipline, tidiness in housekeeping, in religious dress, and uniformity of forms of prayer. He never questioned the Catholic Church in its teachings, rules and conventions. Mother Teresa was tireless in her work; throughout the day she exhibited zeal and general optimism and nothing would get in her way. She was fearless in her execution of works, nothing was too menial or too great an obstacle in her path. Sisters competed to see if they could get up sooner in the morning, but often failed despite the fact that Mother Teresa had been working late the night before.

Mother Teresa usually led by example, rather than having a conscious plan of leading. Mother Teresa was extremely effective in that role. For example, there was one time when a new Sister discovered a dirty toilet and hid away horrified in disgust. At the same time Mother Teresa happened to pass by, rolled up her sleeves and quickly cleared the toilet, not noticing the Sister. Mother Teresa then went on with her business. The now shamed Sister never forgot the lesson. Mother Teresa never concentrated on her leadership style; she was always focused on serving the poorest of the poor---- she created her organizations solely for that purpose. She had no interest in leading.

The brief life sketch is written to discuss the following points:

1. What qualities of the Mother inspire you and why?
2. How do you relate the Mother's qualities with the 5 Human Values?
3. How does the mother's life inspire a child and an adult?
4. How does a person relate sacrifice in a modern day living?
5. Is it necessary to leave your family to walk the path of Mother Teresa?
6. How can you live the life of Mother Teresa?
7. How does service of the poor serve the cause of peace?

## MAHATMA GANDHI

From a timid, introvert, below average student in India, to become a barrister in England and then to practice law in South Africa at a very young age of 23, Mohandas changed a lot to be looked upon as a leader. He fought for the Indians in South Africa by his technique of Satyagraha (non-violence, non-cooperation based on truth) and returned to India to take the leadership role of India's freedom struggle at a very young age of 45 and finally became the Father of the Nation. This brief case study of Mohan Das Karamchand Gandhi discusses only some of the numerous qualities that made him the Mahatma.

- Human Values as the Greatest Strength

Gandhiji had a very humble family background. His father was hardly educated beyond grade 3 and his mother was illiterate. The other family members also had very little academic qualifications. However, both the parents had great human values and taught Gandhiji the same. They taught him to develop a strong character, which helped him to complete the London matriculation as well as the London Bar examinations. There are numerous incidents in Gandhiji's childhood which show seeds of human values. Below are mentioned just two such incidents that exemplify the human value of truth.

One day, the Inspector of Schools, Mr. Giles, came to Mohan's school. He read out five English words to the class and asked the boys to write them down. Mohan wrote four words correctly, but he could not spell the fifth word 'kettle'. Seeing Mohan's hesitation, the teacher made a sign behind the inspector's back that he should copy the word from his neighbor's slate. But Mohan ignored his signs. The other boys wrote all the five words correctly; Mohan wrote only four. After the Inspector left, the teacher scolded him. "I hold you to copy from your neighbor," he said angrily. "Couldn't you even do that correctly?" Every one laughed. As he went home that evening, Mohan was not unhappy. He knew he had done the right thing. What made him sad was that his teacher should have asked him to cheat. As was the

custom in those days he got married when he was about 13-14 years old. His wife's name was Kasturba (and she was as old as him). It was at this time that Gandhiji fell into bad company and picked up many bad habits. It was because of these bad habits, unknown to his parents, that he was once forced to sell apart of his gold bracelet. However, he soon realized his mistake, and amply repented his sinful behaviour. He decided to clarify everything to his father, but he lacked the courage to face him. So instead, he wrote a letter to his father, mentioning all the sinful deeds he had done. He gave the letter to his father, and stood by his bedside, his face hanging down in shame. At that time Gandhiji's father, was seriously ill. He felt miserable when he read the letter. Tears rolled down his cheeks, but he did not say a single word to his son. It was too much for Gandhiji to bear. Right then he decided to lead a truthful and honest life, and throughout his life he stuck to his resolution.

- Satyagraha

The main secret of Gandhiji's success, first in South Africa and later in India, was his unique weapon, 'satyagraha', whose implementation requires little academic education but strong character education. Gandhiji trained his followers in the use of Satyagraha by cultivating an exceptionally high level of his own human values and influenced all his followers to strengthen theirs at the same time. It was purely on the strength of their human values that Gandhiji succeeded in achieving a significant reduction in the racial discrimination in South Africa and in leading India's freedom movement. The genesis of Gandhiji's transformation lies in his discovery and reading the book entitled, 'Unto This last' by John Ruskin. This book talks of oneness in existence and love for all.

In his autobiography Gandhiji wrote: The book was impossible to lay aside, once I had begun it. It gripped me Johannesburg to Durban was a twenty – four hours' journey. The train reached there in the evening. I could not get any sleep that night. I determined to change my life in accordance with the ideals of the book..... I believe that I discovered some of my deepest convictions reflected in this great book of Ruskin, and that is why it so captured me and made me transform my life.....“The teachings of

Unto This Last I understood to be:

1. That the good of the individual is contained in the good of all.
2. That a lawyer's work has the same value as the barber's, in as much as all gave the same right of earning their livelihood from their work.
3. That a life of labour, i.e., the life of the tiller of the soil and the handicraftsman is the life worth living.

The first of these I Knew, the second I had dimly realized. The third had never occurred to me. 'Unto This Last' made it as clear as daylight for me that the second and the third were contained in the first. I arose with the dawn, ready to reduce these principles to practice.”

- Self-Reliance of the Individual

Gandhi devoted most of his energy in teaching people self-reliance, community building and developing a sound, moral character. Starting with one elementary school, Gandhiji built hundreds of schools and colleges throughout India, designed their curriculum, trained the staff and closely monitored the quality of education in each school. Besides teaching English and basic hygiene to the illiterate Indian laborers in South Africa and serving the sick and the wounded, Gandhiji also learned how to do most of his work himself – including washing, ironing and cutting his own hair. Gandhiji learned and taught how to build homes, run a printing press, and publish a newspaper and so on. While in jail in South Africa, he learned how to make leather slippers and gave a pair to General Smuts as a parting gift. In India, Gandhi spent more than 90 percent of his energy trying to teach people self-reliance. Gandhiji constantly maintained that “The English people are ruling us not because they are strong but because we need them. The day that we can prove to them that we can run our schools without them, courts without them, the railway without them, the administration without them etc, they will find no use for themselves and will walk out of India voluntarily.”

He fought the authorities on behalf of the weak but he also worked very hard

to educate the weak about their own responsibilities. When faced with racial discrimination in South Africa. Gandhiji resolved to eradicate it, but he did not put the entire blame on the authorities. Gandhiji argued that in order to receive equal treatment one must also demonstrate one's willingness to accept equal responsibilities. In his very first meeting with the Indians, Gandhiji asked them to cultivate four good habits:

- To practice honesty in business
- To forget all distinctions of class, language or religion among the Indians
- To learn good hygiene-habits
- To acquire a working knowledge of English

In India, Gandhi emphasized the need for social reform before demanding independence. He believed that when the Indians would be able to take care of all their affairs without any help from any outsiders, then the foreign rulers would find themselves unneeded and would prefer to leave voluntarily. Gandhiji, therefore, focused all his energy on teaching self-reliance and reforming the existing social systems.

This small case study is prepared to discuss the following points:

1. Role of parents and teachers in the development of Human Values in a child.
2. Relevance of Human values in a competitive world.
3. Importance of Satyagraha in resolving a conflict (personal as well as professional)
4. What are the qualities required to become a satyagrahi?
5. Why is it important to become self-sufficient and how?
6. What are the advantages and disadvantages of self-sufficiency?
7. What are the spiritual implications of Human Values and Self-sufficiency?

## **ETHICAL LEADERSHIP (By Arun Gandhi)**

There are few among the 20<sup>th</sup> century leaders who can measure up to the standards set by Mohandas Karamchand Gandhi in the practice of ethical leadership. He not only won independence for India but ultimately brought down the British Empire without firing a bullet, which in itself was a remarkable achievement that could only be done with ethics, morals and a transparent sincerity in leadership. Through his example he gave the world an alternative to violent conflict resolution – a comprehensive philosophy of nonviolence – the practice of which requires high moral standards.

The answer to the often asked questions how and why he succeeded in his nonviolent campaign lies in understanding his philosophy of nonviolence. It will be my humble attempt in this chapter to share with you my interpretation of his philosophy and to connect nonviolence [or what Gandhi preferred to call *Satyagraha*, the Pursuit of Truth] with ethical leadership.

Clearly for Gandhi the word nonviolence meant much more than the absence of war or the absence of violence. He proved that the true practice of nonviolence is also about people's attitudes, behavior and relationships not only with each other but with nature and earth as well. A more understandable definition is the “culture of violence” that has so obsessively dominated human life for centuries. Gandhi's life mission was to help change the “culture of violence” to a “culture of nonviolence;” the only way humanity could be truly civilized. Gandhi preferred the term *Satyagraha* because it gave the philosophy greater breadth and depth. He always maintained that only positive thoughts could lead to a positive destiny and he defined positive thoughts as love, respect, understanding, compassion and other such positive actions and emotions. He would classify the violence that humankind practices today into “physical violence” and “passive violence”; the first being the kind of violence that requires the use of physical force and the latter the kind of violence that we commit consciously and unconsciously when we hurt people through selfishness and insensitivity often without even touching them or seeing

them. We are taught from childhood to be successful in life by any means possible and success is always measured in terms of material possessions. We, therefore, succumb to our egos and become extremely selfish. Gandhi set himself very high standards in his practice of ethical leadership, standards that we often find difficult to practice.

His ideal in life was the story from the *Mahabharata*, a Hindu mythology, where Lord Rama is depicted as the epitome of ethical leadership. Even when the action hurt him, Lord Rama did not flinch from the Truth. As a crown prince expected to inherit the throne of his father's kingdom, Lord Rama was told instead that in a moment of weakness his father had promised to banish him to the forest for 14 years. Without seeking an explanation or showing any hesitancy or bitterness Lord Rama renounced everything, left the Palace, the kingdom and his beloved family and spent the next 14 years in absolute wilderness. This sacrifice for truth and for his father's dignity was what impressed Gandhi the most. Gandhi tried to model his leadership according to these standards. In fact Gandhi often talked of creating a "Ramrajya" [rule of Rama] in India after independence. Many people, even some of his close colleagues, misunderstood it to mean he was aspiring to create a Hindu India. Gandhi did not envision Lord Rama as a Hindu deity but as a model human being and when he talked of a "Ramrajya" he meant an administration based on such high ethics and morals.

In the modern world leaders believe otherwise. Ethics and morals are issues to exploit for personal aggrandizement and peace can only be achieved through brute force. Consequently, nations are vying with one another to build enormous stockpiles of weapons of mass destruction. Gandhi believed the peace that is achieved by holding a gun to someone's head is a peace that comes through fear and lasts only as long as one is able to maintain a high level of fear. Similarly impossible is the belief that one can be highly ethical and moral while still being selfish and greedy. The connection between ethics and nonviolence is the same as between a seed and a tree.

Let us look at Indian history of a couple hundred years ago and even something that has happened in the recent past to see the consequences of discarding ethics and morals in our everyday actions and relationships. In 1857 the British Indian Army decided to introduce Ensign Rifles as a weapon of choice. The British were aware that the ammunition for this rifle had to be bitten before it could fire. Displaying total lack of ethics or concern, the ammunition distributed to the Indian soldiers was smeared with beef tallow and pork fat. The former were distributed among the Hindu soldiers and the latter among the Muslim soldiers. It sparked off a violent conflagration that ended in a massacre just as the more recent event where a Belgian Editor decided to publish cartoons depicting Prophet Muhammed as a terrorist. This has nothing to do with freedom of expression. Gandhi would have considered both incidents highly immoral, insensitive and totally unnecessary. In the same breath he would have condemned the ensuing violence as being equally unethical, insensitive and unnecessary.

The bloody revolution of 1857 convinced Indian leadership [prior to Gandhi] that they would not be able to match British power to commit violence. The Indian struggles for independence between 1857 and 1915 were nonviolent but without ethical leadership that abhorred non-physical violence as much as physical violence. As a result, they met with no success. Gandhi's early experience in South Africa convinced him that violence can only be combated by nonviolence, as hate with love and anger with compassion. It meant that nonviolent struggle must not only be totally nonviolent but the leadership must be wedded to a high standard of ethics and morality. Understandably, there was a great deal of anger among the people of India because of British oppression which reflected in the Indian leadership so that the first casualties were ethics and morals. When Gandhi came to India in 1914 and was entrusted with the leadership of the Indian struggle he took a leaf from Napoleon's treatise on war – the General who holds the initiative wins the war. Gandhi decided if the British held the initiative of military power he was going to wrest it from them by displaying superior moral power.

At no time in any of his struggles whether in South Africa or in India did Gandhi consider his opponents “enemies” nor did he allow others on his side to ever speak of the opponent as an enemy. He always maintained that in the practice of nonviolence there are never any enemies, they are friends who are misguided. General J. C. Smuts, the South African Prime Minister who had to suffer the brunt of Gandhi's nonviolent campaign, confessed to Gandhi in 1914 that he could deal with angry railway employees who struck work because they were angry and hateful and he did not mind using crushing violence against them. However, he said, he had a hard time dealing violently with Gandhi because he was always so loving and considerate.

General Smuts held Gandhi in high esteem because he saw that although Gandhi opposed his policies of discrimination, as a person Gandhi also held Smuts in high esteem. During World War II when the Conservative British Government led by Sir Winston Churchill unleashed a vilification campaign against Gandhi and called him a traitor, General Smuts publicly denounced the British saying he cannot accept anything bad said about Gandhi. Sir Winston is, perhaps, the only person whom Gandhi failed to impress with his ethical leadership.

Gandhi proved that moral and ethical behavior is inexorably linked to the sincere understanding and practice of the philosophy of nonviolence. Those who claim that nonviolence is a strategy that can be used when convenient and discarded would also believe that ethical and moral behavior too can be used when needed and discarded when not. Gandhi would totally disagree with this point of view. He would say both ethics and nonviolence must become the law of the being so that one becomes imbued with positive thoughts, positive deeds and positive attitudes culminating in a positive destiny. In other words, to be effective nonviolence must be internalized.

Since nonviolence really dawned on Gandhi at the age of 37 does it mean that ethics and morals also came to him at that age? There is no evidence to suggest that ethics and morals have anything to do with genes or the way he

was brought up. Early childhood experiences would play a significant role in awakening the good within them and help one to nurture that good. I recall a significant bit of advice that he once gave me. He said, "Childhood experiences and lessons learned in school amount to the acquisition of knowledge. The important thing is how one transforms that knowledge into wisdom." Gandhi looked at life as a staircase to ultimate civilization and salvation which one had to climb assiduously one step at a time. This ascent must be the commitment of every individual.

To make his point, Gandhi emphasized over and over again that he came from a very ordinary family. He had the same experiences as anyone else and, also like everyone else, he became a victim of friends who tried to waylay him. From his early childhood Gandhi was interested in ways to free India of British oppression. He was most disgusted to find a Christian missionary standing by the roadside denouncing Hinduism in loud and vulgar terms. Gandhi writes in his autobiography of how he and his best friend in school often discussed ways to seek independence and the conclusion always was that the British are tall and strong because they eat meat. The conclusion, obviously, was that Indians would have to start eating meat if they valued independence. The proof of this observation was, of course, Gandhi's friend who, being a Muslim, ate non-vegetarian meals. He was, Gandhi concluded, physically bigger and stronger than others and always excelled in physical activities. All of this convinced Gandhi that he had to start eating meat so that he could successfully fight the British when he grew up. This activity had to be clandestine because his family would be very upset if they found out. To buy these non-vegetarian meals he had to steal money from home had to often eat two dinners or lie to his mother that he wasn't hungry. We know how lies have a tendency to multiply. Eating meat led to smoking cigarettes because that, again, was what the British did. More money had to be stolen for cigarettes or, worse still, he picked up stubs from the gutters to salvage whatever tobacco he could and then roll his own cigarettes. This experience went on for about a year and the guilt haunted Gandhi until finally he decided he had to confess. However, he did not have the courage to speak to his parents so he wrote out

his confession and one evening, finding his father alone and relaxing Gandhi stole into the room and slipped the letter into his father's hands. Although he wanted desperately to run from the room he found himself rooted as his father read his confession. When he saw tears trickle down his father's cheeks he began to cry too. The father tearfully forgave his son. The confession, the son says, helped cleanse him of the guilt. This experience made him aware that one must be more discerning and not indulge in wrongful activities.

There was a woman in Gandhi's early life who introduced him to spiritualism and, more importantly, to the need to be firm in one's convictions. The woman was his mother. His mother was a very religious woman wedded to the Hindu tradition but very open-minded and respectful of other faiths. Like most Hindu women she often took strange dietary vows. The idea is to give something up that one loves the most and since food plays an important role in one's life the vows that she took related to skipping a meal, eating only two items a day and, the one that troubled her son the most was the vow not to eat until she saw the sun. She took this vow during the monsoon season when the sun was often covered by grey clouds for days. His mother would continue to attend to all her household chores with a smile, cook and feed the family and never once regret the fact that she could not eat. As a little boy Gandhi would often sit at the window praying for the clouds to disperse so his mother could see the sun and eat her meal. When on rare occasions this did happen he would scream for his mother to come quickly to the window but often when she could leave what she was working on and come to the window, the clouds would again cover the sun. When this happened she would smile and go back to her chores and tell her son "God does not want me to eat today."

It is important to remember that Gandhi was the youngest of six siblings – two were from a different mother – but he was the only one who was concerned about his mother's vows. This experience taught Gandhi the need to be firm and committed in the practice of anything one undertakes and, importantly, to firmly adhere to whatever one sets out to do. His desire

to study all religions grew out of his experience at home. His parents were genuinely interested in learning about other forms of worship and often invited diverse religious leaders to join them for dinner and a friendly discussion of their beliefs. This experience convinced Gandhi that a friendly study of all scriptures is the sacred duty of every individual. Gandhi concluded there is only one God and that different people know God by different names. This, he believed, is the foundation on which the sincere practice of ethics and values is based.

Evidently Gandhi was more sensitive to and accepting of these little experiences at home which did not appear to have influenced the other siblings. Gandhi's scholastic record does not indicate exceptional brilliance. He struggled with many subjects yet was more receptive to what his parents did at home. Gandhi, it must be said, made a conscious effort to convert the knowledge that he gained at home into wisdom by his determination and commitment.

When Gandhi claims in his autobiography that there was nothing special about his family or the manner of his upbringing he was attempting to dispel the notion that the family was extraordinary or that he was exceptionally gifted. He did all he possibly could to convince people that they can become the change they wish to see in themselves. However, he did miss one important point: That the family – especially his parents – was extraordinarily compassionate, loving, respectful and committed. Stories of his father's truthfulness and compassion as the Prime Minister of an important and sizeable Princely State in India are legendary. In spite of wielding absolute authority over all aspects of administration, there was not a single instance of nepotism or personal aggrandizement against him. In fact, he was the epitome of modesty and compassion that he was known to give freely to anyone who came to him for help. His mother was the same which is why on the premature death of his father the family was reduced to poverty. They did not save nor did they possess any property that could sustain the family through the difficult times. This might appear to be irresponsible but Karamchand Gandhi believed that someone's immediate

need was much more important than his family's long term need.

It was this positive attitude – love, respect, compassion, understanding, and acceptance – that ultimately became the foundation of Gandhi's philosophy of nonviolence. The world, according to him, is consumed by selfishness and greed leading to other negative attributes which, taken as a whole, leads to the “culture of violence.” It is this culture that not only leads to conflict, war and violence but eventually to the deterioration of relationships, exploitation, discrimination and the hundreds of ways in which we feed the fire of violence in society. Is this attitude inevitable because it is human nature? “No,” says Gandhi. Instead of putting out the fire of violence we have been feeding it for generations. If humanity makes the attempt, we can change the culture of violence to a culture of nonviolence. “Positive thoughts,” Gandhi said, “lead to positive words; positive words to positive habits and eventually positive habits to positive destiny.”

If anything, Gandhi's life proves that while a compassionate family and early experiences provide one with the means to acquire greatness, it is primarily the responsibility of the individual to convert those experiences into something positive. The assumption that someone from a “good” family will necessarily be “good” is wrong. In the modern sense it might be said that a good family would ensure a good education and that would ultimately lead to success. This is true, but only in the material sense. According to Gandhi material success leads to moral degradation since materialism fosters selfishness and greed.

This leads to the inevitable question: Whose morals and ethics are we talking about? There are two parts to this question. The first is the belief that ethics and morals are different in different religions and the second is the belief that what may be good for one is not necessarily good for another. Since ethics and morals, according to Gandhi, have their roots in love, respect, understanding, acceptance and compassion they have to be common to all religions. But then, Gandhi would ask who in this world can say that they do not have their own personal code of morals and ethics. Of course those who swear by materialism would be selfish in their

interpretation while those who hold morality sacred would look at ethics and morals in the universal sense.

There is another important attribute to ethical leadership and that is humility. Many years ago I met an eminent Indian politician, Dr. Shriman Narayan, who later became the Governor of the State of Gujarat in India. He shared with me a transformative experience which, he said, is important for leaders to remember. He was a scion of a very wealthy Indian family privileged to do his post-graduate studies at the London School of Economics in the early 1930s. When he received his doctorate in economics he was so proud of his achievement that he returned to India full of grandiose schemes to transform India's economy.

“Give me your blessings so I can change India,” he told his parents. An ardent follower of Gandhi his father said: “First seek Gandhi's blessings before ours.”

Young Shriman soon headed for Gandhi's ashram in Sevagram, Central India, which was as primitive as a Gandhi ashram could be. There were several hundred families living a simple, nonviolent life-style. On arrival Shriman went straight to Gandhi and enthusiastically narrated his achievements and briefly outlined his grand economic scheme.

“I am here for your blessings,” he said expectantly.

After a few minutes of unsettling silence Gandhi said: “Tomorrow morning I want you to join the group that cleans the toilets.”

Shriman was shocked. However, he held Gandhi in high enough esteem not to question him. Instead he thought as he left Gandhi's room: “I will perform this odious duty and satisfy Gandhi and get his blessings.”

Carrying buckets of urine and night-soil to the fields, emptying them, washing the buckets and replacing them for use again is the most humbling duty one can perform. For someone who had not even picked up a glass of water this experience was particularly unpleasant. He just could not

understand why a doctor from the London School of Economics had to do such work. Reluctantly, he finished the work, had a bath, changed into fresh, clean clothes and reappeared at Gandhi's door for his blessings.

Gandhi said: "Not yet, young man. You will have to first convince me that you can do this work with the same zeal and enthusiasm as changing the economy of India. Only then will I give you my blessings." It took Shriman several weeks to acquire that humility to regard the cleaning of bucket toilets as important as changing the economy.

It seems clear to me that a deep understanding of nonviolence, or satyagraha, is essential to practice true ethical leadership. Without an acceptance of nonviolence, conflict resolution today has become, for the most part, an exercise in futility because the conflict keeps recurring. I fear the same could happen to ethical leadership, for only with a foundation in the philosophy of nonviolence can leaders inspire a destiny based in love, respect, understanding, compassion and other positive emotions and actions.

### **Mandela and the Mahatma**

The depth of oppression in South Africa created Nelson Mandela, a revolutionary par excellence, and many others like him: Oliver Tambo, Walter Sisulu, Albert Lutuli, Yusuf Dadoo and Robert Sobukwe — all men of extraordinary courage, wisdom, and generosity. In India, too, thousands went to jail or kissed the gallows, in their crusade for freedom from the enslavement that was British rule. In *The Gods are Athirst*, Anatole France, the French novelist, seems to say to all: "Behold out of these petty personalities, out of these trivial commonplaces, arise, when the hour is ripe, the most titanic events and the most monumental gestures of history."

Gandhi spent his years in prison in line with the Biblical verse, "Rejoice in hope, be patient in tribulation, be constant in prayer." Nelson Mandela was shut off from his countrymen for 27 years, imprisoned, until his release on February 11, 1990. Both walked that long road to freedom. Their unwavering commitment to nationalism was not only rooted in freedom; it

also aspired towards freedom. Both discovered that after climbing a great hill, one only finds many more to climb. They had little time to rest and look back on the distance they had travelled. Both Mandela and the Mahatma believed freedom was not pushed from behind by a blind force but that it was actively drawn by a vision. In this respect, as in many other ways, the convergence of the Indian and South African freedom struggles is real and striking.

Racial prejudice characterised British India before independence as it marred colonial rule in South Africa. Gandhi entered the freedom struggle without really comprehending the sheer scale of racial discrimination in India. When he did, however, he did not allow himself to be rushed into reaction. The Mahatma patiently used every opportunity he got to defy colonial power, to highlight its illegitimate rule, and managed to overcome the apparently unassailable might of British rule. Gandhi's response to the colonial regime is marked not just by his extraordinary charisma, but his method of harnessing "people power." Mandela used similar skills, measuring the consequences of his every move. He organised an active militant wing of the African National Congress — the Spear of the Nation — to sabotage government installations without causing injury to people. He could do so because he was a rational pragmatist.

Both Gandhi and Mandela are entitled to our affection and respect for more than one reason. They eschewed violence against the person and did not allow social antagonisms to get out of hand. They felt the world was sick unto death of blood-spilling, but that it was, after all, seeing a way out. At the same time, they were not pacifists in the true sense of the word. They maintained the evils of capitulation outweighed the evils of war. Needless to say, their ideals are relevant in this day and age, when the advantages of non-violent means over the use of force are manifest.

Gandhi and Mandela also demonstrated to the world they could help build inclusive societies, in which all Indians and South Africans would have a stake and whose strength, they argued, was a guarantee against disunity, backwardness and the exploitation of the poor by the elites. This idea is

adequately reflected in the make-up of the “Indian” as well as the “South African” — the notion of an all-embracing citizenship combined with the conception of the public good. At his trial, Mandela, who had spent two decades in the harsh conditions of Robben Island, spoke of a “democratic and free society in which all persons live in harmony and with equal opportunities. [...] It is an ideal which I hope to live for and to achieve, but if need be, an ideal for which I am prepared to die.”

The speed with which the bitterness between former colonial subjects and their rulers abated in South Africa is astonishing. Mandela was an ardent champion of “Peace with Reconciliation,” a slogan that had a profound impact on the lives of ordinary people. He called for brotherly love and integration with whites, and a sharing of Christian values. He did not unsettle traditional dividing lines and dichotomies; instead, he engaged in conflict management within a system that permitted opposing views to exist fairly. Gandhi's vision for independent India too extended beyond the territorial realm. He rejected the notion of a “clash of civilizations,” and sought to build bridges with the British. He saw no reason why cross-cultural goodwill — an idea close to Mandela's heart — couldn't be revitalised and sustained. Without his global perspective, India arguably would not have been an active participant and partner in the Commonwealth.

This is not to say the views of Mandela and Gandhi fully converged. Gandhi had no doubt in his mind that, by adopting the traditionally accepted form of protest, he had mounted sufficient pressure to ease government control. Mandela, on the other hand, believed in “a more active, militant style of protest [...] - actions that punished the authorities.” He and his brave partners at Robben Island questioned the rationale behind hunger strikes, especially because it was next to impossible to alert people on the outside when they were waging such a strike.

Today, the India that Gandhi helped shape appears to be in disarray. Corruption is endemic. Our institutional inefficiencies are gloriously obvious. The political process has been fouled by the politics of caste and

community. The South Africa of Mandela's dream is, likewise, all but shattered. Unemployment among blacks is high. Slums still exist in the cities. Crime is rife. Fundamental obstacles to racial reconciliation have not been removed. Still, amid the problems faced by the two countries, the popular image of Bapu and Mandela is that of benevolent leaders, whose actions could not always be comprehended by us ordinary mortals. After all, history cannot be anticipated by those who make it. (*Prof. Mushirul Hasan's article in The Hindu 18-7-2013*)

### **Role of family and educational institutions in inculcating values**

**Role of Family:** In order to shape strong personalities, it is necessary to have true, cultured and well constituted families. Without well-formed people it is not possible to expect that society, made up of them, develops satisfactorily. Integral human development of personality substantially embraces the family culture, a community of life and love founded on matrimony and the privileged place of responsible procreation. The importance of family is not only due to the biological fact that the person is the result of a union between a father and a mother: families, in their essential function, play an indispensable role in the integral human development of personality. It is in the family that the human person first learns how to be in relation. This socialization of the person is indispensable not only for his personal identity but also for the good of the society. In his interactions with the other members of the family, the person is initiated into 'the relations between the sexes and the generations. When the family is not able to fulfill its functions the results are a breakdown of society: addiction, suicide, moral degeneration and substitution of communication with hours spent in front of the television and internet.

**Role of educational institutions:** The first basic requirement for creating a world class educational institution is freedom of action and choice. The major difference that I have observed between the institutions abroad (like Cornell, Wharton, Stanford, etc.) and in India is that, in the case of the former, the leaders of the institutions are the ultimate decision-makers on what needs to be done to further the cause of the university or the graduate

school of business, whereas in India, we still have not graduated to a level where we can take our own decisions. Leaders of the institutions are the ultimate decision makers on what needs to be done to further the cause of the university or the graduate school of business, whereas in India, we still have not graduated to a level where we can take our own decisions. Given this frame of reference, we can identify some critical requirements of a world class institution. **Leadership** - First and foremost, we need good quality leadership. Leadership is about raising the aspirations of the people. Aspirations build civilization and lead to economic and societal progress. Therefore, leaders have to create a vision that is noble, aspirational, and inspirational, which will make people enthusiastic and energetic to make sacrifices that are required for moving towards that grand vision. The leader also has the responsibility of translating the vision into a very clear set of action items which could be executed over a specified period. This would require paying attention to the details, putting in place a good metric for each dimension of progress, and ensuring that it is measured with actuals versus budgets. The term budget here encompasses not just the financial aspect but also the issues of brand equity, research, quality of the faculty and the students, their impact on the society and the industry, and so on. **Mindset** - It is important to be open-minded and create an environment where we are willing to listen to people who are better than us, have more experience than us, are from other cultures, and have treaded the path of progress before us. It is the responsibility of the leaders to create an open environment. **Meritocracy** - We need to create and respect meritocracy. Unless we embrace meritocracy and have the freedom to give opportunity to the best and the brightest, we will not make significant progress. This is based on my own experience of leading a corporation. I strongly believe that it is valid for educational institutions too. Building world class educational institutions in India: Further, we need to benchmark ourselves with the best in the world in each of the dimensions of progress and learn from those practices and improve. In order to move fast on the various dimensions of progress that have been earmarked, we need to be innovative. Unless we create an environment where leadership of ideas prevails rather

than the leadership of men and women or leadership of hierarchy, it is unlikely that we would make progress. **Humility** - Finally, we need a sense of humility. Unless we practice humility, we cannot aspire for higher things. Humility is about saying “God has been kind to me to come so far, I am still in the initial steps, and I have a long way to go; there are people who are much better than me.” We have to embrace humility if we want progress. (By N R Narayana Murthy, VIKALPA VOLUME 32 NO 1 2007)

### Academic tools of learning - the Internet Resources

Documents	Key Title/Abbr Title	Library Code
1	Business and Professional Ethics	INSDOC
2	Science & Engineering Ethics	INSA
3	Cambridge Quarterly of Healthcare Ethics	GGSIPIU
4	Ethics	JNU;mhIITB;wbJU
5	Ethics and Information Technology	wbJU
6	Journal of Law, Medicine and Ethics	apUOH;INSDOC
7	JONA's Healthcare Law, Ethics & Regulation	knRGUHS
8	Journal of Military Ethics	GGSIPIU
9	Poiesis and Praxis:International Journal of Technology Assessment and Ethics of Science	GGSIPIU
10	Journal of Medical Ethics	apUOH;INSDOC;NML
11	Journal of Religious Ethics	GGSIPIU
12	Medical Ethics	NIHFW;rjIIHMR
13	Business Ethics Quarterly/Society for Business Ethics	wbIIMK
14	Ethics and the Environment	GGSIPIU;wbJU
15	Ethics : Journal of Social, Political & Legal Philosophy	AIRC-ND;asIITG;DUAL;hpIIAS;IITD;INSDOC;pbPUC;pbPULP;upBHU;upIITK

16	Environmental Ethics	AIRC-CAL;gjIIMA; INSDOC; JNU;upIITK;wbJU
17	Journal for Religious Ethics	apUOH;INSDOC
18	Journal of Business Ethics	gjIIMA;IIM;INSDOC; MDI;upIITK;wbJU
19	Journal of Mass Media Ethics	apUOH;INSDOC
20	Teaching Business Ethics	NIILM
21	Asian Journal of Prof. Ethics & Management	IMI
22	Criminal Justice Ethics	apUOH;INSDOC
23	Journal of Global Ethics	GGSSIPU
24	Business Ethics Quarterly	INSDOC
25	Business and Professional Ethics	INSDOC
26	International Journal of Ethics	ICRIER;wbJU
27	Business Ethics:A European Review	GGSSIPU
28	Ethics and Education	GGSSIPU
29	Ethics,Place and Environment	GGSSIPU
30	Journal of Agricultural and Environmental Ethics	wbIIMK
31	Ethics:U.S.A.	chPUC

<b>Documents</b>	<b>Key Title/Abbr Title</b>	<b>Library Code</b>
1	Journal of the Institute of Human Rights	JMI;NHRC;upBHU
2	Human Rights : Journal of the Section of Individual Rights and Responsibility	apUOH;INSDOC; tnPMCTW
3	Human Rights Law Review	GGSSIPU
4	International Journal of Human Rights	GGSSIPU
5	Journal of National Human Rights Commission	NICFS
6	Occasional Papers on Human Rights	NMML

7	Asian Human Rights Commission	CWDA
8	Human Rights Tribune	PRIA;upIITK
9	Human Rights World	NPC
10	Harvard Human Rights Journal	ILI;NHRC
11	Human Rights in China	PII
12	PRP : Human Rights Journal	NHRC;pnPJPCE;SCJL
13	Human Rights Law Journal	SCJL
14	Human Rights Quarterly	AIRC-CAL;AIRC-CH;AIRC-MU;GGSIPU;IGNOU;NHRC;upIITK
15	Human Rights Dialouge	PRIA
16	Human Rights Monitor	PRIA
17	J&K Human Rights	USII
18	Focus Asia-Pacific human Rights Information Centre	PRIA
19	Human Rights Quarterly	wbJU
20	Journal of Human Rights	GGSIPU



## CHAPTER- 2 ATTITUDE AND BEHAVIOUR

*“The energy of the mind is the essence of life. It is our attitude what brings in thoughts and shows us the true outlook of life. Lots of patience is required to maintain a positive attitude. One must remember that we become whatever we think. So, we must give everything to prevent negative thoughts replacing positive thoughts.”*

**- Aristotle**

### **The Subject Matter**

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

### **Objectives of learning this chapter**

The objective is to develop clear understanding about the role that attitude plays in shaping individual's behaviour and formation of thoughts and outlook. We need to know how it acts as enabler of such formation. We should know the factors upon which development of attitude depends and implications of attitude on work-culture, social influence and persuasive ability. What role do ethical values play in making positive attitude towards personal and professional life? What can we learn to make our life values-based?

### **Attitude**

Definition - An attitude is an expression of favour or disfavour toward a person, place, thing, or event (the attitude object). Prominent psychologist Gordon Allport once described attitudes “the most distinctive and indispensable concept in contemporary social psychology.” An attitude can be defined as a positive or negative evaluation of people, objects, event, activities, ideas, or just about anything in your environment, but there is debate about precise definitions. Eagly and Chaiken, for example, define an attitude “a psychological tendency that is expressed by evaluating a

particular entity with some degree of favour or disfavour.” Though it is sometimes common to define an attitude as affect toward an object, affect (i.e., discrete emotions or overall arousal) is generally understood to be distinct from attitude as a measure of favour ability. This definition of attitude allows for one's evaluation of an attitude object to vary from extremely negative to extremely positive, but also admits that people can also be conflicted or ambivalent toward an object meaning that they might at different times express both positive and negative attitude toward the same object. This has led to some discussion of whether individual can hold multiple attitudes toward the same object. Attitudes very often come in pairs, one conscious and the other unconscious.

### **Attitude content**

Attitudes are summary evaluations of an object that have *Cognitive*, *Affective*, and *Behavioral* components. We like to think of these components as a taxi CAB that will get you where you want to go. A number of researchers have considered how the CAB components contribute to the formation and expression of attitudes. Getting into the CAB What do we mean when we say that attitudes have cognitive, affective, and behavioural components? The *cognitive* component of attitudes refers to the beliefs, thoughts, and attributes we associate with an object. In many cases, a person's attitude might be based primarily upon the positive and negative attributes they associate with an object. For example, when one author recently bought a new car, he devoted considerable attention to different vehicles' safety records, gas mileage, and repair costs. In this example, attitudes toward the different cars were formed through a methodical consideration of the positive and negative characteristics of each car. Similarly, an individual's favourable attitude toward a particular politician might be based on the belief that the politician is charismatic, intelligent, and has economic policies that promote social equality. The *affective* component of attitudes refers to feelings or emotions linked to an attitude object. Affective responses influence attitudes in a number of ways. A primary way in which feelings shape attitudes is through feelings that are

aroused in response to an attitude object. For instance, many people indicate that spiders make them feel scared. This negative affective response is likely to cause a negative attitude toward spiders. The *behavioural* component of attitudes refers to past behaviours or experiences regarding an attitude object.

### **Attitude Structure**

In addition to considering the content of attitudes, another important issue concerns how positive and negative evaluations are organized within and among the cognitive, affective, and behavioural components of attitudes. It is typically assumed that the existence of positive beliefs, feelings, and behaviours inhibits the occurrence of negative beliefs, feelings, and behaviours. For example, this assumption implies that an individual with positive beliefs, feelings, and behaviours about the New York Yankees baseball team is unlikely to have negative beliefs, feelings, and behaviours about this team. In other words, according to this *one-dimensional* perspective, the positive and negative elements are at opposite ends of a single dimension, and people tend to experience either end of the dimension or a location in between. This one-dimensional view is opposed by a *two-dimensional* view. This view suggests that one dimension reflects whether the attitude has few or many positive elements, and the other dimension reflects whether the attitude has few or many negative elements. If this view is correct, then people can possess any combination of positivity or negativity in their attitudes. Some of these combinations fit the one-dimensional view: attitudes may consist of few positive and many negative elements, few negative and many positive elements, or few positive and few negative elements (i.e., a neutral position). Another combination is inconsistent with the one-dimensional view: attitudes might occasionally contain many positive *and* many negative elements, leading to *attitudinal ambivalence*. The two-dimensional perspective explicitly allows for this ambivalence to occur, whereas the one-dimensional perspective does not.

## Attitude Functions

What are attitudes for? Individuals hold attitudes for a variety of reasons. For example, the fan's affinity to Mumbai Indian cricket team of the IPL might have developed from their relatives and friends supporting the team. In contrast, their attitude toward abortion might be based on the value they place on an individual's freedom of choice or the sanctity of life. The most prominent models of attitude functions were developed almost 50 years ago (Katz, 1960) suggested that attitudes serve three primary functions: object-appraisal, social-adjustment, and externalization. *Object-appraisal* refers to the ability of attitudes to summarize the positive and negative attributes of objects in our social world. For example, attitudes can help people to approach things that are beneficial for them and avoid things that are harmful to them. *Social-adjustment* is fulfilled by attitudes that help us to identify with people whom we like and to dissociate from people whom we dislike. For example, individuals may buy a certain soft drink because this drink is endorsed by their favourite singer. *Externalization* is fulfilled by attitudes that defend the self against internal conflict. For example, bad golfers might develop an intense dislike for the game because their poor performance threatens their self-esteem. The functional view of attitudes (as opposed to the structural one) emphasises the ways in which attitudes might be useful to the people who hold them. Generally, the functional view holds that the purpose of attitudes is to mediate between a person's internal needs (e.g. for safety, self expression etc.) and the external environment, full of people and information. Each attitude a person holds, then, can be expected to help that person meet their needs in some way or other. According to Katz (1960), the needs fulfilled by attitudes, and hence the functions of attitudes, fall into four broad categories:

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

Any particular attitude may satisfy one or more of these functions. The most

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

### **The adaptive function**

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

### **The knowledge function**

Some attitudes are useful because they help to make the world more understandable. They help people ascribe causes to events and direct attention towards features of people or situations that are likely to be useful in making sense of them. Consequently, they help to make the world more understandable, predictable and 'knowable', as well as increasing the efficiency of information. Stereotyping is an example of the knowledge function of attitudes. Stereotypes are mental structures that allow us to predict the characteristics a person will have based on the group they belong to. Using stereotypes to make sense of people is quick and requires minimal mental effort – both significant advantages in a complicated and fast-moving world. Of course, the down side of this type of thinking is that the inferences we make about people based on stereotypes may be unhelpful and wildly inaccurate.

### **The value-expressive function**

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

### **The ego-defence function**

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

How stable and strong are attitudes?

### **Attitude influence and relation with thought and behavior**

An important question that is relevant to the content, structure, and function of attitudes is the extent to which attitudes are stable over time and influence thought process and behaviour of an individual. This question is relevant to efforts quantifying the strength of an attitude. For many years, the topic of *attitude strength* has interested attitude researchers. During this time, the strength of an attitude has been conceptualized in many different ways. For example, individuals can be asked how *certain* they are of their attitude, as well as how *important* their attitude is to them. These types of ratings are related, but different. Similarly, some attitudes can be retrieved from memory more quickly than others; such easily retrievable attitudes are referred to as being highly *accessible* (Fazio, 1995). In addition, high accessibility may also reflect a unipolar attitude structure. Strong attitudes differ from weak attitudes in a number of ways. There are four key manifestations of strong attitudes that influence thought and behaviour of an individual.

First, strong attitudes are *more persistent*. That is, they are more temporally stable over the passage of time. Second, strong attitudes are *more resistant to change*. When faced with a persuasive appeal, strong attitudes are less likely to change than weak attitudes. Third, strong attitudes are *more likely to influence information processing*. Research has revealed that people devote greater attention to information that is relevant to strong versus weak attitudes. Finally, strong attitudes are *more likely to guide behaviour*. Put simply, we are more likely to act upon strong versus weak attitudes.

We have seen that attitudes are based on cognitive, affective, and behavioural information. Further, research has demonstrated that people differ in the degree to which their attitudes are based on cognitive and affective information. The two-dimensional structure perspective suggests that positive and negative elements of attitudes are stored along two separate dimensions (one for positive elements, a second for negative elements). This perspective notes that people sometimes possess ambivalent attitudes – opinions with many positive and many negative elements.

Main points: • Attitudes have cognitive, affective, and behavioural components. • The cognitive component refers to beliefs, thoughts, and attributes associated with an attitude object. • The affective component refers to feelings or emotions associated with an attitude object. • The behavioural component refers to past behaviours with respect to an attitude object. • These components have a “synergistic” relation. When an individual possesses positive beliefs about an attitude object, they typically have positive affective and behavioural associations with the object. • Despite their synergism, the cognitive, affective, and behavioural components are quantitatively and qualitatively distinct. Further, people differ in the degree to which their attitudes are based on each of the CAB components. • Attitude content, attitude structure, and attitude function are inexorably linked. • Attitudes vary in the degree to which they are persistent over time, resistant to change, influential in guiding information processing, and influential in predicting.

## **Morality and political attitudes**

Morality belongs to the individual. The individual acts according to his morals; and through his actions, he affects others and is thus political. Politics belongs to the public. The public's collective opinions determine policies, and through these policies, the individual is affected. Morality then, seems to connect the individual to politics. It drives the individual to contribute to public opinion, opinion that impacts back on the individual through policies. And indeed, morality dominates discussion on recent political issues. Previously “moral-light” areas such as foreign affairs, health care, economics and in particular high-end tax reductions, now join traditional moral flashpoints such as abortion, ecological balance, sexual-abuse, child-labour, biological research, and gay rights. These issues and others are all framed in terms of morality, or at least appeal implicitly to moral undercurrents.

In a multi-party system, various parties may stake out various positions in these debates. Slight shifts in these positions enable compromises. Personal morality is so much an expectation today that overwhelming approval finds expression in nothing more than a silent nod from the public.

## **Morality's place in politics**

Morality's involvement in politics can be traced back to the very beginnings of government. In antiquity, the non-despotic kings established their authority on personal charisma, ability, charity, and other qualities that their subjects found worthy and noble. People thought that such qualities, such morals, were essential to a wise and just king. Many such kingly figures passed through history. There were idealizations such as Plato's philosophical kings, biblical characters such as King Solomon, popular legends such as King Arthur, and other comparable figures from both Western and Eastern traditions. However, even as we concede the differences between ancient governance and modern politics, we can still safely establish that these kings, the most public of ancient figures, embodied qualities and upheld values that can be loosely called morality.

Thus, morality played an essential part in the “politics” of antiquity.

Over time, morality's part in politics evolved as morality itself evolved. The individual morality of a king is supplanted by the group morality of a religion. Theocracies and pseudo-theocracies rose around the world. These states usually were still organized in a feudal fashion, but the feudal lords and kings now establish their authority upon “consent of the heaven”. These pious lords and kings supposedly follow “the will of the heaven”, a will that acts through the lords and kings to create a wise and just state. The best examples of such states include many European kingdoms of the Middle-Ages, as well as most dynasties of the Chinese Empire. True, one would have a hard time equating religion and morality. Without getting bogged down in morality versus religion distinctions, we will say that the organization of states and the authority of governments rested upon certain beliefs, practices, institutional principles and social norms that are a subset of religion and can be loosely called morality. It was in this fashion that morality continued to play an essential part in politics.

More recently, the birth of modern politics fundamentally changed morality's role. There is no clear watershed event or defining text that marks the beginning of modern politics. However, one of the first works of modern politics was Nicollo Machiavelli's *The Prince*. The hero of this text, a benevolent but despotic prince, used political methods that were blasphemous then but obligatory by today's standards. This prince treats morality as neither the standard by which his actions are restricted nor the foundation of his authority and legitimacy. His authority, legitimacy, and power come from the people. Since the people judge a prince's actions using moral standards, morality becomes a tool for winning the people's approval and augmenting his power. Morality is no long the ends of politics but merely one of many political means.

Machiavelli did not live to see the birth of democracy and the rise of capitalism. Following these and other events, modern politics matured. For a while, political analysis and discourse is framed predominantly in terms of economic considerations, social forces, and other such logical “reasons of

state”. Morality now takes “second place” as an accepted and widely used political tool. Social-economic arguments often find character appeals and *ad hominem* attacks as complements. The personal virtues such as honesty, charity and fairness that were essential to the ancient king now are taken for granted in the modern political leader. It is as if the modern leader and the people signed an implicit “contract of confidence” that becomes explosively explicit when it is breached. Then, the unfortunate leader becomes a political football, kicked around by his enemies, his former allies, the people, and the media, that supposed mouthpiece both of the people and to the people. More infamous examples of such political “ball games” include the Watergate scandal and the Monica Lewinski debacle.

### **Social influence and the persuasion bias**

Persuasion bias implies the phenomenon of social influence, whereby one's influence on group opinions depends not only on accuracy, but also on how well-connected one is in the social network that determines communication. Persuasion bias also implies the phenomenon of one-dimensional opinions; that is, individuals' opinions over a multidimensional set of issues converge to a single “left-right” spectrum. Persuasion bias provides a simple explanation for several important phenomena that are otherwise hard to rationalize, such as propaganda, censorship, marketing, and the importance of air-time. To motivate persuasion bias, consider an individual who reads an article in a newspaper with a well-known political slant. Under full rationality, the individual should anticipate that the arguments presented in the article will reflect the newspaper's general political views. Moreover, the individual should have a prior assessment about how strong these arguments are likely to be. Upon reading the article, the individual should update his political beliefs in line with this assessment.

The individual should be swayed towards the newspaper's views if the arguments presented in the article are stronger than expected and away from them if the arguments are weaker than expected. On average, however, reading the article should have no effect on the individual's beliefs. It seems,

in particular, that newspapers do sway readers towards their views, even when these views are publicly known. A natural explanation of this phenomenon is that individuals fail to adjust properly for repetitions of information. In the example above, repetition occurs because the article reflects the newspaper's general political views, expressed also in previous articles. An individual who fails to adjust for this repetition (by not discounting appropriately the arguments presented in the article), would be predictably swayed towards the newspaper's views, and the more so, the more articles he reads. More generally, the failure to adjust for repetitions can apply not only to information coming from one source over time, but also from multiple sources connected through a social network.

Persuasion bias is consistent with psychological evidence. Several studies document that the simple repetition of statements increases the subjects' belief in the statements' validity. The interpretation given by these studies is that repetition makes the statements more familiar, and familiarity serves as a cue to validity. Persuasion bias yields a direct explanation for a number of important phenomena. Consider, for example, the issue of air-time in political campaigns and court trials. A political debate without equal time for both sides, and a criminal trial in which the defence was given less time to present its case than the prosecution, would generally be considered biased and unfair. Other phenomena that can be readily understood with persuasion bias are marketing, propaganda, and censorship. In all these cases, there seems to be a common notion that repeated exposures to an idea have a greater effect on the listener than a single exposure. More generally, persuasion bias can explain why individuals' beliefs often seem to evolve in a predictable manner towards the standard, and publicly known, views of groups with which they interact (be they professional, social, political, or geographical groups). Now, the question of whether social networks influence individuals' outcomes. Most of the findings of this subject suggest that social networks do have significant influence. For example, controlling for many relevant characteristics, individuals are more likely to participate in welfare programs if their neighbours do, and are likely to invest in a similar way to their neighbours.



## CHAPTER- 3 APTITUDE AND DEDICATION

### **The Subject Matter**

Aptitude and foundational values for Civil Service, integrity, impartiality and non-partisanship, objectivity, dedication to public service, empathy, tolerance and compassion towards the weaker sections.

### **Objectives of learning this chapter**

The objective is to develop clear understanding about the kind of aptitude and basic values required for Civil Services. Role of a civil servant can be performed with satisfaction and diligence with traits of character and integrity. Not only impartial and non-partisan approach is important but also element of subjectivity has to be eliminated. Why dedication to service, empathy, tolerance and compassion towards the weaker sections is very much required in Civil Services?

### **The Aptitudes**

Aptitudes are natural abilities to learn particular sorts of activities quickly and easily. We are all familiar with aptitudes: we have heard of the “gifted” musician or athlete, the “born” scientist or craftsman, the “natural” salesman or politician. When we use these sorts of designations, we mean that these people seem to fit perfectly into a job role, one so suited to them that it seems as if they do it without real effort; they succeed in their jobs just by being who they are. The reality, of course, is that success always requires effort. But for the person whose aptitudes are a good match with the activities involved in the job, the effort required is actually enjoyable, and so does not seem like labour. The “natural” salesman loves meeting and talking with new people; the “born” scientist is enthralled by the workings of some part of the natural world; the “gifted” musician delights in the opportunity to spend time coaxing more beautiful sounds from an instrument. But make the salesman spend hours alone in a room with only a musical instrument for company, or the scientist visit the offices of

complete strangers to try to talk them into buying a product, or the musician spend her days on abstruse problems of cell biology, and in all likelihood no amount of effort will elevate them to eminence in those fields. They would not be “doing what comes naturally.” Some fortunate individuals learn early in life what their gifts are, and from an early age have opportunities to express them. Some may benefit from the guidance of perspicacious relatives, teachers, or mentors in discovering their strengths. Others simply fall into a career that happens to be a good fit. A great many people, however, are unsure about their abilities, and aptitude testing may be a helpful guide. When we say aptitudes are natural abilities, we mean that they do not seem to be acquired simply through training or experience. One indicator of this is that they are very stable over the adult lifespan. Another is that studies of siblings show a substantial degree of heritability.

### **Foundational values**

At the core of each person's life, there exists a set of foundational values the person holds about reality, themselves, and others. Foundational values are those concepts or ideas which do not by themselves constitute any one theory but which should be considered as a prerequisite to most satisfactory normative theories. These values by themselves do not constitute a justification or defence of your position; that is done through the application of a normative ethical theory. Ethical principles or values are statements of human obligations or duties that are generally accepted and are the expression of normative ethical systems (see Kantian and Utilitarian ethics). The following is a list of commonly recognized definitions, ideas, values, and concepts. A value and a principle are very often interchangeable. For example, I may value "dignity" and have as one of the main operating principles in my life the goal to always treat others with the dignity I desire. One should have confidence in a higher purpose that draws and guides in all aspects of life, and then leads to live consistently with that purpose. This higher purpose is based on a conviction that your life has foundational value, a unique design as an individual, and a personal vision that leads you to take actions of leadership in response to the needs of the

world. A strong and effective civil service is enriched by, and open to, the exchange of different perspectives and ideas. This creates a foundation for understanding and building relationships, and results in the development of better policies and service delivery. It is their collective responsibility to ensure that they contribute to, and maintain a respectful workplace environment that is free from harassment and discrimination. A respectful workplace promotes courteous and professional conduct, and expects staff to communicate effectively and work together to meet organizational goals. They are committed to ensuring contact with the public in a prompt, courteous, respectful manner; and that contributes to making the experience of dealing with government as satisfying and constructive as possible.

The following is meant to be a suggestive and not definitive list of foundational values.

**Rationality:** All legitimate moral acts must be supportable by generally accepted reasons.

**Least Harm:** When you must choose between evils, choose the least evil.

- **Consistency:** Moral reasons, including moral actions, if they are valid, are binding on all people at all times in all places given the same relevant circumstances.
- **Impartiality:** This principle forbids us from treating one person different than another when there is not a good reason to do so. We set aside our personal interests.
- **Openness:** When examining moral differences between ourselves and other individuals or cultures, we may discover that it is we, not they, who are morally wrong. We must be open to changing our view (Principle of Fallibility, L. Hinman).
- **Faith:** Faith is used here in the sense of Life Premises: the value we hold about reality. Faith comes as a noun from seeking and discovering meaning in the most comprehensive dimensions of who I am, why I am here, and how I got here. Faith continues as a verb in an ongoing,

dynamic act of composing and dwelling in some conviction of what is ultimately true, real, and dependable within the largest frame imaginable.

- **Character:** Character is used here in the sense of Life Congruence: the value we hold about ourselves. Character starts with my capacity to determine how the universal principles of my faith should be applied to my values, goals, and actions. Character is fully realized when I actually implement what I have determined in all aspects of my life.
- **Service:** This is best understood in the sense of Life Connection: the value we hold about others. Service starts with my capacity to respect others in a spirit of community. Service is fully realized when I actually take actions of character that are carried out with a sense of concern and responsibility for others.

### **Some of the foundational values considered important for civil services are:**

**Integrity:** Integrity as a noun is adherence to moral and ethical principles; soundness of moral character; honesty; the state of being whole, entire, or undiminished or uncorrupted virtue. Integer is untouched, hence undivided whole. Integrity also has as a brother the word Integral. For example, pollution is “stuff out of integrity”. The stuff that makes up the components of pollution is not bad. CO2 is not bad. Plastics and their derivatives are not bad. Plastics' floating in the ocean is bad...out of Integrity. Everything has a place and a use and a purpose. When something is in the wrong place and being used for the wrong purpose, then it is out of integrity. When CO2 is in the right place, being used for the right reasons, it is in Integrity. The trees rely on CO2.

At the level of ethical values, as humans evolve, the requirement for us to operate in Integrity gets ever more important. What does this mean? We are reaching a stage of developmental evolution where for the first time our lives and our work are not simply about survival. Each of us has a particular purpose for being. We may never truly know the full extent of our purpose.

To live a life in full integrity is to live to the whole degree for which we have been designed.

The Definition of Integrity as it applies to the postmodern human is to live their highest truth, their highest wholeness. When this happens, we are in harmony with the Universe. This does not mean that we also automatically live a life of wealth and fame. With the belief that if I live my truth, do what is spontaneously arise within in me for the good of the highest number of people. Living in Integrity may mean that we spend our days caring for the poor, as did Mother Teresa. Or it may mean that we are born into a very resource poor area and our life is about living with dignity and grace within the environment. Or it may mean that we build fame and fortune, not for fame and fortune, but because they are worthy of living in Integrity. It is unique for each person, and part of our journey is to uncover this.

When we look at the Definition of Integrity as it applies to the role models of our current and historical world, the people who stand out are the ones that did not compromise their truth for the temptations of the world. They knew the path that was theirs to walk and they walked it, sometimes falling, always getting back up. They doubted and questioned and felt afraid and small, but they stayed true. Nelson Mandela, Gandhi, Jesus, Buddha, The Dalai Lama, Mother Teresa, Aung San Sui Kyi, plus a bunch of lesser known mortals who I hold as exemplars of Integrity. Spending what we do not have is living out of Integrity. And we know it. We knew it from the first time we did it. That first credit card payment we made...too good to be true...we knew that it was too good to be true, i.e. not true. Yet everyone else was doing it...so off we went. A frenzy of spending what we did not have, ever more in debt. Like an addict in a shopping mall. Pollution is stuff out of place. When we take the definition of Integrity into consideration in all of our actions, when we consider the wholeness and consequence of what we do, we simply have to design the entire whole life cycle of what we are doing, into what we are doing, and therefore, putting the by-product into use or back into integrity. Integrity cannot be separated from synergy. Apply the principle of Integrity and you also apply the principle of Synergy, and vice-

versa. They both have intrinsic wholeness.

**Impartiality and non-partisanship:** Civil servants are required to provide the same support to the elected government regardless of which political party is in office. They should be aware of their own personal views and ensure they do not influence the way in which they carry out their duties. All advice to government must be based on an accurate representation of the facts and the possible consequences of the options available. Civil servants have the same rights of free speech and independence in the conduct of their private affairs as other members of the public. However, civil servants also have a duty to ensure that any public comment on government policy is appropriate to the position they hold and is compatible with the need to maintain a politically impartiality

**What is Non-partisanship?** Non-partisanship is Humanitarian action, which responds to human suffering because people are in need; not to advance political, sectarian, or other extraneous agendas. It should not take sides in conflicts. Humanitarian action must serve victims rather than causes and should not embrace political parties or religious or cultural ideologies. Civil servants are expected to exhibit honesty, integrity and the highest standards of personal conduct. They should respect and obey all laws and avoid any activities which negatively impact the government's interests, property, security, reputation, employee health and safety or the confidence of the public. This applies to both on-duty and off-duty conduct. Their decisions affect other employees, clients and the public and so must be fair, consistent and equitable. Fairness requires that their decisions are based on relevant information and are honest, open and impartial. Equity is being fair and just to all people, and correcting or supplementing practices to redress disadvantages experienced by individuals. Equity may mean treating someone differently to provide an equal chance or opportunity.

**What is impartiality?** One can distinguish, however, between non-partisanship and impartiality. Most humanitarian organizations affirm a partiality for the poor, the suffering, and the marginalized while maintaining a nonpartisan position with respect to the armed parties in

conflict. Semantically, the words non-partisanship and impartiality are almost identical, but the distinction in practice is essential.

Nonpartisan service responds to demonstrable objective and external criteria rather than to alignments in the conflict. Categories such as the poor, the suffering, and those in need are criteria that cross boundaries of specific political conflicts. To be partial but nonpartisan, then, is to say, "We will be at your side in the face of injustice and suffering, but we will not take sides against those you define as enemies." **What are the criteria for being Non-partisan?** Many organizations serve a specifically defined population. The UNHCR, for instance, has an externally defined mandate to serve refugees. If all Sri Lankan refugees at a given moment are Tamil, the UNHCR's service is still nonpartisan, as long as it is available in the event of a Sinhala refugee situation. Quaker Peace and Service in Batticaloa established an objective criterion that it would not transport anyone carrying a gun. The criterion is nonpartisan, even if all armed individuals requesting transport happened to come from one group. With respect to accompaniment, then, we define non-partisanship as a refusal to condition accompaniment according to political alignment or ideology and a refusal to support any side in an armed conflict. Using this criterion, all accompaniments is partial to those it protects, supporting their right to live and work free from attack. But not all accompaniment organizations are nonpartisan. Peace Brigades International maintains a strict commitment to non-partisanship, refraining from any advocacy role. Accompaniment is made available to groups and individuals from varying political factions, the only criteria being that the accompanied group be committed to unarmed struggle for human rights and justice. However, in situations of state terror, it is invariably the activists with strong political agendas opposed to the state who come under threat.

**Objectivity principle:** How principle of objectivity works in the decision-making? Taking an objective stance has a calming effect, helping people to see things as they really are or from a different viewpoint. Objectivity works in two ways. First, it helps to remove emotion, allowing people to think

more rationally. The other use of objectivity is that it provides neutral territory that allows an equitable discussion to take place. There is a predominant view that we truly know something is valuable when it can be objectively measured and statistically manipulated. When we say 'by objective' we typically mean a number of things:

- Be unemotional, not getting agitated or distressed in any way.
- See things as they really are, not from a personally biased viewpoint.
- Be neutral, understanding both points of view.

An objective viewpoint is thus more realistic, fairer and far more likely to result in an agreeable resolution to human differences. Objectivity is the opposite of subjectivity. A person who has a subjective viewpoint sees things only from their own position, complete with all biases, internal mental models and so on. The problem with a subjective point of view is that it is invariably different from everyone else's subjective viewpoint. Standing back and literally seeing the situation from an external viewpoint has the very useful property of removing emotion. This is a very helpful tool for calming people down and assisting them to think more rationally. A big attraction of an objective viewpoint is that it is neutral territory on which both people can meet. In particular, it plays to our need for fairness. The neutrality of an objective view lets us both look from the same position, and if we cannot do this then at least we can get someone else to do it. This is the role played by mediators, judges and other intermediaries who stand in the third place. In a conversation or relationship there are three positions. The *first position* is me, my subjective self. The *second position* is you, the other person, and your subjective viewpoint. In argument and discussion we tend to see only these two positions. But there is a third. The *third position* is the objective viewpoint, as a neutral observer watching the discussion from outside. Anyone watching the conversation is, of course, in the third position. Either or both of the participants can also find this third position.

**Dedication to public service:** Faithfully serving the people of the country through duly elected government, public service plays an essential role in

our democratic way of life. The public service affects the day-to-day lives of communities and individuals. Civil servants deliver a wide range of services for the benefit of the people and, in doing so; they endeavour to make a positive contribution to the quality of life of all. Civil servants provide advice on options available to achieve the government's policies and the consequences of each option. Such advice needs to be given in a complete, honest, and candid manner without fear or favour. Civil servants are then responsible to implement the directions of the government within the law and the Constitution.

All civil servants hold a unique position of trust. Whether providing advice, developing policy or delivering programs or direct services; civil servants have to act in the public interest, act with integrity, act with respect for others, and act with skill and dedication. Civil servants need to act in the public interest by doing official duties in favour of the public interest, by upholding both the letter and the spirit of the law, by maintaining the confidentiality of information gained as a result of their work, by being sensitive to the political process, by acting in accordance with the traditions regarding political impartiality, by being a careful steward of public resources and by using them in an efficient, responsible and accountable manner.

**Empathy:** Empathy is the recognition and understanding of the states of mind, beliefs, desires, and particularly, emotions of others. It is often characterized as the ability to "put oneself into another's shoes", or experiencing the outlook or emotions of another being within oneself; a sort of emotional resonance.

Administrative leadership is all about public service. This simple statement reveals two critical principles of effective leadership. First, leadership is more than accomplishing a goal or mission. Second, seeing as the word "public" is plural, the focus of who benefits from leadership should be on the public, not the leader. These truths, in turn, rest upon empathy, one's capacity to comprehend or experience the emotions of another. Public views leaders in terms of the personal impact made on the public lives.

Unfortunately, many leaders spend all their energy trying to impress others when they could be truly impressive by learning more about those whom they lead. Formal authority only works for a short time and achieves diminished results. Assuming people will do as you command just because you say so is a cowardly indicator of incompetence. This ultimately cheats the department by achieving the minimum. Humility is essential to character-based leadership. Think of a humble leader as one who is selfless, not one who has been punished or put in his or her place. The former is strong enough to get his or her ego out of the way; the latter is most likely too weak to keep hubris from going terribly wrong. Interestingly, the public decide how empathetic a leader really is, and this is how the most powerful and effective leaders receive their influence. Leadership, after all, is a relationship. We cannot expect others to go very far with us in a relationship until we reveal who we are and in turn learn who they are in a meaningful manner. Powerful leaders value their followers as individuals. They are also tolerant, willing to investigate the perceptions and positions of others objectively. Empathetic leaders leverage diversity *because* of individual differences, not in spite of them. Each person brings unique perceptions, experiences, strengths and challenges to a team. Allowing everyone to contribute to a goal in a meaningful way is far better than marginalizing someone for the sake of an imagined better outcome.

**Tolerance and compassion:** Promoting Tolerance: On the day of its fiftieth anniversary, 16 November 1995, UNESCO's Member States adopted a Declaration of Principles on Tolerance. Among other things, the Declaration affirms that tolerance is neither indulgence nor indifference. It is respect and appreciation of the rich variety of our world's cultures, our forms of expression and ways of being human. Tolerance recognizes the universal human rights and fundamental freedoms of others. People are naturally diverse; only tolerance can ensure the survival of mixed communities in every region of the globe.

The Declaration qualifies tolerance not only as a moral duty, but also as a political and legal requirement for individuals, groups and States. It situates

tolerance in relation to the international human rights instruments drawn up over the past fifty years and emphasizes that States should draft new legislation when necessary to ensure equality of treatment and of opportunity for all groups and individuals in society. Along with outright injustice and violence, discrimination and marginalization are common forms of intolerance. Education for tolerance should aim at countering influences that lead to fear and exclusion of others, and should help young people develop capacities for independent judgement, critical thinking and ethical reasoning. The diversity of our world's many religions, languages, cultures and ethnicities is not a pretext for conflict, but is a treasure that enriches us all. How Can Intolerance Be Counteracted?

**Fighting intolerance requires law:** Each Government is responsible for enforcing human rights laws, for banning and punishing hate crimes and discrimination against minorities, whether these are committed by State officials, private organizations or individuals. The State must also ensure equal access to courts, human rights commissioners or ombudsmen, so that people do not take justice into their own hands and resort to violence to settle their disputes.

**Fighting intolerance requires education:** Laws are necessary but not sufficient for countering intolerance in individual attitudes. Intolerance is very often rooted in ignorance and fear: fear of the unknown, of the other, other cultures, nations, religions. Intolerance is also closely linked to an exaggerated sense of self-worth and pride, whether personal, national or religious. These notions are taught and learned at an early age. Therefore, greater emphasis needs to be placed on educating more and better. Greater efforts need to be made to teach children about tolerance and human rights, about other ways of life. Children should be encouraged at home and in school to be open-minded and curious. Education is a life-long experience and does not begin or end in school. Endeavors to build tolerance through education will not succeed unless they reach all age groups, and take place everywhere: at home, in schools, in the workplace, in law-enforcement and legal training, and not least in entertainment and on the information highways.

**Fighting intolerance requires access to information:** Intolerance is most dangerous when it is exploited to fulfill the political and territorial ambitions of an individual or groups of individuals. Hatemonger often begins by identifying the public's tolerance threshold. They then develop fallacious arguments, lie with statistics and manipulate public opinion with misinformation and prejudice. The most efficient way to limit the influence of hatemonger is to develop policies that generate and promote press freedom and press pluralism, in order to allow the public to differentiate between facts and opinions.

**Fighting intolerance requires individual awareness:** Intolerance in a society is the sum-total of the intolerance of its individual members. Bigotry, stereotyping, stigmatizing, insults and racial jokes are examples of individual expressions of intolerance to which some people are subjected daily. Intolerance breeds intolerance. It leaves its victims in pursuit of revenge. In order to fight intolerance individuals should become aware of the link between their behavior and the vicious cycle of mistrust and violence in society. Each one of us should begin by asking: am I a tolerant person? Do I stereotype people? Do I reject those who are different from me? Do I blame my problems on 'them'?

**Fighting intolerance requires local solutions:** Many people know that tomorrow's problems will be increasingly global but few realize that solutions to global problems are mainly local, even individual. When confronted with an escalation of intolerance around us, we must not wait for governments and institutions to act alone. We are all part of the solution. We should not feel powerless for we actually possess an enormous capacity to wield power. Nonviolent action is a way of using that power-the power of people. The tools of nonviolent action-putting a group together to confront a problem, to organize a grassroots network, to demonstrate solidarity with victims of intolerance, to discredit hateful propaganda-are available to all those who want to put an end to intolerance, violence and hatred.

**Compassion:** Compassion is fellow feeling or sorrow for the sufferings of another. Compassion melts the sin-hardened hearts of worldly people,

opens the door for freedom and expands the heart. By cultivating compassion, you share what you have with others and wipe the tears of sufferers. Compassion is strength. It gives strength and joy. Compassion is modest and usually silent. It's a quality others see in you, not one that you claim for yourself. The Buddha became known as the Compassionate One; he didn't call himself that. It's a sign of compassion if you are caring towards others and unselfish about your own needs. It shows compassion to sympathize with someone else's suffering and to help them get out of their distress and pain. But in the Indian spiritual tradition, compassion is not based on actions, however kind, or on feelings, however sympathetic. Compassion is a deeper quality of consciousness. It is related to Jesus' words, "For what does it profit a man if he gains the whole world and loses or forfeits himself?" Compassion is a force that runs counter to selfishness, materialism, and a total focus on external rewards. This is a recipe for frustration and failure in modern times. For compassion to be real, it must be valuable; it must make life better and increase personal happiness. How can those benefits exist when the word compassion means, "to suffer with?" Compassion brings its benefits as part of expanded consciousness. It's not an isolated quality. When you expand your awareness, compassion becomes a living reality; it is one aspect of leaving ego behind and living from a higher sense of self. The impulse to be sympathetic and kind exists in everyone. We all do compassionate things, and when we do, we feel better than when we act selfishly. When incidental impulses of compassion come and go, you can't truly live the entire quality of compassion. It emerges only after you have experienced a self that doesn't make the selfish, insecure demands of the ego. In other words, compassion is an evolved state, and when you decide that you want to evolve personally, the arrival of compassion is assured. Only the steps to reach it take time and patience. What are those steps? They include the following: Yoga: In the great wisdom tradition of India, yoga played an important role in the cultivation of self-awareness. As J Krishnamurti once said, "Self-awareness is the highest intelligence." There is a deep truth in this understanding, which is that the self of the individual is the self of the universe—the ground of your being is the ground of all being. Through yoga we enliven authentic

compassion, which gives birth to love and ultimately results in healing. It is interesting that the word healing is related to the word wholeness or the word holy. Healing ultimately is a return of the memory of wholeness. T S Eliot said in one of his poems, "We shall not cease from exploration and at the end of our exploring we will arrive at the place we started from and know the place for the first time." This return to wholeness allows us to be holy and healed. Other steps include: Do the right thing. Avoid doing what you know is wrong. Follow the golden rule: Treat other people the way you want to be treated. Don't act on impulses of anger. Take responsibility for your own emotions — don't blame others. Be kind when you can. Respect the point of view of other people. Don't constantly defend your own. See yourself as part of the human family, and invite everyone to be part of the same family. Above all, practice meditation and other spiritual practices like prayer and self-reflection. Your greatest aim should be the expansion of your awareness. Compassion would be the ideal basis for an entire society, as Jesus and the Buddha both envisioned. But for such a society to arise, it must be born in the heart of the individual. Compassion flourishes one person at a time. You are just one unit of consciousness in the world, but no one is more important than you at your spiritual core — one unit multiplied many times over can bring about a transformed world. (Includes excerpts of Deepak Chopra's article, TOI, June 28, 2013)

**Gandhi's vision of transformation:** In the Gandhian view personal development and transformation and the concern for others that finds its expression through 'actions of love' are inter-related. These 'expressions of love', should centre on the needs of others. Gandhi gave prime importance to this as a means to the transformation of personality. He believed that there was no point in increasing his personal wants beyond a certain limit as unrestrained wants become more a hindrance than an advantage to any individual. Gandhi said: A thing, if not stolen, should be considered as stolen if one continues to enjoy its possession without needing it any longer. To limit his needs to the minimum for the sake of others Gandhi had to impose on himself many restrictions. The motive behind these was the ardent desire to serve humanity as best as he could. The idea of creating an

unlimited number of wants and satisfying them seems to be a delusion and a snare. A man must arrange his physical and cultural circumstances so that they may not hinder him in his service of the humanity: 'So the climax of the process of development, for Gandhi, was the continuous giving of self to others. This enjoined upon him a life of self-discipline. This self-discipline, the hallmark of Gandhi's character, was the pedagogy; he applied in the process of transformation. **Self-discipline:** The term 'discipline' comes from the Latin word "disciplina" which means "teaching" or "instruction". It helps one to gain self-control and to direct oneself so that one may be able to make wise decisions on one's own responsibility. Hence self-discipline is an important aspect in the process of development of a personal value system. This involves three related aspects of self-control – the ability to resist temptations, the ability to tolerate delay of gratification and the imposing of standards of achievement upon oneself. Self-discipline is an ongoing process that protects one from the shortcomings of one's activities and from the pitfalls in day-to-day life. Gandhi said: "It is discipline and restraint that separates us from the brute. If we will be men walking with our heads erect and not walking on all fours, let us understand and put ourselves under voluntary discipline and restraint. The personality of Gandhi that has emerged over the years is the result of years of rigorous self-discipline and intensive self-training. He writes: "I have learnt through bitter experience the one supreme lesson to conserve my anger and as heat conserved is transmuted into a power which can move the world". This training of his self reinforced the belief that in the universe there is nothing that is totally evil or totally good. This belief is abetted by continuous efforts of self-discipline which involved humility, non-violence, renunciation, self-sacrifice and compassion. Gandhi began to cull truth from untruth by embracing humility. Recognition of the distinction between absolute and relative truth, realization of the need for constant experimentation and evaluation of one's own perception of truth was considered by him as a form of self-discipline. He wrote: "All that I can in true humility present to you is that truth is no: to be found by anybody who has not got an abundant sense of humility. If you would swim on *the* bosom of the ocean of Truth you must reduce yourselves to a zero. 'This type of self-discipline tends to produce a

spirit of tolerance and compassion. ". . . . No one has right to coerce others to act according to his own view of truth." Usually we are long-sighted regarding other people's faults! But what is essential is self-correction with tolerance, paving the way for a spirit of renunciation and self-sacrifice as the basis for non-violent actions. As a condition of non-violent action the will has to be non-violent first, since all actions are rooted in the mind. Gandhi advocated the controlling of the mind through self-discipline. The personal strategy of Gandhi for self-control is to shed all types of fears by developing the quality of fearlessness embracing the path of self-discipline. For Gandhi, fearlessness implies freedom from all fear, including fear of pain, disease, dispossession, or death. In order to develop this quality of fearlessness one has to be non-attached. Gandhi said, "All these are not ours but God's. Nothing whatever in this world is ours." If one could recognise this truth, one can get interested in those objects ". . . not as proprietors but only as trustees. Fearlessness also implies bravery. Gandhi believed that bravery was more a mental state than a function of physical power. His conception of bravery rejected arrogance and aggressiveness and was based on tranquillity with its source of faith in God? The notion of bravery is central to Gandhi's creed of non-violence which involves the active pursuit of truth. The road leading to truth according to Gandhi, "is for the brave, never for the cowardly!" He called such practices of the brave in pursuit of Truth as Satyagraha which connotes 'Truth-Force' or 'Soul-Force'. Satyagraha, the dynamic expression of non-violent action demands much more self-discipline than the discipline of the ordinary soldier and involves the recasting of one's value system. According to Gandhi, any individual, however ignorant or weak, can begin the ascent towards truth through the practice of non-violent actions. For the continuous training of self, he professed no complex formulas or sectarian dogmas but instead hailed the simple process of self-correction to be the basis for the development of personality. Thus the process of transformation of personality is aided and abetted by the continuous efforts of self-discipline involving humility, compassion, tolerance, self-correction, self-sacrifice, non-violence and renunciation. In order to affect this Gandhi adopted various techniques for self-discipline. Different techniques for self-discipline: Prayer, fasting,

confession, naturopathy etc. are some techniques used by Gandhi to promote self-discipline. Prayer is a realisation of one's intimate unity with the Universal Self. Gandhi considers prayer as a tool of action for self-discipline. It is a powerful weapon to cut out evil habits. It is also "an absolute shield and protection against evils. According to Gandhi, prayer "is yearning from within which expresses itself in every word, every act, nay, every thought of man." It is a search and an urge to change what we feel incomplete in ourselves. Gandhi claimed: I am not a man of learning but I humbly claim to be alien of prayer. I am indifferent as to the form. Everyone is law unto himself in that respect. But there are some well marked roads, and it is safe to walk along the beaten tracks, trod by the ancient teachers. . . . He said, "act of mine is done without prayer." prayer was the power house from which Gandhi drew his indefatigable energy. He also knew and experienced the electric impact of prayer upon the masses. So he introduced congregational and mass prayer meetings. The secret of Gandhi's influence became evident at his prayer meetings. Prayer is a yearning of the soul to merge in the divine essence which can be attained through fasting. Fasting: It is the highest expression of prayer and of pure and loving heart. A genuine fast "cleanses body, mind and soul! It is an effective weapon in the Satyagraha armoury. It is to be undertaken either for self-purification or self-restraint or for appealing to the better nature of the opposite party in reconsidering his stand and realizing his mistakes. It may be undertaken to check acts of violence, to remove bitterness or even to purify the political atmosphere. It, however, is to be employed only as a 'species of tyaga' and never as a method of exercising undue pressure on the opposite party. So: here is distinction between the fastings of a satyagrahi and a duragrahi. Apart from this, Gandhi used the technique of fasting against the practice of untouchability, official injustice, Hindu-Muslim riots and other acts of violence. For him, 'fasting unto death' is the final weapon in the hands of a Satyagrahi. Gandhi was of the view that one should possess some personal experience of fasting for spiritual purification before: undertaking a Satyagraha fast. He believed that this kind of means can be used only as a last resort when all other avenues of redress have been explored and have failed. Confession: According to Gandhi by confessing an error as soon as it

is discovered, one can purge it. The quality of confession plays an important role in purifying the heart for self-transformation. Gandhi said: I have ever followed the maxim that one should not let the sun go down upon one's error without confessing it. No mortal is a proof against error. Danger consists in concealing one's error, in adding untruth to it in order to gloss it over. Gandhi believed that confession helps in developing moral strength. So whatever he did wrong in his life, he confessed. He held that "a clean confession combined with a promise never to commit the sin again, when offered before one who has the right to receive it, is the "purest type of repentance." Confession can be private or public. Private confession is acknowledging to oneself the sins and errors committed by one. Gandhi's life consists of a series of such private acknowledgements. When he wrote out the confession of stealing a bit of gold out of his brother's armlet to his father and asked for his forgiveness he had taken the first step in his long and arduous journey towards the status of Mahatma. He confessed also about his powerful carnal lust which came in his way of attending his father in his last moments. He believed that deceiving one's father or mother is worse than eating meat. Each confession was for him a step in purifying the self and leading to self-discipline. Gandhi recalled repeatedly in later life the cleansing effect of his confessions and the peace they had given him. Public confession is an acid test of inward truth and only the truly great have the courage to venture into it. The primary conditions for this are that it should be purely voluntary and the penitent should make every effort to rectify the error. Gandhi put his faith to the test when violence erupted during the millworker's strike at Ahmadabad, killing a police sergeant. The crowd had gone berserk with violence. He made a fervent appeal for peace. He wanted the guilty to voluntarily confess their crimes. But there was no response. Gandhi realised with a pang that the masses were not ripe for a truly non-violent revolution. He suspended the mass Satyagraha and made a public confession of the "Himalayan blunder" he had committed. He immediately set about teaching the people the true meaning of Satyagraha and the importance of confession of mistakes for self-purification. Dietetics and Nature cure: As a means for self-discipline Gandhi conducted many experiments for body purification with dietetics and nature cure. He was

obsessed with esoteric ideas with regard to dietetics and nature cure. It was a part of his effort to achieve closeness to nature which was, for him an expression of God who is the Truth. The book "Return to Nature" by Just convinced him of the healing power of nature. He believed that by naturopathy all ills of body and mind can be cured. He observed: I believed that man has little need to drug himself; 999 cases out of thousand can be brought round by means of well-regulated, diet, water and earth treatment and similar household remedies. He who runs to the doctor for every ailment, and swallows all kinds of vegetables and mineral drugs, not only curtails his life but, by becoming the slave of his body instead of remaining its master, loses self-control and ceases to be a man. Gandhi believed that man was intended to be a vegetarian by nature. Complete fasting once a fortnight and eating only once during winter days, were recommended by Gandhi. After many experiments Gandhi came to the following conclusion: "Man need take no milk at all beyond the mother's milk that he takes as a baby. His diet should consist of nothing but sun-baked fruits and nuts. He can secure enough nourishment both for the tissues and the nerves from fruits, like grapes and nuts like almonds. Restraint of the sexual and other passions becomes easy for a man who lives on such food. My co-workers and I have seen by experience that there is much truth in the Indian proverb that as a man eats, so shall he become. It was this firm conviction which led him to believe that for a seeker restraint in diet is as essential as restraint in thought and speech. In order to attain the ultimate goal of seeing the Truth face to face Gandhi's personality underwent the process of transformation with its firm fixation on self-discipline buttressed by prayer, fasts and confessions, where conscience plays a very significant role."



## CHAPTER- 4 EMOTIONAL INTELLIGENCE

### **The Subject Matter**

Emotional intelligence - concepts, and their utilities and application in administration and governance. Contributions of moral thinkers and philosophers from India and world.

### **Objectives of learning this chapter**

The objective is to develop clear understanding about EQ, IQ, SQ and their significance in Civil Services. What is emotional health? What role does it have in administrative decision-making? What are the theories and view points on this in India and abroad?

*“Anyone can become angry – that is easy. But to be angry with the right person, in the right degree, at the right time, for the right purpose, and in the right way – that is not easy.”*

- ARISTOTLE, *The Nicomachean Ethics*

In *The Nicomachean Ethics*, Aristotle's philosophical enquiry into virtue, character, and the good life, his challenge is to manage our emotional life with intelligence. Our passions, when well exercised, have wisdom; they guide our thinking, our values, our survival. But they can easily go awry, and do so all too often. As Aristotle saw, the problem is not with emotionality, but with the *appropriateness* of emotion and its expression. The question is how can we bring intelligence to our emotions – and civility to our streets and caring to our communal life?

In *The Little Prince*, Antoine De Saint states, “It is with the heart that one sees rightly; what is essential is invisible to the eye”.

### **What is Emotion?**

*Oxford English Dictionary* defines *emotion* as “any agitation or disturbance of mind, feeling, passion; any vehement or excited mental state.” There are

hundreds of emotions, along with their blends, variations, mutations, and nuances. Indeed there are many more subtleties of emotion than we have words for, opines Daniel Goleman in his book 'Emotional Intelligence'. Some of the members of emotion families are:

- *Anger*: fury, outrage, resentment, wrath, exasperation, indignation, vexation, acrimony, animosity, annoyance, irritability, hostility, and perhaps at the extreme, pathological hatred and violence.
- *Sadness*: grief sorrow, cheerlessness, gloom, melancholy, self-pity, loneliness, dejection, despair, and, when pathological, severe depression.
- *Fear*: anxiety, apprehension, nervousness, concern, consternation, misgiving, wariness, qualm, edginess, dread, fright, terror; as a psychology; phobia and panic.
- *Enjoyment*: happiness, joy, relief, contentment, bliss, delight, amusement, pride, sensual pleasure, thrill, rapture, gratification, satisfaction, euphoria, whimsy, ecstasy, and at the far edge, mania.
- *Love*: acceptance, friendliness, trust, kindness, affinity, devotion, adoration, infatuation.
- *Surprise*: shock, astonishment, amazement, wonder.
- *Disgust*: contempt, disdain, scorn, abhorrence, aversion, distaste, revulsion.
- *Shame*: guilt, embarrassment, chagrin, remorse, humiliation, regret, mortification, and contrition.

However, this list does not resolve every question about how to categorize emotion. For example, what about blends such as jealousy, a variant of anger that also melds sadness and fear? Likewise, what of the virtues, such as hope and faith, courage and forgiveness, certainty and equanimity; or some of the classic vices, feelings such as doubt, complacency, sloth, and boredom? There are no clear answers; the scientific debate on how to classify emotions continues. To some extent this has been discovered by

Paul Ekman, at the University of California, that specific facial expression for four of them (fear, anger, sadness, enjoyment) are universally recognized by people. This universality of facial expressions for emotion was probably first noted by Darwin, who saw it as evidence the forces of evolution had stamped these signals in our central nervous system.

Each day's news comes to us rife with such reports of the disintegration of the civility, an onslaught on humanity of mean-spirited impulse running amok. But the news simply reflects back to us on a larger scale a creeping sense of emotions out of control in our own lives and in those of the people around us. No one is insulated from this erratic tide of outburst and regret; it reaches into all of our lives in one way or another.

### **What is Emotional Intelligence?**

Emotional intelligence is the ability to identify and manage your own emotions and the emotions of others. It is generally said to include three skills: Emotional awareness, including the ability to identify your own emotions and those of others; The ability to harness emotions and apply them to tasks like thinking and problems solving; The ability to manage emotions, including the ability to regulate your own emotions, and the ability to cheer up or calm down another person. Emotional Intelligence is increasingly relevant to organizational development and developing people, because the EQ principles provide a new way to understand and assess people's behaviors, management styles, attitudes, interpersonal skills, and potential. Emotional Intelligence is an important consideration in human resources planning, job profiling, recruitment interviewing and selection, management development, customer relations and customer service, and more. Emotional Intelligence links strongly with concepts of love and spirituality, bringing compassion and humanity to work.

The EQ concept argues that IQ, or conventional intelligence, is too narrow; that there are wider areas of Emotional Intelligence that dictate and enable how successful we are. Success requires more than IQ (Intelligence Quotient), which has tended to be the traditional measure of intelligence,

ignoring essential behavioral and character elements. We've all met people who are academically brilliant and yet are socially and inter-personally inept. And we know that despite possessing a high IQ rating, success does not automatically follow. Emotional intelligence - embraces two aspects of intelligence: (1) Understanding yourself, your goals, intentions, responses, behaviour and all. (2) Understanding others, and their feelings.

Daniel Goleman noted the five 'main domains' of EQ as:

1. Knowing your emotions.
2. Managing your own emotions.
3. Motivating oneself.
4. Recognizing and understanding other people's emotions.
5. Handling relationships, i.e., managing the emotions of others.

Emotional Intelligence embraces and draws from numerous other branches of behavioural, emotional and communications theories, such as NLP (Neuro-Linguistic Programming), Transactional Analysis, and empathy. By developing our Emotional Intelligence in these areas and the five EQ domains we can become more productive and successful at what we do, and help others to be more productive and successful too. The process and outcomes of Emotional Intelligence development also contain many elements known to reduce stress for individuals and organizations, by decreasing conflict, improving relationships and understanding, and increasing stability, continuity and harmony.

Peter Salovey and John D Mayers in *Emotional Intelligence*, providing basic definition of Emotional Intelligence (EI), have expanded above five main domains:

1. *Knowing one's emotions*. Self-awareness – recognizing a feeling as it happens – is the keystone of EI. The ability to monitor feelings from moment to moment is crucial to psychological insight and self-understanding. As inability to notice our true feelings leaves us at their mercy. People with greater certainty about their feelings are better

pilots of their lives, having a surer sense of how they really feel about personal decisions whom to marry to what job to take.

2. *Managing emotions.* Handling feelings so they are appropriate is an ability that builds on self-awareness. The capacity to soothe oneself, to shake off rampant anxiety, gloom or irritability – and the consequence of failure at this basic emotional skill. People who are poor in this ability are constantly battling feelings of distress, while those who excel in it can bounce back far more quickly from life's setbacks and upsets.
3. *Motivating oneself.* Marshalling emotions in the service of a goal is essential for paying attention, for self-motivation and mastery, and for creativity. Emotional self-control – delaying gratification and stifling impulsiveness – underlines accomplishment of every sort. And being able to get into the “flow” state enables outstanding performance of all kinds. People who have this skill tend to be more highly productive and effective in whatever they undertake.
4. *Recognizing emotions in others.* Empathy, another ability that builds on emotional self-awareness, is the fundamental “people skill.” Roots of empathy, the social cost of being emotionally tone-deaf, and the reasons empathy kindles altruism are the areas one needs to investigate. People who are empathetic are more attuned to the subtle social signals that indicate what others need or want. This makes them better in callings such as the caring professions, teaching, sales, and management.
5. *Handling relationships.* The art of relationships is, in large part, skill in managing emotions in others. Specific skills are involved in social competence and incompetence. These are the abilities that undergird popularity, leadership, and interpersonal effectiveness. People who excel in these skills do well at anything that relies on interacting smoothly with others; they are social stars.

## **Evaluating utilities and application of EQ in administration**

The shift from information to knowledge requires a deeper and better understanding of what is relevant to our species. The concept of emotional intelligence is a new construct. It is less than a decade old and, as such, has all the promise of a new construct and many of the weaknesses that accompany promising new concepts. There can be four accomplishments of the concept and its possible applications in administrative units. The four promises of the concept of emotional intelligence are: first, the concept in itself brings emotions back into the discussion of instrumental behaviour; second, the idea of emotional intelligence turns the discussion of intelligence upon its head by looking at how people get results in an actual problem field and not, as has been customary, on paper and pencil problems to which there is a clear answer; third, the construct acknowledges emotions as a type of information which can be used intelligently; and last, it opens up conjecture on how to best create opportunities to raise the emotional intelligence of one's personnel, particularly those personnel one wishes to fast-track into positions of administrative leadership.

While advocates of emotional intelligence do not advocate a “let it all hang out” position with reference to the emotions, they do speak interestingly and well of the centrality of soft skills such as intuition as a competence required administering in times of ambiguity and change. Indeed, within the notion of emotional intelligence, the emotions are treated neither as random nor as personal – they are treated as goal focused and most useful when understood, communicable and directed. Indeed, the idea of emotional intelligence is an expression of affect or feelings under control of the individual, the group and the system. In this sense, emotions are not a “lower” use of our energy or a “disruptive” element in the practical world of administration; they are a necessary ingredient (always have been) which rises in importance as ambiguity in systems increases. Indeed, we can say, using emotional intelligence, that when the going gets tough, the tough start accessing their interpersonal and intrapersonal emotions. Toughness in this context is all about the rising ambiguity which occurs when a system shifts, as it does in times of change. In a system dominated by routine, emotional

intelligence can take a back seat; however, as systems become ambiguous, emotional intelligence is required to navigate new routines and establish trust. It is in the former context that reliance upon IQ flourishes and perhaps ought still to be taken as if it were of paramount importance, for in this context we, as participants in the system, are puzzle solvers. All the pieces are there – we need the ability to use the analytic mind at its best to piece together the answer swiftly and without error. This is the domain of the expert in the IQ sense. In the system in which the answer is not known by the participants – indeed, in which confidence, motivation, enthusiasm, even vision become concepts of central interest – we are, whether or not we feel comfortable with it, in the domain of emotional intelligence or EQ.

*Getting emotionally intelligent* means, when push comes to shove, learning how to access, use and trust emotional information about one's self, others and the system or organizational culture. The concept of emotional intelligence takes a concerted step in making explicit how emotional intelligence, an interpretively laden treatment of information, differs from factual intelligence which is a data-laden treatment of information. Arguably, and we may believe entirely correctly, what we call knowledge is laden with emotional intelligence – that is to say, knowledge places context, meaning and motion into information. Context, meaning and motion come only from the living, breathing actor who is, as it were, angry, fearful and vengeance-seeking or joyous, happy and gift-bearing. Knowledge, which is the central tool of work today, is all about how actors must not follow rules blindly but question the facts, interpret why and how a client expresses anger over the existence of a rule followed to a “T,” and indeed use discretion to make sense of and lean upon facts wisely and well. Finally, the construct of emotional intelligence suits not only the tone and tenor of those who see knowledge management as central to the success of administrative units, but also to those who advocate organizational learning as the royal road to a knowledgeable organizational culture. Emotional intelligence, unlike the notion of IQ, is learned. It is not fixed or determined early in life and then lived with either as a handicap or a gift.

Emotional intelligence should be lauded. It is a new construct, imbedded in interrelated literatures, which is causing us to think about the future of work in administrative services. To move into knowledge markets, we must move from data, to information, to knowledge. The shift from data to information will be handled easily, if not always well, through our mobilization of advancing technology; the shift, on the other hand, from information to knowledge will require a deeper and better understanding of what is relevant to our species. This is no simple question of what is more “comfortable.” It is a question; perhaps one understood best within the frame of the emotions – “What is important?” In asking humans to think, especially those in our employ, we are asking them to avoid a blind reliance upon rote, routine and formulas. Nowhere is this more germane than in the development of public administrators who can use their judgment melding intelligence with emotion. Emotional intelligence, while no panacea for what ails the Public Service, is a construct which deserves closer scrutiny and development. (Source: Mark N. Wexler; 'Emotional intelligence'. *Optimum*, the Journal of Public Management Vol.30)

## CHAPTER- 5

### MORAL THINKERS AND PHILOSOPHERS

#### **The Subject Matter**

In this chapter one would understand the valuable contributions made by the important moral thinkers and philosophers from India and abroad.

#### **Objectives of learning this chapter**

Apart from knowing the history of ethics, the objective is to develop understanding about the different views and theoretical foundations advanced in the past by some of the moral thinkers and philosophers from India (eastern) and the western world.

#### **What is the ethical foundation of India?**

Application of the term ethics in the context of the Indian philosophical traditions, particularly the *vedic* tradition, brings with it few questions. For example, is there any ethics ever produced in India? Is there a formal discipline in the Indian philosophical thought which has an internally consistent rational system in which patterns of human conduct has been justified with reference to the ultimate norms and values? Did early Indian moral thinkers make any rational attempt to delineate the meaning and nature of moral concepts found in the ancient Indian moral thinking? B.K. Matilal (Moral Dilemmas: Insights from Indian Epics' in *Philosophy, culture and Religion Collected Papers of B.K. Matilal*, (Ed.) J. Ganeri, Vol. 1 *Ethics and Epics*, Delhi: Oxford University Press, 2000, pp-21) opines that 'Professional philosophers of India, over the last two thousand years, have been consistently concerned with the problems of logic and epistemology, metaphysics and soteriology, and sometimes they have made very important contributions to the global heritage of philosophy. But, except some cursory comments and some insightful observations, the professional philosophers of India very seldom discussed what we call moral philosophy today.

It is true that the *Dharmasastra* texts were there to supplement the Hindu discussion on ethics, classification of virtues and vices, and enumeration of duties related to the social status of the individual. But morality was never discussed as such in these texts. On the other hand, the tradition was very self-conscious about moral values, moral conflicts and dilemmas.' The idea expressed in the writings of Matilal sheds the impression that the Indian moral thinking falls short to break away from theology. Even the *Gita Krsna* escapes from providing a rational solution to some vital issues of moral importance.

However, according to Indian moral philosophers, the moral laws are not creation of human beings; they are eternal and man has to discover it. The world is *Dharmic* in itself; *dharma* is a universal and eternal principle that entangles individual, social and natural spheres and reconciles them. It is morality as well as justification of morality; it prescribes 'what one ought to do' and justifies 'why one ought to do so'. Thus, the task of a moral thinker is to discover the moral laws and articulate it in a way that common man can follow it and the task of rational being is to follow *dharma* which is his utmost duty.

In the western religious insights, the world is a secular place where human being is absolutely free to make his own moral laws to interact with other beings in the world. The supreme reality does not interfere into day-to-day dealings of human beings. Hence the Judo-Christian cosmology provides enough space to the human species so that they can make their own moral rules of behavior. Contrary to this, in the Indian cosmological insight the world is not a secular place: the supreme reality very much pervades in every sphere of the existence: animate and inanimate, and reflects in each law: moral as well as natural.

Thus, the Indian cosmological thought does not provide any space to the individual human being to make his own moral law of interaction with society and nature. In other words; if the early Indian thinkers refrain from discussing 'morality as such' then it is only because of their metaphysical cosmological commitments and not because of their inability to do so.

Similarly, the western philosophers make their own ethics and discuss 'ethics as such' because, like Indian seers, they are equally committed to their own cosmological, metaphysical and religious world views.

The age old tradition of the *Vedas*, *Rta* (that which is ultimately responsible for the proper functioning of the natural, moral and sacrificial orders. It is closely allied to the injunctions and ordinances thought to uphold it, collectively referred to as *Dharma*, and the action of the individual in relation to those ordinances, referred to as *Karma* – two terms which eventually eclipsed *Rta* in importance as signifying natural, religious and moral order), the cosmic principle, is the fountainhead of Indian moral system which bequeaths first indication to adopt a moral stance. The concept *rta* implies that here is an eternal moral principle involved in the very constitution of the world and it also entails that human being must adopt a moral stance. Thus, 'morality as such' is an eternal and universal law rather than a social enterprise.

### **What is the basic difference between Indian and Western foundation?**

To the Indian thinkers, morality does not originate from a contingent agency like society. Here; the source of morality is eternal which implies the eternal nature of morality. Even a person who does not live in a society (a man in desert – Island) is equally bound to follow a moral path of life. *Dharma* is ethics of India and it is not a man made moral law; it is eternal and all pervading. The seers are only discoverers of the *dharma*. They have discovered the moral laws as well as the justifications of the laws. Thus we can say that the Indian seers have pioneered a highly motivating and very broad idea of ethics that justifies and patterns human conduct in relation to society and the world with reference to the ultimate norm and value, that is, *rta*.

The Indian seers have propounded simultaneously both; the personal or virtue ethics to develop one's own potentiality and public or general or objective ethics to regulate individual's interaction with society and the

world; nothing falls outside the ambit of *dharma*. The personal or virtue ethics of Indian seers is very much concerned with disciplining one's senses, one's inner being, one's mind or soul whereas; the objective of general ethics has its roots in the sense of duty towards others to maintain harmony in the society and the world.

The *Vedic* philosophy does not prescribe any attempt to subjugate or dominate nature. For the *Vedic* seers, nature is an object of worship not merely because it provides us the very existential ground on which we assert our existence but also because we are integral part of it, that is, harming every beings including nature means harming oneself. Earth is universal fostering mother of all being. Stewardship of nature is a characteristic of the western philosophy, religion and modern science. To seers; investigation of natural phenomenon and laws underlying it are similar to personal introspection. In the process of enquiry; causing any harm to the planet is a vice. A proper understanding of natural law is quite essential for human being because he is bound to observe it in his life. However; the methods and goals of enquiry that people set forth differ from culture to culture. Their differences are rooted in their respective worldviews.

The western worldview provide a reductionist method of enquiry and reason is the ultimate source of knowledge, while; the *Vedic* philosophy provides a holistic approach of understanding nature and intuition is the ultimate source of knowledge. So far as the aim of enquiry is concerned, to westerners the ultimate aim of enquiry is to subjugate nature, to establish mastery over it whereas; for the *Vedic* seers the aim of enquiry is to integrate oneself with nature or to accommodate oneself within the universal law to establish harmony in the world (J.P. Tiwari on '*Ecology, Communication and Environment*' published by KK Publication, Delhi, 2015).

### **The Ethics of Socrates**

Socrates' Life (469-399 BC): Several features of Socrates' life give some insight into his ethics. As a young man in battle, he distinguished himself for

bravery several times. Socrates exhibited a "daimon" (his genius or demon)--a sign or inner voice which issued prohibitory messages in periods of dazes (suggestive of epilepsy). The Delphic Oracle: "There is no person living wiser than Socrates." Socrates interpreted this response as indicating his purported wisdom was simply that he knew he was not wise. His persistent questioning of authorities and public figures was probably aimed not to humiliate but to discover truth with a view to the good life. Socrates considered himself a gadfly annoying the state. The "Socratic irony"--the profession of ignorance was probably sincere but exaggerated because of his presumptions. Socrates irreverent cross-examination of prominent persons aimed not to humiliate but to discover truth with a view to finding the good life.

Socrates was predominantly interested in ethics. Self-knowledge is the sufficient condition to the good life. He identified knowledge with virtue. If knowledge can be learned, so can virtue. Thus, virtue can be taught. The unexamined life is not worth living. One must seek knowledge and wisdom before private interests. Knowledge is sought as a means to ethical action. What one truly knows is the dictates of one's conscience or soul: the philosophy of the Socratic Paradox.

Socrates' ethical intellectualism has a eudaemological character. Socrates presupposed reason was the way to the good life. Our true happiness is promoted by doing what is right. When your true utility is served (tending your soul), you are achieving happiness. Happiness is evident from the long-term effect on the soul. The Socratic ethics has a teleological character -- mechanistic explanation of human behaviour is mistaken. Human action aims toward the good, and there is purpose in nature.

*The Socratic Paradox:* People act immorally, but they do not do so deliberately. Everyone seeks what is most serviceable to oneself or what is in one's own self-interest. If one [practically] *knows* what is good, one will always act in such manner as to achieve it. (Otherwise, one does not know or only knows in a theoretical fashion.) If one acts in a manner not conducive to one's good, then that person must have been mistaken (*i.e.*, that person

lacks the knowledge of how to obtain what was serviceable in that instance). If one acts with *knowledge* then one will obtain that which is serviceable to oneself or that which is in one's self-interest. Thus, for Socrates...

**Knowledge** = [def.] virtue, good; **Ignorance** = [def.] bad, evil, not useful

Since no one knowingly harms himself, if harm comes to that person, then that person must have acted in ignorance. Consequently, it would seem to follow we are responsible for what we know or for that matter what we do not know. So, then, one is responsible for one's own happiness. The essential aspect of understanding the Paradox is to realize that Socrates is referring to the good of the soul in terms of knowledge and doing what's right—not to wealth or freedom from physical pain. The latter play no role in the soul being centered. No one chooses evil or chooses to act in ignorance. We seek the good, but fail to achieve it by ignorance or lack of knowledge as to how to obtain it. No one would harm themselves. When harm comes to us, we thought we were seeking the good, but we lacked knowledge. Aristotle's criticism: an individual might know what is best, yet still do what's wrong.

### Objections to the Socratic Ethics

- A. If evil is never done deliberately or voluntarily, then evil is an involuntary act and no one can properly be held responsible for the evil that is done.
- B. Since the good is that which furthers a person's real interests, it will follow that if the good is known, people will seek it. But they don't.
- C. If moral laws are objective and independent of feelings, and if knowledge is identified with virtue, then it would seem to follow that moral problems are always capable of rational resolution. But they are not.
- D. Psychiatric evidence is that people behave in an entirely self-damning manner. St Paul said, "The good that I would do, I do not; but the evil which I would not, that I do."
- E. Freud's disclosure of the unconscious indicates that reasoning is rationalization.

(Ref: The ethics of Socrates is briefly outlined in 'philosophy.lander.edu')

### **The Ethics of Plato**

The ethics of Plato, like that of Socrates, is an ethics of happiness. But the happiness of man is only a participation in a transcendent Absolute, whose reality is independent of us and of human life: the Good, which is identical with the One, and "beyond essence"; subsistent Good, the Idea of the Good which, despite this term "Ideal" which we are indeed obliged to apply to it by reason of Platonic dialectic, is superior to all intelligibility and to being itself, since in the last analysis, for Plato, being cannot be freed from the multiplicity inherent in mutual relations among intelligible types or essences. In the perspective of Platonism carried to its logical extreme, God -- who, like the Sun, illumines and vivifies all that is below him and who is cause of the order and harmony of the cosmos and of the soul -- is beyond Intellect just as he is beyond Essence, and is finally attained in some degree only by a kind of mystical death of the intellect, swallowed up in the Good under the impulse of the supreme Eros. The end which the initiate aims at above all in his moral activity (and which only the philosopher, or the sage, can attain) is therefore to free himself from the prison of the body and to purify himself by asceticism ideal love, turning toward the interior in order to bring out the divine resemblance which is instinct in the soul, a divine thing, and to contemplate the divine, to "escape from here to the beyond", to achieve "assimilation to God" by means of a death that wisdom brings about and that is incomparably more perfect and more liberating than physical death, and that alone enables physical death to succeed, by triumphing over transmigration.

Analysis of the moral thought of the philosopher reveals typical characteristics of the Good. The Good is now disengaged, in the fullness of its meaning, more decisively and more forcefully than with Socrates. All that which we call good is so only by participation in this subsistent Good, which is at the same time the sovereign metaphysical Good of the universe, and the ideal moral good of human life, for the most fundamental tendency of Platonic ethics seems to be not, doubtless, to suspend the moral from the

supra-moral as Christianity was to do -- that is, as a matter of principle and universally -- but to do so at least *for the sage* (and for him alone). It is from a supra-morality concerned with the conditions and laws of ascetic and mystical progress toward the Transcendent (and from which are derived the moral virtues in him whom wisdom puts in harmony with divine measures) that the sage descends to the world of men to teach them morality and to make them practise it (if they were not so mad) in governing their political life. The good does not belong to the empirical world, or belongs to it only as a reflection. And our knowledge of the subsistent Good is rather divination than knowledge, because it is beyond everything, even, as we remarked above, beyond being.

The End of human life is to be attained beyond the grave, and it is to be attained beyond that grave which is the body, beginning here below, supra-humanly and mystically, at the summit of the spiritual life, by a divine liberation. The End of human life is expressly, absolutely supra-human, the contemplation of the Forms in which the separate Good shines forth. And the art of conduct, at this heroic moment when Platonic thought first affirms its most radical exigencies, is less the art of conducting one's life than the art of quitting it in order to experience ecstasy in the light of the intelligible Sun.

On the one hand the good is a synonym of *end*. Here we have the direction of "final causality". The good, by the very fact of being good, is the goal toward which we aim. And all the rest -- that is to say, the whole order of means -- is good only in relation to that end, or insofar as it is such as to lead toward that end. On the other hand the good is a synonym of *value*. Here we have the direction of "formal causality". If the good appears to us as good, it is because it appears to us as a certain fullness of being, a certain intrinsic qualitative achievement whose property is to be lovable or desirable: that which is good is worthy of love, worth being loved and desired, has a value in itself and for itself. And in truth this aspect is the primordial aspect of the good it is by means of it that the good must be primordially described (we should say "defined" if a primary notion could be defined in the strict sense of the word).

If the ethicist considers things in this perspective, human acts will no longer appear to him morally good only as means to the end, the ultimate end of human life. Their moral quality will be conceived as an intrinsic value which, by itself and for itself, independently of any consideration of the end, demands approval or disapproval by the conscience. Such was clearly the point of view of Plato. Let us remark here in passing that while noting the essential importance of the good as end, it was upon this aspect of the good as value that Thomas Aquinas was especially to insist in his ethics. For him a human action is good because it conforms to reason. And it is because it is good, because in the first place it has in itself a positive moral *value*, that it is in consequence of such a nature as to lead us toward our final *end*.

But let us return to our reflections on the moral philosophy of Plato. What I should like to note is that precisely because the End of human life is, for this philosophy, transcendent and supra-human, it is very difficult to find a common measure between that End and the means which lead toward it, in other words to see how that End could be the measure of our acts as means leading toward it. It is easy to understand that abandoning oneself to an access of fury against others is not a proper means of arriving at happiness: we lose peace of soul, we call forth the resentment of others, and we make a lot of enemies for ourselves. Anger, then, is not a virtue.

It is on values in themselves that the accent is placed in the ethics of Plato: an ethic of values, with the intrinsic dignity which inheres in them rather than an ethic of the final End. This ethic has so to speak an aesthetic character, because nowhere more than in beauty does value appear purely and simply in and for itself, independent of any relation of means to end. Justice is not good because it serves some end, it is purely and simply good, it puts the soul in accord with the standards proper to a rational society, it renders the soul healthy and beautiful. What I should like to emphasize for the moment is that the ethic of Plato disengages and underlines, brings the notion of value into relief with an exceptional force and puts it in first place, particularly in regard to the manner in which the morality of human acts is measured or determined.

It is true that when it comes to application Plato's answers too often remain metaphorical and insufficiently precise. He sees quite clearly that every morally good or "virtuous" action possesses an internal value, by reason of which it merits in itself the approbation or disapprobation of the mind. But because of that aesthetic character and that predominance of the beautiful that we noticed above in his moral philosophy, and because in general, as Aristotle and St. Thomas were to observe, his thought operated less in terms of analysis and scientific demonstration than in terms of perception and symbolism proper to poetic knowledge, he had difficulty, in particular cases, in rationally justifying a given value or a given canon of moral conduct, and in offering us a scientific analysis of various virtues.

(Ref: <https://www3.nd.edu/~maritain/jmc/etext/jmoral02.htm>)

## **The Ethics of Aristotle**

### **The Goal of Ethics**

Aristotle applied a patient, careful, descriptive approach to his examination of moral philosophy in the *Nicomachean Ethics*. He discussed the conditions under which moral responsibility may be ascribed to individual agents, the nature of the virtues and vices involved in moral evaluation, and the methods of achieving happiness in human life. The central issue for Aristotle is the question of character or personality — what does it take for an individual human being to be a good person?

Every activity has a final cause, the good at which it aims, and Aristotle argued that since there cannot be an infinite regress of merely extrinsic goods, there must be a highest good at which all human activity ultimately aims. This end of human life could be called happiness (or living well), of course, but what is it really? Neither the ordinary notions of pleasure, wealth, and honour nor the philosophical theory of forms provide an adequate account of this ultimate goal, since even individuals who acquire the material goods or achieve intellectual knowledge may not be happy.

According to Aristotle, things of any variety have a characteristic function

that they are properly used to perform. The good for human beings, then, must essentially involve the entire proper function of human life as a whole, and this must be an activity of the soul that expresses genuine virtue or excellence. Thus, human beings should aim at a life in full conformity with their rational natures; for this, the satisfaction of desires and the acquisition of material goods are less important than the achievement of virtue. A happy person will exhibit a personality appropriately balanced between reasons and desires, with moderation characterizing all. In this sense, at least, "virtue is its own reward." True happiness can therefore be attained only through the cultivation of the virtues that make a human life complete.

Ethics is not merely a theoretical study for Aristotle. Unlike any intellectual capacity, virtues of character are dispositions to act in certain ways in response to similar situations, the habits of behaving in a certain way. Thus, good conduct arises from habits that in turn can only be acquired by repeated action and correction, making ethics an intensely practical discipline. Each of the virtues is a state of being that naturally seeks its mean relative to us. According to Aristotle, the virtuous habit of action is always an intermediate state between the opposed vices of excess and deficiency: too much and too little are always wrong; the right kind of action always lies in the mean. Thus, for example:

with respect to acting in the face of danger,  
courage is a mean between  
the excess of *rashness* and the deficiency of *cowardice*;

with respect to the enjoyment of pleasures,  
temperance is a mean between  
the excess of *intemperance* and the deficiency of *insensibility*;

with respect to spending money,  
*generosity* is a mean between  
the excess of *wastefulness* and the deficiency of *stinginess*;

with respect to relations with strangers,  
*being friendly* is a mean between

the excess of *being ingratiating* and the deficiency of *being surly*; and

with respect to self-esteem,  
magnanimity is a mean between  
the excess of *vanity* and the deficiency of *pusillanimity*.

Notice that the application of this theory of virtue requires a great deal of flexibility: friendliness is closer to its excess than to its deficiency, while few human beings are naturally inclined to undervalue pleasure, so it is not unusual to overlook or ignore one of the extremes in each of these instances and simply to regard the virtue as the opposite of the other vice.

Although the analysis may be complicated or awkward in some instances, the general plan of Aristotle's ethical doctrine is clear: avoid extremes of all sorts and seek moderation in all things. Not bad advice, surely. Some version of this general approach dominated Western culture for many centuries.

But doing the right thing is not always so simple, even though few people deliberately choose to develop vicious habits. Aristotle sharply disagreed with Socrates' belief that knowing what is right always results in doing it. The great enemy of moral conduct, on Aristotle's view, is precisely the failure to behave well even on those occasions when one's deliberation has resulted in clear knowledge of what is right.

In a particularly influential section of the *Ethics*, Aristotle considered the role of human relationships in general and friendship in particular as a vital element in the good life. For without friends no one would choose to live, though he had all other goods. Differentiating between the aims or goals of each, he distinguished three kinds of friendships that we commonly form.

### **On friendship**

A friendship for pleasure comes into being when two people discover that they have common interest in an activity which they can pursue together. Their reciprocal participation in that activity results in greater pleasure for each than either could achieve by acting alone. Thus, for example, two

people who enjoy playing tennis might derive pleasure from playing each other. Such a relationship lasts only so long as the pleasure continues.

A friendship grounded on utility, on the other hand, comes into being when two people can benefit in some way by engaging in coordinated activity. In this case, the focus is on what use the two can derive from each other, rather than on any enjoyment they might have. Thus, for example, one person might teach another to play tennis for a fee: the one benefits by learning and the other benefits financially; their relationship is based solely on the mutual utility. A relationship of this sort lasts only so long as it's utility.

A friendship for the good, however, comes into being when two people engage in common activities solely for the sake of developing the overall goodness of the other. Here, neither pleasure nor utility are relevant, but the good is. Thus, for example, two people with heart disease might play tennis with each other for the sake of the exercise that contributes to the overall health of both. Since the good is never wholly realized, a friendship of this sort should, in principle, last forever.

### **Achieving Happiness**

Aristotle rounded off his discussion of ethical living with a more detailed description of the achievement of true happiness. Pleasure is not a good in itself, he argued, since it is by its nature incomplete. But worthwhile activities are often associated with their own distinctive pleasures. Hence, we are rightly guided in life by our natural preference for engaging in pleasant activities rather than in unpleasant ones.

Genuine happiness lies in action that leads to virtue, since this alone provides true value and not just amusement. Thus, Aristotle held that contemplation is the highest form of moral activity because it is continuous, pleasant, self-sufficient, and complete. In intellectual activity, human beings most nearly approach divine blessedness, while realizing all of the genuine human virtues as well.

**(Ref: <http://www.philosophypages.com/referral/contact.htm>)**

## **Moral Philosophies of Aristotle and Kant compared**

It is in his *Nicomachean Ethics* that Aristotle sets out his ethical theory: his concept of what it is, for human beings, to live well. For Aristotle, the end or final cause of human existence is eudemonia. Eudemonia is most commonly translated as 'happiness', but a more accurate translation is 'flourishing'. Aristotle believed that the desire to live a fulfilled life is part of what it is to be human. A eudemon life is a life that is successful. It is important to rely that what Aristotle means by happiness/ flourishing has nothing to do with physical pleasure, but is an activity of the mind/ soul in accordance with virtue.

For Aristotle there are two parts to the mind/ soul: the intellectual and the emotional. Correspondingly, there are two types of virtue: intellectual and moral. Moreover, virtue, whether intellectual or moral, is a disposition (a natural inclination) of the mind/ soul, which finds its expression in voluntary action – that is, it is consciously chosen.

Moral virtue is expressed in the choice of pursuit of a middle course between excessive and deficient emotion, and exaggerated or inadequate action: this is the famous doctrine of the Golden Mean, which holds that each virtue stands somewhere, between two opposing vices. Thus, courage or fortitude is a mean between cowardice and rashness; and temperance is the mean between licentiousness or profligacy and insensibility. Justice, or 'fairness', the most important virtue of the moral virtues, is also concerned with a mean in the sense that it aims at each person getting neither more nor less than his or her due. However, it is not like other virtues, flanked by opposing vices since any departure from the just mean, on either side, involves simply injustice. Moral virtue prevents disordered emotion from leading to inappropriate action. What decides, in any situation, what is appropriate action and the correct amount of feeling, is the intellectual virtue of prudence or practical wisdom: this is the virtue of that part of reason that is concerned with action.

The virtue of the speculative part of the reaction is learning, or philosophic

wisdom: this virtue finds its most sublime manifestations in more or less solitary contemplation. Supreme happiness, according to Aristotle, would consist in a life of philosophical contemplation. However, whilst this would be the ultimate in human fulfilment, it is also a life that is beyond the realization of mere mortals. The best we can aspire to is the kind of happiness that can be found in a life of political activity and public magnificence in accordance with moral values.

Central to Kant's moral philosophy is the view that right actions are those actions that are not instigated by impulses or desires, but by practical reason. Right action is right only if it is undertaken for the sake of fulfilling one's duty, and fulfilling one's duty means acting in accordance with certain moral laws or 'imperatives'. To help us identify those laws which are morally binding Kant has provided us with the ultimate calculus: the 'categorical imperative' which states 'Act only in accordance with the maxim through which you can at the same time will that it become a universal law'. To the categorical imperative, Kant offers a codicil which relates specifically to human will; 'so act that you use humanity, whether in your own person or in the person of another, always at the same time as an end, never merely as a means'.

Whilst Kant's moral philosophy can be said to hold considerable merit, in that it advocates that human beings should be treated as ends in themselves rather than means to ends, I would argue that, as an ethical theory, it fails in that it looks on people, not as sentient beings, but as duty automatons. Thus, it seems to me, of the two theories, by virtue of its rejection of closure in relation to what it is that determines right action, and its view that it is one's natural disposition to seek to lead a life of excellence, Aristotle's ethical theory is the closest we have come to identifying an ethical theory that requires the least alteration to allow us to lead an ethical life. **(Sources:** <http://www.tonyfahey.com>)

Aristotle and Kant are similar in their approaches to ethics in so far as they both admire reason or rationality. Also, their ethics, although admitting of the existence of a deity, are, to a large degree, secular, in the sense that

though a deity is posited in both, divine revelation or Scriptural texts are not significant starting points for their ethical theories. The first main difference is that Aristotle creates a form of virtue ethics in which the highest goal is eudaimonia (living well or thriving). Kant, on the other hand, creates a deontological ethics in which the highest good is acting according to a sense of duty alone and following absolute principles. (<http://www.enotes.com/topics/immanuel-kant>)

### **The Justice theory of Rawls**

The work of Rawls is not, strictly speaking, a work on ethics but rather a particular species of ethics, namely, justice. Nevertheless, the broad view and expansiveness of *A Theory of Justice* provides many moments of ethical reflection with issues ranging from intuitionism and utilitarianism to the ethics of Kant and Aristotle. As such, it contains the central issues of ethics from within its own interest. The theory of justice revolves around the adaptation of two fundamental principles of justice which would, in turn, guarantee a just and morally acceptable society: First Principle -- Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all. Second Principle -- Social and economic inequalities are to be arranged so that they are both: to the greatest benefit of the least advantaged, and attached to offices and positions open to all under conditions of fair equality of opportunity.

A key problem for Rawls is to show how such principles would be universally adopted, and here the work borders on general ethical issues. He introduces a theoretical "veil of ignorance" in which all the "players" in the social game would be placed in a situation which is called the "original position." Having only a general knowledge about the facts of "life and society," each player is to make a "rationally prudential choice" concerning the kind of social institution they would enter into contract with. By denying the players any specific information about themselves it forces them to adopt a generalized point of view that bears a strong resemblance to the moral point of view. "Moral conclusions can be reached without

abandoning the prudential standpoint and positing a moral outlook merely by pursuing one's own prudential reasoning under certain procedural bargaining and knowledge constraints."

So, morally adequate principles of justice are those principles people would agree to in an original position which is essentially characterised by this veil of ignorance. Rawls's purpose in introducing this veil of ignorance is to remove from consideration certain particular facts the knowledge of which might lead people in the original position to favour principles which are not just. The veil of ignorance has the effect of depriving persons in the original position of the knowledge they would need to advance their own special interests.

While the veil of ignorance does significantly restrict the knowledge of persons in the original position, Rawls believes that it still provides them with enough information to agree on just principles for regulating all subsequent criticism and reform of the basic structure of a society. This follows from the fact that when considering the basic structure of a society what is at issue are only primary social goods, that is, goods which are generally necessary for achieving whatever goals one happens to have. Thus persons behind the veil of ignorance would still recognise the importance of acquiring goods of this sort because they are the type of goods one would want regardless of whatever else one wants. Moreover, Rawls assumes that persons in the original position would ordinarily want more primary social goods rather than fewer. Allowing for an acceptable minimum, persons so situated would strive to maximise their index of primary social goods regardless of how others fared. This means that persons in the original position would not be influenced by affection, envy or rancour. Rawls maintains that people in the original position would choose the following special conception of justice: (1) Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all. (2a) Social and economic inequalities are to be arranged so that they are to the greatest benefit of the least advantaged and (2b) are attached to offices and positions open to all

under conditions of fair equality of opportunity.

Rawls claims that the first principle would be taken to have priority over the second, whenever the liberties guaranteed by the first principle can be effectively exercised by persons in all social positions. This means that when this condition is satisfied, liberties are not to be sacrificed for the sake of obtaining increased shares of other social goods. For example, it would not be considered just for a society to give up freedom of the press in order to achieve greater economic benefits. But when the liberties guaranteed by the first principle cannot be effectively exercised by persons in all social positions, Rawls argues that people in the original position would favour the following general conception of justice: All social values -- liberty and opportunity, income and wealth and the bases of self-respect -- are to be distributed equally unless an unequal distribution of any, or all, of these values is to the advantage of the least favoured.

Rawls also holds that a priority would be assigned between the two parts of the second principle, that 2b would be given priority over 2a, whenever the opportunities guaranteed by 2b can be effectively exercised by persons in all social positions. Thus, when this condition is satisfied, it would similarly be considered unjust to sacrifice basic opportunities to attain larger shares of economic goods. Similarly, Rawls allows that when this condition is not satisfied, people in the original position would be willing to dispense with this priority in favour of the more general conception of justice. According to Rawls, for societies that can satisfy the conditions for effective exercise of basic liberties and opportunities, it is these two principles, with their priority rules, that would be chosen by people in the original position.

(Excerpts from James Sterba's chapter on "Toulmin to Rawls" in *Ethics in the History of Western Philosophy* Ed. Cavalier, Gouinlock and Sterba, by MacMillan, 1990).

## CHAPTER- 6

### ETHICS IN PUBLIC ADMINISTRATION

#### **The Subject Matter**

Public/Civil service values and Ethics in Public administration: Status and problems; ethical concerns and dilemmas in government and private institutions; laws, rules, regulations and conscience as sources of ethical guidance; accountability and ethical governance; strengthening of ethical and moral values in governance; ethical issues in international relations and funding; corporate governance.

#### **Objectives of learning this chapter**

The objective is to address ethical concerns in bringing about good governance in public and private sector. Problem of compliance and adherence to ethical values has to be understood. How to address ethical dilemmas in decision-making? What role do ethical and moral values have in administrative decision-making?

#### **Values and ethics for Good Public administration**

Good governance or Good Public administration is an essential factor for economic growth and sustainable development at all levels and within all sectors of society. The social and economic chaos, corruption and violence that proliferate in failed states clearly demonstrate the results that ensue when bad governance prevails. There is an emerging general consensus that Governance is about managing the resources and affairs of society to promote the well-being of its members. The term Good Governance is increasingly used to emphasize the need for governance to operate with due regard for the rule of law and especially in a manner that is free of corruption. There is also growing consensus on the major characteristics of good governance or Good Public administration. Such governance or administration is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. Good policies can be subverted by corrupt practices,

and so there is a need for an effective integrity system to ensure ethical practice in the implementation of policies. An integrity system is based upon a set of elements that ensure that governance reflects the characteristics of “good governance” and complies with established moral values and ethical principles in formulating and implementing policies and enforcing laws. Concretely, governance in private and public sector or Good Public administration is about decision-making processes related to policy formulation and the way policies are implemented to assure effective and ethical management. If decisions are made with respect for the major characteristics of good governance and in line with an established ethical framework, then the implementation of policies in the various sectors such as health, education and agriculture, will lead to social well being and economic progress. In delivering government programs and services, civil servants have to be committed to providing quality service to the public. In doing so, they have to continually review ways to improve their programs and services in response to the changing needs.

Whether it is through the use of new technology, forging new partnerships, or streamlining the processes, they have to ensure they are flexible and can adapt quickly to change. Serving the public to the best of the ability is an essential role of the civil service. Providing responsive, effective and efficient services to the community that are flexible and can adapt quickly to changing demands; meeting performance standards and other organizational requirements, promoting excellence in the civil service by maintaining and improving knowledge, skills, abilities and competencies as well as assisting in enhancing those of our colleagues, and committing to a process of continual learning and innovation are some of the main planks around which civil services function.

### **Ethics in in Government**

(Excerpts of the speech of Shri Pradeep Bajjal, Former Chairman, TRAI, in the National seminar on ethics organized by Ramanujan College in 2010)

I have always felt sorry that in Government and in academics both, there is a

lot of distance between the bureaucrats, the Ministers, the technocrats and the academicians. I think both sides are responsible. We discuss ethics in governance, in Government. We discuss ethics in Government as if it is our birthright to discuss about governance being in Government. I have been in many departments in the Government and mostly my luck or bad luck, I have been in departments where one has tried to make a lot of change, and one has tried to change from the business as usual. I have been invited by many colleges all over the world, including IIMs. But I have not been invited by the colleges which really matter, which really bring up people from school to a professional level and, therefore, particularly I wanted to thank Deshbandhu College (Evening).

### **Our Government**

Government has become very complex, Government was very simple, Government used to govern, Government used to have the heights of the public sector where we also control the means of production. If you see, there were sectors after sectors which were exclusively reserved for Government and, therefore, Government was simple. A couple of bureaucrats and technocrats decided that this is to be done and that is what the public sector did. The resources were given by the people, resources were invested by the people, but the people got nothing out of it. Our thinking was highly left of centre but then they started going right. When they started going right, the ethics governance changed. Today, what is the ethics of governance? Today, the ethics of governance is that we must be very efficient. Today, the ethics of governance is that Government must facilitate change. The ethics of governance is that when we change, when we have a growth rate, it must be shared by all. That was not the ethics of governance ten years, 20 years back. It was in 1991 that the old order started changing. As bureaucrats we used to think we own country. But then gradually it dawned upon everyone. Be it in India, be it in Soviet Russia, be it in China, that this system of governance is perhaps wrong and everyone started moving right. There was a lot of discussion in other countries about the revised ethics, the governance. There were more think-

tanks which said, let us think what this new ethics of governance. But we still like to be very leftist that why is the Government not doing this, why is the Government not doing that. When I joined as a Telecom Regulator, public sector was 90 per cent and private sector was ten per cent. When I left, the private sector was 80 per cent and the private sector was 20 per cent, and I considered it wonderful governance. But then there were people in Government who said, look, this fellow has destroyed the public sector. Public sector was not a god in itself; public sector was a system of delivery to the people. And what was that system? That system was, go and stand in a queue you Indians, and wait for your telephone. And what is the system today? There are people standing in queues to give you telephones. What was the system then? Rs.40 per minute call to the United States! What is the system today? One rupee call to the United States! But yet people are not very happy because the thinking which is internalized in colleges, which is internalized in academia, has not tried to see what the new system of governance is. And what is the new system of governance? We have corporate which have become very powerful and they destroy you totally if you do not take their side and they have all the means of destroying you – the Press, the Parliament Questions which they smuggle in, and the inquiries that they get started, etc. etc. I have gone through the process. I was Secretary, Disinvestment for three years. There has been an NTPC debate about how the disinvestments went through – rules of the game again. Earlier, the rules of governance were, if you sell something, get the maximum money. Is it the rule of governance today? At that time the rule of governance was, whatever you do must get the maximum money. Today, the PE ratio of NTPC is 80. There is nothing on the table for the investor. Earlier, the depositor was investing but now the investor is invested. Eighty is not a good PE ratio. So, what do we do? We gave that investment to State bank of India and LIC. Now, the real people must make investment in the market, and if you want real people to invest in the market, you must give them a fair return; you must give them a fair game again. Rules of governance are changing very fast.

## **Right to Information**

There have been some very positive developments in the last few years and being in Government and outside Government, I do recognize that the biggest initiative that this country has had is RTI. It was some couple of genius who put the RTI and then the way it was implemented. So, you can get anything through RTI. I do not see any logic of a Chief Election Commissioner writing in a secret note what he thinks about the other Commissioners and sending it into a secret almirah. It must come out in public space. If the latter is wrong, it should be criticized, if the latter is right, it should be appreciated. But everyone has a right to know. Now, you have the beautiful RTI system. So, transparency is one good thing which has evolved and that is changing the ethics of governance because by saying no, you must be honest does not help. You have to create institutions through which there is a premium on honesty. And RTI system gives you a premium on honesty that everything can come out in public space and then we criticize and debate.

## **The Information revolution**

The second greatest evolution that has taken place in these years is 100s of channels. People criticize. Those channels ensure that they bring out everything, good or bad, in the market. If they do not do it, well, you criticize them. Earlier everything was sub-served within us and we played around with that knowledge within ourselves. The next thing, and that is the last, today, the world has changed. What has changed the world? Basically broadband internet has changed the world. You can start a signal in New York and go to a village in India. Our Government, in the last 60 years, did not give good roads, did not give buses to rural areas. Now you have technology that you can go to the last mile in rural areas. You have another technology, mobile technology. I have written about it that we debated for ten years whether the static Indian deserved the mobile telephone to be started. We are a very argumentative society. We argued and argued and today we are doing the same thing. We are doing the same thing for 3G and 4G. We have no right over the airways. They are free. But we are saying, no,

no, we will control fiscal deficit by 3G. I think it is totally illogical because you can get much more from 3G and 4G airways, once they get into the market and you start having a revenue share. So, the tariff system is back loaded. It happened in 2G. We got huge entry fee and all the companies were going to BIFR. But in the revised system, everything has grown. You have got cheap telephones. Sometimes, of course, they also have some glitches, but you have got means of communication. Communication today is the strength of any society, and Indians particularly being very ancient, would have communicated with the world, last mile of the broadband in a village. Please go to Tamil Nadu and there is Prof. Jhunjhunwala who has set up some kiosks in rural areas and tears will come in your eyes when you will find almost uneducated girls sitting on terminals and doing unbelievable things You will find tears in your eyes when you find rural farmers sitting on those terminals and communicating with the Tokyo University on agricultural research. So, we have no business to stop 3G, 4G and other important communication systems in the name of getting more resources etc.

### **The Status and Problem of Corruption**

Increasingly development agencies recognize corruption as the single greatest obstacle to economic and social development. Corruption is at the heart of an entrenched vicious cycle: bad governance produces corruption and corruption destroys the basis of good governance. The hyper-corruption that prevails in many countries is a clear indicator of the profound moral crisis that many societies are experiencing. The social injustices and the poverty that more than half of humanity endures, together with the deterioration of public trust generated and perpetuated by corruption, have greatly diminished the capacity of society's time-honoured institutions to govern human affairs for the common good. Corruption vitiates and destroys the key ingredients of social capital, without which the machinery of governance cannot function. In the light of these considerations, it has become a moral imperative that all sectors of society address and resolve the problem of corruption. "Corruption takes many

forms. It has a supply side (private bribers) and a demand side (public officials). There is grand corruption, involving high-level officials with discretionary authority over government policy, and petty corruption, involving lower-level officials who control access to basic services such as education and electricity. Ultimately, addressing all aspects of the issue is vital because they feed into one another". Transparency International defines corruption as: *"the abuse of entrusted power for private gain"*. Efforts to address the issue of corruption in the public sector have focused on the application of two basic strategies. One strategy has been a legislative reform approach, which establishes laws against corruption with appropriate punitive consequences for violations. This approach is often referred to as the "discipline approach", which attempts to deter corrupt practices through the fear of punishment. The second strategy, often termed the "values approach", attempts to increase institutional integrity by promoting moral values and ethical principles as a way of motivating public servants to behave ethically. Experience with these two strategies has shown that neither is sufficient if used alone and coordinated use of both is required to have a significant impact on establishing ethical practices within an institution.

### **Petty and Grand Corruption**

There are two general types of corruption, often referred to as "petty" and "grand". Petty corruption is a sort of small-scale corruption practiced by lower-level public servants who extort bribes for their services and who often perceive and justify their corrupt behaviour as a survival mechanism to compensate for low salaries. Although this type of corruption may seem of minor significance when compared to grand corruption, it can have an upward spiral effect when supervisors and higher-level officials demand a share of the bribes extorted. Petty corruption can have a profound debilitating effect on the integrity system of a nation and its existence is often a sign indicating the existence of grand corruption practiced by high-level public servants.

Grand corruption is large-scale and often involves large, international

bribes and hidden overseas accounts. It is frequently fostered by exporters from countries (in particular, the industrialized countries) who may (knowingly or unknowingly) offer tax breaks for the bribes paid and refuse to regard the trans-border corruption of public officials as criminal behaviour. This type of corruption seems to be motivated more by greed than by need. Both types of corruption, petty and grand, feed on each other and both must be vigorously addressed and eliminated.

## CHAPTER- 7

### PROBITY IN GOVERNANCE

#### **The Subject Matter**

Probity in Governance: Concept of public service; Philosophical basis of governance and probity; Information sharing and transparency in government, Right to Information, Codes of Ethics, Codes of Conduct, Citizen's Charters, Work culture, Quality of service delivery, Utilization of public funds, challenges of corruption.

#### **Objectives of learning this chapter:**

The objective is to address philosophical basis and probity concerns of governance. Knowing the importance of transparency in functioning and the role of RTI in that, one has to suggest ways and means to develop ethical work-culture in organizations. How to check unethical practices in India? How to check corruption in public life and the corporate scams?

Philosophical basis of governance and probity

Shri Ravi Shanker on the Uttarakhand disaster talked about 'Humane, Spiritual disaster management'. He said, "Today, with modern equipments and radars we should have been able to predict the floods much earlier and stopped this human disaster. Cloud bursts and floods happened in three continents almost during the same time. There were floods in Germany, Calgary and Uttarakhand. Not many lives were lost in the west because people were evacuated in time. When similar floods happened in Andhra Pradesh and coastal Tamilnadu, precautions were taken and people were evacuated in time. But in Uttarakhand, it is due to sheer negligence of the bureaucracy that such a disaster has happened. Also, post flood disaster management is so poor and the bureaucracy is so tight. In Guptakashi, relief material was lying for three days, undistributed just because the sarpanch had not come to note, clear and enter it in the book." He added, "There is a dire need for human touch and spiritual values in bureaucracy. Only when this need is fulfilled can dedicated, committed and corruption-free

governance happen. It is most important to bring about values of commitment and this can only happen by introducing spirituality. Commitment levels that you see in NGOs and especially spiritual organizations are very high. We need to sensitise people. In recent years, a sense of numbness, selfishness and greed has gotten revived in society. This has destroyed humanness in society. We really have to reiterate human values. Violence, dominance and arrogance have gotten associated with prestige and pride. Compassion, a sense of service and giving has taken a back seat. When the lives of near and dear ones are lost, that is when your faith in the goodness of society and God is shaken. This is the time when you need your faith to see you through it. Hold onto your faith steadfast in these sensitive and delicate occasions for it is prayer, faith in goodness, society and God that will help you rise above the sinking depression.” (Excerpts, TOI, 1-7-2013, Shri Ravi Shanker, [www.artofliving.org](http://www.artofliving.org).)

The reality of Governance in India:

(Excerpts of speech delivered by Shri Prashant Bhushan, Eminent Lawyer, Supreme Court of India in the national seminar on ethics organized by Ramanujan College in 2010)

Good afternoon Ladies and Gentlemen,

I shall, of course, deal in my presentation with the causes of why the corrupt are not brought to book in this country. But to answer your first question about what is the scale of corruption, whether it is Rs.73 lakh crore, actually nobody has a very accurate idea. It could well be Rs.73 lakh crore or more. In fact, to give you some examples which will give you an idea of the scale of the loot that is going on this country, you know that one of the major forms of loot in this country is the loot of natural resources, including land. Natural resources mean mineral wealth of this country. After privatization of mining in this country, literally thousands of contracts or leases have been given to private companies for mining in the private sector. Recently, Justice Santosh Hegde, who is the *Lokayukta* of Karnataka, released a report about the mining that had been going on in Karnataka, particularly in Bellary, being done by these Reddy Brothers and various other private

corporations. In that, he has analysed the economics of this mining. He has analysed iron ore mining. He says, iron ore sells for Rs.3,000 to Rs.6,000 a ton, the royalty that the Government gets is Rs.27 a ton, that is, less than one per cent, the cost of extraction is about Rs.200 to Rs.250 a ton, and the cost of transportation to the port is also about 200 to 250 a ton, which means that for a total cost of Rs.400 to Rs.500 a ton, they were extracting and selling mineral worth Rs.3,000 to Rs.6,000 a ton, which means that their profit was 80 to 90 per cent of their total revenue. If you want to understand what is the scale of mineral wealth which has been looted from this country over the last ten years, in Karnataka, these Reddy brothers have, more or less, finished all the iron ore reserves in the last just 5-6 years. The rate of rapacious mining that has been going on is so enormous. And most of the mine material is not being used in this country; most of it is being exported. Only a very small percentage of the mineral is being used in this country. It has been estimated that the value of bauxite reserves in Orissa alone is worth \$ 2.2 trillion, that is, more than Rs.100 lakh crore, that is, more than twice the GDP of this country. If that were allowed to be mined without any restriction, these private companies can certainly remove all the bauxite in less than 20 years that means they will be extracting about Rs.5 lakh crore worth of bauxite every year. That is just a loot of Rs. five lakh crore a year of bauxite alone. Now, of that, as I said, the Government will get about one per cent by way of royalty and the rest of it is their loot. So, if a politician who gives them a lease, which is going to give them a profit of Rs.5 lakh crore a year, asks for Rs.1 lakh crore or whatever, that is a peanut for them. Therefore, I am quite certain that the amount of loot or the amount of corruption till now could well be in the region of Rs.73 lakh crore - nobody has any clear idea. Certainly the amount of loot of resources of this country that has taken place since this whole liberalisation started with the private sector is certainly in excess of Rs.71 lakh crore.

### **Ethics in Governance**

Coming to the main subject, that is, ethics in governance, what do we mean by ethics in governance? Essentially, what we mean is that policy-making

or decision-making by the Government should be based only on public interests and not driven by any extraneous considerations. That is ethical governance in one sentence. Some people say that well, the only way you cannot really promote ethical governance by any kind of rules, laws or any systems of accountability in any institutions of accountability. The only way to do that is to improve the character of the people. So, we must concentrate on character building. I do not agree with that proposition. I have seen a number of judges of the High Court and the Supreme Court who were regarded as perfectly honest when they came to the Bench, but who soon, or within a short while thereafter, became dishonest after coming on the Bench, and the reason for that is not hard to seek. As a judge of a High Court or a Judge of the Supreme Court, you enjoy enormous power without any accountability whatsoever. And power without accountability is a very corroding and corrupting influence as we have seen and, therefore even people who had a good character, when they became judges, when they lived for some time in a system where they enjoyed power without any accountability, they soon became corrupt. Therefore, we need to have robust systems of accountability in this country, robust systems of transparency in this country and robust rules regarding conflicts of interests or avoidance of conflicts of interest. Actually that is the main thing that I wanted to talk about today. But first I shall quickly deal with the issues of transparency and the institutions of accountability in this country.

Transparency, of course, has been greatly important. Prior to the Right to Information Act, there was virtually no transparency in governance. Virtually nothing that happened within the offices of Government could come to be known to the people of this country. Even though the Supreme Court had declared that right to information is an aspect of freedom of speech, it is a fundamental right guaranteed by the Constitution, unfortunately no systems, no rules had been put in place to enforce that fundamental right of information.

Finally, the Right to Information Act of 2005 put in place some systems and rules and laws which ensured that well, people could really apply and ask

for information about what happens in various public authorities and public institutions and that they would be obliged to provide that information. Fortunately for us, we also created in that law a system of independent appeals and a system of penalties for non-disclosure of information, as a result of which there has been reasonable compliance. I would not say that there has been a very great compliance with the Right to Information Act, but there has been reasonable compliance, as a result of which there has been almost a revolution in the transparency aspect of governance. We still have some problems. Firstly, there is a section 4 in the Act, which has hardly been activated, which obliges all public authorities to proactively disclose information. That needs to be activated. There are also other improvements that we could make and we should make, such as, videographing most public offices. For example, there is no reason why courts, police stations etc. should not be subjected to continuous videography so that citizens of this country can see what is going on in courts, what is going on in police stations, what is going on in most Government offices. People should be entitled to obtain copies of videos of any day's proceedings from these public authorities. That would further improve systems of transparency which are a very important aspect of accountability. At least when people can see what is going on, they can at least expose corruption and thereafter, of course, to bring the corrupt people to book, you need to have proper institutions for doing that, that is, proper investigating authorities which function independently, which function without extraneous influences etc. And you need a proper functioning Judiciary because ultimately if anybody has to be punished for corruption, it is really the Judiciary which has to do that job. If you have a non-functional Judiciary, then even if you have good systems of transparency that means you are able to expose corruption. even if you have a good investigating agency which investigates and gets evidence of that corruption, you will not be able to bring that person to book because the case against him will go on and on. Eventually, it will be subverted by buying the witness, buying the judge or whatever. Therefore, that also is very critical. The institutions of transparency and accountability in this country are basically investigative agencies, like the CBI. Then, we have the Central Vigilance Commission,

we have these Vigilance Commissions, and then we have the Judiciary. In the *havala* case, the Supreme Court noted that the CBI had been subverted by all kinds of extraneous influences, particularly political influence and, therefore, in order to free it from political influence, the Supreme Court ordered that it should be placed under the supervisory jurisdiction of the Central Vigilance Commission, which should be made an independent authority by giving it statutory status. Unfortunately, that has not really worked to free the CBI from political influence as we have seen when the Central Government wants to prosecute Mayawati, the CBI files a charge-sheet against her, when suddenly Mayawati becomes a partner of the Central Government, the charge-sheet is withdrawn by the CBI. We have seen this happening in case after case, with Mulayam Singh, Mayawati and all these persons, and we can see that the CBI is still acting under political influence.

Even though the Central Vigilance Commission became a statutory authority, the administrative control over the CBI still remained with the Government and the Government used that administrative control to still subvert the independence of the CBI. But the CVC, unfortunately, has not exercised its supervisory jurisdiction over the CBI. There are so many cases that we have seen where the CBI has acted dishonestly but, unfortunately, CVC has not acted to check that dishonesty and the reason for that is that even though the CVC has been given independent statutory status, which means that the Government cannot take any action against the members of the CVC, but, unfortunately the process of appointment of members of the Central Vigilance Commission has been left to a committee consisting of the Prime Minister, the Home Minister and the Leader of the Opposition. Now, having the Leader of the Opposition there, we have seen to our dismay has not really led to the appointment of more robust and more aggressive persons as Vigilance Commissioners. Unfortunately, both the Leader of the Opposition as well as the Prime Minister and the Home Minister have a common interest, that is, to have a weak vigilance institution because the Leader of the Opposition also has been the Home Minister in the past or some Minister in the past and hopes to be the Prime

Minister in future and, therefore, he also does not want a really robust vigilance authority which may some time bite him also. Therefore, they all have a common interest of having pliable, weak and spineless bureaucrats as members of the Central Vigilance Commission and that is what we have been seeing successively in the appointment of Vigilance Commissioners. So, the Vigilance Commission, unfortunately, has not worked as the Supreme Court thought it would, even though it had been given statutory status and made an independent authority. We need to do a lot more work about the system of appointments. One of the problems, both in the appointments of judges as well as in the appointment of all these commissions, including the Human Rights Commission, the Vigilance Commission and various other commissions and tribunals is the complete lack of transparency and arbitrariness in the system of appointment. It is not enough to prescribe a good committee which will make the appointments. It is also essential to lay down systems and methods by which the appointments will be made and it is also important to make the whole appointment system totally transparent. Unfortunately, the appointment system of judges and members of commissions and tribunals has been totally non-transparent and left totally arbitrary and, therefore, even where we have a reasonable selection committee, that selection committee also throws up usually very bad people or useless people for these posts.

Of course, with the Judiciary, we have a more serious problem. We have a completely non-functional Judiciary. In fact, the Judiciary, in my view, exists only on papers in the country. There are not even one per cent people in the country who can hope to get justice through judicial system of this country. The reason is very simple. 75 per cent people are excluded from the judicial system because they cannot afford lawyers and the system cannot function without lawyers. It has such complex procedural rules which even most lawyers do not understand. Certainly, lay people do not understand those rules and, therefore, lay people cannot access the Judiciary without lawyers and 75 per cent people, as I said, cannot afford lawyers. Even if you can afford a lawyer and you can access the judicial

system, your cases go on interminably for decade's altogether, thereby frustrating another 90 per cent of the people who can even access the system? Finally you are left with 2.5 per cent people who may get their cases decided in a reasonable time but out of that, half the cases will be decided on extraneous or corrupt considerations, leaving barely one per cent people who can hope to get justice through this judicial system. So, the judicial system is in urgent need of not just repairs, it is in urgent need of a complete overhaul. Unless we do that, we will not be able to sort out or deal with the problem of corruption in this country.

I am coming now to the main point that I wanted to make. Apart from corruption by means of bribery etc., there is another much more insidious and much more widely prevalent method of corruption of governance in this country and that is by various other conflicts of interests. I shall give you a few examples. We recently had People's Tribunal on the World Bank and the IMF in which I had presented a Paper on the Revolving Door of the World Bank/IMF in which I had pointed out that we did an analysis that virtually all of the Chief Economic Advisers, virtually all of the Finance Secretaries and virtually all of the Chairmen of the Reserve Bank of India, who are the apex economic policy-making persons in this country are all people who have had stints with the World Bank/IMF and who, after retirement, go back to assignments in the World Bank/IMF. Joseph Stiglitz, who was earlier the Chief Economic Adviser of the President of the US, the Chief Economist of the World Bank and who also happens to be a Nobel Prize winning economist, one of the greatest authorities on this subject, wrote in his book *Globalisation and its Discontent* that the World Bank and the IMF in particular are institutions which are controlled by the US and in particular by large corporations and in particular the financial corporations of the US, and they act primarily for the financial and commercial interests of the large multinational corporations as well as financial corporations of the US. Now, if you have a system which allows persons who are at the apex of economic policy-making in India to move in and out effortlessly, go to the World Bank, get Rs.2 crore a year as salary, come back to the Government of India, become Finance Secretary or

become the Deputy-Chairman of the Planning Commission for a while, make policy in India and then go back again to the World Bank or IMF on a Rs.2 crore job, then certainly your thinking gets subverted, perverted, corrupted by this consideration. You always keep seeing what does the World Bank want and you make policy exactly according to the dictates of the World Bank or IMF. This is a very very serious conflict of interests which has come to corrupt policy-making in this country. I shall give you another example. Mr. Mashelkar, who presided over the CSIR, and thus our entire scientific policy making institutions in this country or all the scientific research institutions in this country, for nine years, we discover to our horror that while he was in office, he was getting more money from the World Intellectual Property Organisation and the World Bank than he was getting from the Government of India and that is by way of giving talks, attending seminars and conferences. He was being paid 500 pounds a day or 750 dollars a day for every day that he attended, apart from getting a first class air ticket etc. for these assignments. And he was taking up these assignments and taking money from them while he was presiding over the CSIR of this country. So, naturally if you are getting money from the World Intellectual Property Organisation, which is an organisation devoted to increasing intellectual property rights, and then if you are chairing the Government's Committee on Intellectual Property Rights and on amending the Patent laws, naturally you will recommend what this WIPO wants, even though that may be completely in conflict with the public interest in this country or the interests of the country. And this is what was happening.

Another example is of the GAC, which has been in the news recently, about giving approval for this Bt. brinjal. How is it that all these so called great scientists who sit on the GAC, quickly gave approval without even seeing? If you ask them, did you see the study of the expert committee, did you see any of these bio-safety studies which were presented for this Bt. brinjal, I can guarantee that 90 per cent of them will fail. They will not be able to say even ABC of these studies. But they gave their approval. Why? Because many of them are directly or indirectly, getting funds from the biotech industry. The Co-Chairman of this GAC – the Chairman was some

bureaucrat from the Environment ministry - happened to be a biotechnologist, one Mr. C.D. Mai. For many years he was the Co-Chairman of the GAC, while it kept on giving approvals on fast track, never stopping any approval, just going on rapidly giving approval. In one case when the Supreme Court found in a case that earlier one committee called RCGM, which is under the Department of Biotechnology, was giving approvals for open field trials and we pointed out that this cannot be done under the rules, only the GAC can give such approvals, the Supreme Court ordered that from now on only GAC will give these approvals, not the RCGM. After that, we found that in the very next meeting - we saw the minutes of the GAC - they said since RCGM had earlier decided to approve these 91 field trials, therefore, we are also approving them. Without examining anything for themselves, they were just approving them. Most of the scientists unfortunately, most of the biotechnologists working, whether in agricultural universities or elsewhere, are getting money directly or indirectly from the biotech industry. This Tamil Nadu Agricultural University is being touted by the proponents of Bt. brinjal as a public institution, apart from Monsanto. That Tamil Nadu Agricultural University is also routing for Bt. brinjal. Why? Because it is getting and its scientists are getting large sums of money from Monsanto under a collaboration that they have. So, this is another very serious problem that we have.

Same thing is with Food Authority, which has been recently created under the Food Safety Act. We have people in those technical expert committees who have their own commercial vested interest. For example, if we have to decide on labeling, we have persons from soft drinks industry, from other processed food industries who have a commercial vested interest in the issue of labeling. If we have to decide, well, how much of various other chemicals can be allowed in particular food items, etc., we have on those expert committees persons directly from the industries which have a direct commercial vested interest in that. So, there are all kinds of conflicts of interest which have been allowed, which are subverting policy-making and decision-making in this country and, therefore, we need to put in place very clear, very hard, very very strong rules which will prevent any kind of

conflicts of interests. If that means that 75 per cent or 80 per cent of the persons engaged in the biotechnology industry cannot be brought into these public authorities or regulatory authorities, so be it. But we cannot allow this situation where persons who are getting money directly or indirectly from industry, which has a direct vested interest in the approval or disapproval of those very things which they are dealing with in their official capacity, they cannot be allowed to do that.

Therefore, these are a few things that I wanted to point out. If we are to remove corruption in this country, firstly, we need to recognize that corruption is not merely direct bribery; corruption comes in various other forms of conflicts of interests of this kind. Secondly, we need to urgently put in place proper systems and transparent systems for appointing persons into these anti-corruption bodies, like the CBI, CVC, Judiciary, etc., and we need to make very clear rules for conflict of interests and we need to make our transparency regime more robust as well. Thank you very much.

Prashant Bhushan reacting to the queries:-

Well! Good questions from the audience. Some of the questions were similar in nature about what can we do? Somebody said that sometimes we find that icons of our society are found to be totally hollow and corrupt. That is absolutely true. In fact, once I was thinking that we need to have at least one *website* devoted to what I called 'icon busting' because I am aware, I have dealt with actually a large number of persons who are considered icons of this, that or the other, like Mr. Mashelkar or various people - I do not need to name them - who I came to know very closely but were thoroughly hollow and corrupt. I got a great deal of evidence to show that they were thoroughly corrupt. But they were still going around with a good public image and being the icons of the society, they were generally respected by the media and so on. I think this is actually a very important thing to do. Somebody or some group should be there, just as there are groups called Corporate Watch, Media Watch, etc., there should be groups. That is one of the things that should be done by citizens like us to form groups of this kind which will just observe these institutions. Today, media, for example, is

equally corrupt. It takes money. There is a lot of paid news being published by the media where they just take money. One could even understand their publishing advertisements, but they are publishing them as news, they are publishing them as editorials. There are editorials which are not mentioned to be paid for but they are, in fact, paid for. In fact, these days there is a lot of reportage in favour of Bt. brinjal which I can very easily see are handouts prepared by Monsanto or Mahico and being published as news. So, exposing icons is also very important because these icons do a lot of damage. They continue with this good public image while we know that they are thoroughly corrupt from inside. But they go around with this public image and, therefore, the views that they espouse or whatever they say is taken very seriously by people and, therefore, it is important to expose them.

You mentioned that I have painted a very frightening picture. In fact, the picture that I have painted is not even half as frightening as it really is. If you look at what is happening in Chhatisgarh in the name of this war against Maoists that is actually much more frightening than anything else that is happening in the country because that is driving us to a state of civil war. What has happened in Chhatisgarh in just the last two year is, 700 villages have been burnt and all their occupants evacuated by the Government itself, which has created this extra constitutional armed force, called the Salva Judum, which is armed and financed by the Government through which they have burnt 700 villages and thus displaced about 3 to 4 lakh tribals, most of whom have fled to Andhra Pradesh etc., some of whom – maybe 50 to 60 thousand – are living in Government relief camps. I am sure that at least two to five per cent of them have joined the Maoists. So, what the Government is doing in the guise of this war against Maoists is really a war against tribals. In fact, what is really happening is that there has been, in the last 7-8 years, very large scale acquisition of lands for mining, for special economic zones, for the so-called highways which are being made. In fact, they are acquiring 5 to 10 times the land that is actually required for highways, giving 90 per cent of that for commercial development to the companies which are making the highways and only ten per cent is required

for the highways themselves. But in the guise of giving them land for the highways, they are giving them another 9 times or 10 times that land for commercial development, which is being acquired forcibly from various people. Land acquisition has actually become a huge huge issue in this country which is driving a lot of tribals towards the Maoists because you have not given anything to the tribals and now you are threatening to acquire the only thing that they have on the basis of which they are surviving, which is, their land. The eight crore tribals in this country are largely surviving on their lands, the forests and the water that flows through the land because of their abundant forests. Largely those are the areas where forests are still surviving and where mineral wealth of this country is still surviving. But now the Government wants that mineral wealth not for itself but for these private corporations from whom they get bribes but who make this huge profit, become mining mafias threatening democracy itself, as we have seen in Karnataka about these Reddy brothers. Even the Chief Minister who wanted to take action against all their illegal mining had to bend his knees before them because of the enormous wealth that they had acquired, through which they had subverted every institution of governance or of power. Therefore, if we do not stop this, if we do not stop compulsory land acquisition of tribals immediately, if we do not stop mining in the private sector for which I see absolutely no justification whatsoever to allow the natural resources of this country to be looted by private corporations in this manner, there is absolutely no justification and if we do not stop this 'Operation Green Hunt' soon, we will soon see a situation where, of course, lakhs and crores of tribals will get killed in this country, not just tribals but poor farmers, but the Maoists' strength will grow manifold and we will soon reach a situation of civil war in this country. So, the situation is much more frightening than what I have painted in terms of just corruption. We are on the verge of civil war in this country, not immediately but I can see it. This is how it is going to play out.

What is the hope? Well! There is a book written by an American author, called *Blessed Unrest*. A good deal of that book is devoted to India where he says that what we are witnessing is a huge onslaught of new liberal

economic policy in the world where everything is being sought to be privatised, given away to private corporations and, therefore, the power of these corporations which have become extra-constitutional authorities has increased enormously across the world. But simultaneously, we are also seeing growth of a large number of resistance movements. Even though the Government has given mining leases to all these Mittals, Jindals, Poscos, Voscoss, everybody, for large tracts of land, most of them have not been able to operationalise their mining because of the local resistance which has been build up. There are literally thousands of resistance movements going on across the country. The Bt. brinjal story is a very good story of how civil society resistance stopped Bt. brinjal, otherwise Monsanto had everybody, from Sharad Pawar to Prithviraj Chauhan to the Prime minister, in their pocket. But it was only because of civil society resistance that it was stopped. There are a large number of groups and organisations which have been involved in this fight against Bt. brinjal. So, in that book he writes that “This is our hope”. That is why he calls it *Blessed Unrest*. He says, “What we are seeing is something which has never happened in the world before. This scale of resistances and the number of resistance movements which have just mushroomed across the world, particularly India, is unprecedented, and this is our hope.”

So, there are many things which all of us can do. Of course, we need to form small small organisations – even a small organisation of five people. For example, our Campaign for Judicial Accountability is a very small organisation with hardly 20 active people, but it has succeeded in the last three years itself to bring this whole issue of judicial accountability on the map. Earlier you never heard this thing but now everybody is talking about it. The Government is being forced to talk about it, to try to address it, even though the way they are seeking to address it is bogus. But still they are at least being forced to address this issue. And eventually, the Supreme Court was forced to disclose their assets only because of pressure of public opinion. So, public opinion has enormous power. The only thing is that we need to create it. Bt. brinjal was stopped largely because of public opinion because it became clear that public opinion is totally opposed to it. One of

the great things about Jairam Ramesh was that his public hearing served to make this into a big public issue. And as soon as it became a big public issue and public awareness about it grew, public opposition to it also grew and ultimately the pressure of public opinion also stopped it.

Therefore, I think the main thing that we need to do is to form groups. There are many things which need to be done. Of course, this whole war against Maoists is really a huge issue. We need a big movement of citizens or a big civil society movement on that which will stop the Government from these policies of compulsorily acquiring tribal land, of allowing this rapacious mining in the private sector and this whole operation Green Hunt. But we also need organisations like Icon Busters. Many such organisations are required. Take, for example, Media Watch. We do not have a really good media watch organisation which keeps track of what is happening in the media and how the media is being corrupted. We need to set up those organisations also. But you can take it that even 20 people setting up an organisation devoted to one issue and working diligently are a potent force of change. We have seen that in so many cases, just 20 people or 10 people getting together and working on some issue, working with some imagination, with commitment, can bring about a major change in this country.

### **Why there is violence everywhere?**

From wars and clashes to terrorist attacks and individual crimes, we are witnessing increasingly shocking acts of violence these days. These are all manifestations of the violence within us. When human souls forget their true identity as 'spiritual beings' and begin to identify with their bodies, their roles and material assets, they come under the influence of vices. To think and act under the influence of vices is to commit violence, because the soul is violating its true nature of peace, joy, love and power. The five forms of violence come from five vices – lust, anger, greed, attachment and ego -- connected to the feeling of wanting or desiring. Lust destroys all purity and power in the soul. Lust is not just to indulge in physical pleasures. People often spend their lives lusting for money and power. Lust is an obsessive or

addictive desire to seek support, fulfilment, happiness and self-worth by indulging in pleasures that finish all inner powers and dignity of the soul. It creates endless cycles of desires and indulgence. It makes one extremely selfish and finishes all clarity, sensitivity, love and truth in the soul.

Anger is a fire that burns the self and others. When expectations are not met; when people don't follow our way, we become angry and react violently. Anger blunts our discernment and decision-making powers. We are not able to think and act rationally when we are angry. We are overpowered by negative emotions and we use emotionally charged words or actions to force others to meet our expectations. Anger always makes a soul subservient to other people's behaviour and situations. Anger can lead to destructive behaviour that can cause great damage on large scale such as war. Greed keeps one in a state of continuous seeking and chasing desires. A greedy person is always poor and empty inside even though he may have lots of material assets at his disposal. Greed inevitably leads to unrighteous and corrupt practices. It makes a person very unhappy, fearful, dishonest and irresponsible. Greedy people can never enjoy life as they always want more. Greed can lead to total imbalance and exploitation of man and nature which can result in widespread damage. Attachment is the root of all suffering; it comes from the need to feel supported and valued by people, objects and roles. It creates strong sense of false support and identity. Attachment keeps one entangled in the web of 'mine' and the need to hold on to whatever one is attached to. It makes one selfish, petty and narrow-minded. Ego is the subtlest enemy of the soul. When we are under the influence of ego we are totally disconnected from self-respect; we fabricate and identify ourselves with false self-image. An egoistic person always feels insecure and seeks attention.

It is said – if it hurts, it is ego. An egoist is in delusion, always influenced by praise and defamation. Ego isolates a person and creates clashes, discord, hatred and blind competition. When we violate ourselves, we are violating eternal spiritual laws that are needed to sustain peace and harmony in this world. The Supreme Soul, the ocean of knowledge, purity, peace, love,

happiness and power, recreates and re establishes a new world order and culture of 'ahimsa' as the supreme dharma and way of life. Violence can be eliminated when we follow spiritual principles to become vice-less through Rajyoga which is a spiritual process of intellectual communion with the Supreme. (Source: Dadi Janki at speakingtree.in)

### **The Corporate Social Responsibility**

When a business house sets out to do good work for the community, most of us have an innate sense that it is probably doing something to improve its bottom line and no more. And that's probably true in some cases. As is their corporate dharma, corporate social responsibility-related work is often viewed by business houses as an opportunity to boost their market image. Good publicity is good for business. And every bit counts. For instance, on a smaller scale, even initiatives like maintaining a public park or paying for housing colony security gates can go a long way. Hoardings publicise the work — that a certain company is maintaining the park or that it has set up a security gate.

Azim Premji's Wipro Foundation, for instance, decided to invest in improving the quality of government schools in Karnataka. But he noted these are isolated initiatives and such a welcome visionary approach is not taken in toto by industrialists across the board. Corporations are also trying to ensure they meet future expectations of people by implementing social development projects and while this might be carried out in their own self-interest, the net result, is a ripple effect that does create better opportunities and living conditions. Doubtless, some industrial houses have managed to imbibe the concept that ethics is an integral part of corporate governance.

The Tatas, for instance, incorporated the idea of building economic and social infrastructure around their industries right from the outset. Jamsedji Tata did not just set up a steel plant in Jamshedpur at the turn of the 20th century; he also set up, perhaps, the first industrial township in the country. Housing, schools and hospitals were among the host of facilities provided at Jamshedpur. After independence, public sector companies set up in

backward areas followed this model and set up virtual townships in remote rural areas with almost zero infrastructures. Unlike public sector companies, private companies have normally not created infrastructure facilities in a big way — barring notable exceptions like the house of Tatas. Yet another development is the concept of giving away sizeable funds for charity. This is a global movement launched by the richest men in the world, Warren Buffett and Bill Gates. It has now spread to India where philanthropy, in a big way, has finally become part of industry's lexicon.

Industrialists like Azim Premji and Shiv Nadar have publicly pledged large chunks of their riches to charitable and philanthropy activities. (Excerpts, Sushma Ramachandran, Pros and cons of CSR activity' in Speaking Tree)

### Some Ethical Issues in Governance

(Excerpts of the speech delivered by Shri Shiv Khera, Motivator and Educator, in the national seminar on ethics organized by Ramanujan College in 2010)

Talking of ethical governance, ethical issues in the corporate world - one time a young man was joining his dad in business. The boy had done his Masters. The father said: “Son, I am going to teach you a little lesson on ethics today”. The son said: “Okay, go ahead.” When a customer came, they exchanged money. By mistake the customer left \$ 100 extra. As he was leaving, this boy quietly asked his father: “Dad, he is at the door. You did not stop him. Tell me; is there an ethical issue here?” The father said: “Son, yes, that is right. There is an ethical issue. I have to decide, do I share this \$100 with my partner or not, that is the issue.” This is the kind of people teaching ethics to their kids. No wonder we shall get messed up. This is the kind of people who teach the so-called ethics. Folks, whenever we talk of values, many times people say, whose values are we talking about? Who are we to judge? Besides, values are subjective. Are not they? Yes or No? Folks, give me an answer. Yes or No?

Some of the participants- 'No'. Shiv Khera- 'Absolutely not'. If values keep changing from person to person, situation to situation, we have got no

values. Whenever we think and talk of values, we talk in terms of universal values, eternal values, cross-country, cross-culture, and cross-religion. When we do our three-day programme in a seminar of the corporate world, they say, "How do we identify universal benchmarks on values and ethics?" Folks, let me ask you before I get into that, whatever business/profession you are in, do you have quality benchmarks or you do not? Do you have them or you do not? Yes or No? If you don't, then I think we need to go back to kindergarden. My point is, running an event in your school and college, do you have grades? Yes or No? Of course, you do. You have to have quality standards and benchmarks. Don't you? If we do not have them, how can we achieve them? Well, then why don't we become students on the other side?

Okay. Now the question comes, if we did not have quality standards and benchmarks, how can we ever in life achieve them? At one of our programmes, when we came to the point of values, a man who was entering for a TV programme asked me: "Are you saying there are some rights and wrongs?" I said, "Yes, there are some rights and wrongs. There are many gray areas, yet there are some very clear areas." Then he said: "Have not you heard the statement which says 'nothing is right or wrong, your thinking makes it so'?" Who said that? Shakespeare. The man said, "Shakespeare said 'There are no rights and wrongs in this world, your thinking makes it so', and you are saying that there are some rights and wrongs. It is contradictory to what Shakespeare said. How do you justify?" I said: "I disagree with Shakespeare. That is all" He said: "Your disagreeing does not justify either. Can you explain?" I said: "Of course". Let me share with you an example. Supposing there are no rights and wrongs in this world, supposing you have got no benchmarks, if you leave IIC today and you are walking on the street and somebody stabs a knife into your kidney and twists it three times and you say, "My friend, you are doing it wrong", he will say, "You have not read Shakespeare." So, do not tell it to this person. A person creates a few widows and a few orphans and you say, "My friend, you are doing it wrong" and he will say, "Nothing is right or wrong, your thinking makes it so." If there are no rights and wrongs in this world, then

every criminal in this world should be released. Who says they are wrong? You say they are wrong but they did not think so. Go and keep arguing for the rest of your life. Folks, if there are no rights and wrongs, then Hitler was totally right. Who says he was wrong? You say he was wrong? He did not think so. So, go and keep arguing for the rest of your life. This is where I ask, do we have quality standards and benchmarks in no matter what we do in life, and can we function without them?

### **How to bring universal benchmarks**

The question is how do we bring universal benchmarks on values and ethics? Folks, in my book *Living with Honour*, I have mentioned how we establish universal benchmarks. I want to share with you one little story and then I am going to ask you two little questions. So, please listen carefully because you need to answer these two questions that are going to follow the story. Here is the story. There was an elderly person with two bags of groceries in his hand, waiting for a bus. Right behind him was a big boy also waiting for the bus. The bus came. They both got on the platform. The bus was totally packed. There was only one seat available at the far end and the man started moving to get that seat. This big boy came from behind through his big arm around this man, took a big step and took that seat, and this elderly man fell on the floor. All his bags of grocery got scattered. He was lying there helpless. There were many passengers in the bus. One of the passengers is a sophisticated lady. She starts thinking, how clumsy of this boy! She is looking at the etiquettes, the manners. There is a lawyer in the bus who thinks, there must be a law against this kind of behaviour. There is a surgeon in the bus who thinks, this man must have broken three ribs. There is a psychiatrist in the bus who thinks, this boy is psychotic and needs mental help. Four people thinking in four different ways. Not one of them ever asked this question, was this behaviour right or wrong? Why don't we ask that question? Because the moment we do, we become judgmental. Yes or no? Let me ask you, if your values are clear, what is wrong in being judgmental? Now I have two questions to you people. First, should this boy have behaved like this with the elderly man? Yes or No?

Second, Should anyone behave like this with anybody? That is your universal benchmark. This is how we establish universal benchmarks in life. That is the only way.

### **Work Culture and corruption**

Folks, we have an office in Singapore. Fifteen years ago when we set up our office, without exaggeration, it took me 21-1/2 minutes to set up the office, less than 90 seconds to get my driver's licence, 9-1/2 minutes to get my electrical hook up, and 11 minutes to get my telephone hook up. I was ready to do business in less than 21 minutes in Singapore. This is dealing with a Government! And you remember those days when Transparency International came up with some figures, they were rating the most corrupt countries in the world and they were rating the most honest countries in the world, and they rated Singapore among the top three. Singapore was rated as the third most honest country in the world. There were some bureaucrats and politicians at the conference. Guess what their response was. "Why are we number three?", that was the response. And sadly, at that conference, there were some people from the Indian politics and the bureaucracy. You know what their answer was? Their answer was: "They do not know how to rate us." The second thing that was mentioned was, "What are they talking? Corruption is a universal phenomenon." In fact, this statement was given by Madam Indira Gandhi, and I think that was a big disservice that she did. She said: "What is the big deal? Corruption is a universal phenomenon." And then they quote examples in the last fifty years, saying, "Have not they seen the Japanese Prime Ministers corrupt? Why do they pick on India?" When they said, "What is the big deal? There is no difference because three Prime Ministers were corrupt there too in the last fifty years", I said, "Tell me, when they found those Prime Ministers corrupt, 30 minutes later were they there? They were in the jail." And here, every 30 minutes you find a corrupt leader. What happens to them? They become a bigger leader. Don't you see the difference between the two?

## **Mistakes can be acceptable**

Folks, all that I want to share with you are no person in this world is 24 ct. pure. I am not, nobody is. No society is 24 ct. pure. But there is a difference between 22 ct. and 8 ct. purity. There is a world of a difference. By ignoring facts, facts do not go away. Do you agree with me? Folks, we need to be clear what are we talking in corporate governance. In our office in India and internationally too, mistakes are acceptable in our office and probably I make most of them. Mistakes are acceptable in our office but two things are not acceptable in our office. One is repeated mistakes and the second is integrity issue. On integrity issue, we fire on the spot. Let me share with you that we have a policy. When people join as part of the induction, we make it very clear that in our office all leaves are encashable. In most places, Earned Leave, Casual Leaves are encashable, or if you cannot encash, you can carry forward. But Medical Leave you cannot carry forward. If you have not taken it, what happens? It lapses. Folks, are you with me? Yes. It lapses. And when the year end comes and you have not taken your leave and you know you cannot carry it forward, what happens? They call in and they say, "I am not feeling well". And guess where they are. They are on vacation, having fun. Doesn't the office know where they are? They know because they all do the same thing. Everybody is doing the same thing. They all know where they are. And we learn one thing. Only the first lie is difficult, the second one becomes easier, and very soon you have got the entire office full of liars. Folks, I am exaggerating? You have got a whole office full of liars and then they lie to one another, and only the first lie is difficult. We have said in our office, every leave is encashable, whether the Government allows it or not, it does not matter. It makes no difference if the Government does not permit it. We will encash it regardless. But you do not lie. If you lie, you pack up, get out right that minute. I share with you an example of Singapore. About 14 years ago when we were setting up our office, I had my taxi driver. I gave my business card to him. At the last spot he circled round the building. The meter read \$ 11. I pulled out \$ 11 but he took only ten. I said, Henry, your meter reads 11. He said: "Sir, I am a taxi driver. I am supposed to be

bringing you straight to your destination. Since I did not know the last part, I had to circle round a couple of times. Had I brought you straight here, the meter would have read ten. Now hear is what the next sentence this man said. He said: "Sir, legally I can claim 11 but ethically I am entitled to only 10." In my opinion, he could be a professor of ethics as a visiting faculty anywhere, and he could give a wonderful demonstration even in the Parliament to teach along. Folks, why I shared that?

### **Parliament and corruption**

Why I even mentioned the word 'Parliament'? You know why? Because culture anywhere in the world never goes bottom up, it always goes top down. Someone has rightly said- if a guard happens to be a thief, what can he do at the most? His total coverage of the area is hardly hundred yards. But if a minister is a thief, he will sell the whole country. I give you a right example. A few years ago, one evening we went to a get-together. There one of the guests came late. The host asked him how come he got late. That person said "On the way, I was stopped by a policeman at the red light." Then the host asked him what happened after that. He said: "I went to the policeman and asked what wrong I did?" He said: "You give me Rs.100 and I shall leave you." I asked him "Why should I give you Rs.100?" See, what the reply was given by the policeman. He said: "Do not go into the logic or illogic. Do not analyse please." But here, look at the answer what that man gives. When he asked "Why should I give you 100 bucks", and then sees the reply given by the policeman. He says: "Our minister takes Rs.100 crore just for nodding his head. If he nods his head once, then it is Rs.100 crore, if he nods two times, then it becomes Rs.200 crores. But I am just standing on the road." He further said: "I sold my house and my agricultural land and then only I got this job." So, what I mean to say is, there is something wrong at the top. If we keep ignoring that, whatever seminars we may be doing, even after 50 years the things will not improve; rather they will become worse. This is cancer. It is said that there should be growth, there should be change. All progress is change but all change is not progress. We need to evaluate change and sometimes we need to resist that

change too. We need to be very clear what we are heading towards.

Now, to say something about the brand equity, why do people buy brand equity? I am not talking of those people who buy branded stuff because it puts them into a category. They are looking for identity. There are many people who do those things. I am not talking of those; I am talking of people, why people buy brand equity. You know why? Because you are guaranteed minimum standards! Yes or No! Folks, why do we go to a doctor ten miles away, bypassing ten other doctors on the way? Is he the most qualified? Probably not! Why do we get our car repaired from a mechanic ten miles away, bypassing ten other mechanics on the way? Is he the most qualified? Probably not! But something says I am dealing with the right person. What is that something? That something is called the X factors. It is never the tangible. It is always the intangible that connects people, never the tangible.

### **Honesty and Integrity**

With this, I would like to share with you an incident of Lincoln's life. Lincoln has been called 'honest man'. He was from a poor family. Every instance in Lincoln's life, he practiced honesty. You have heard this phrase 'Practice makes a man perfect'. Folks, practice does not make perfect. Only perfect practice makes perfect. Some people keep practicing their mistakes and they become perfect in making mistakes. I am not playing on words. Practice only makes permanent whatever we practice. In every instance in Lincoln's life, he practiced integrity. When he reached White House that is what became permanent. I share with you one incident of Lincoln's life. Coming from a poor family, all through his life he practiced integrity. Eventually he became a very successful practitioner. Once, a case came to him. When he looked at the facts, he said, "technically good, but ethically no good". He said, "I will not take your case." The man said, "I am willing to pay your fees." He said, "Fees is not the question because when I am in front of the judge arguing your case, at the back of my mind all the time I will keep saying to myself "You are a liar, you are a liar. I cannot live with myself. That is all". What was Lincoln saying in unsaid words? He was

saying, “We sell our products and services, we sell our professional time, but we do not sell our conscience.” Another book is written in the marketplace by William Bennett. He was the Education Secretary in Ronald Reagan's Government, a highly respected man. The book's title is *Outrage of America*. He has quoted Bill Clinton in that book. He said: “Bill Clinton, all through his life, lied”. And he said, “If one President in the United States that has done the biggest disservice to the country, there is this man”. And he has given reasoning underneath. He said: “The only message Clinton gave to the world was, do wrong but do not get caught. And if you ever get caught, never own up till there is evidence, never accept till there is evidence”.



## CHAPTER- 8 CASE STUDIES

### **The Subject Matter**

Case studies on the subject matter mentioned above.

### **Objectives of learning case studies**

The objective is to draw lessons from unethical governance and malpractices. Knowing the importance of ethical values in governance, one has to suggest ways and means to develop ethical values in organizations.

### **A Council woman Dedicated to Public Service**

Dacula City Council Member Sue Robinson has a true dedication to public service. After 30 years as an officer and investigator with the Gwinnet County Police Department, most people would take a rest from public service, but Robinson decided to continue serving the community and run for city council.

“I believe my police work and background in public service taught me the skills I needed to run for Council,” Robinson said. “I worked with people daily in my years in the police department. Both positions are similar in the fact that you learn to listen to people. You may not always have the answers, but you try to give your best advice.” In addition to her dedication to public service, Robinson also decided to run for city council because she wants to make a difference in Dacula. “I ran because I believed it was time for new fresh ideas,” Robinson said. “I wanted to be a new voice on the city council. When I am making decisions, I make them as if the money was coming out of my own bank account.”

The members of the Dacula City Council are responsible for making decisions that impact the daily lives of Dacula citizens. Robinson truly enjoys being a part of these decisions, and has learned from them over the years.

“I enjoy local politics and I have learned a lot over the past four years,” Robinson said. “I love being involved in the day to day decisions that are made by the city council. These decisions affect everyone in our community. I enjoy having and input in matters that benefit our city.” Robinson has served four years as a councilwoman. In those years, there have been a lot of changes that she is proud to have helped make happen in our community. “It has been interesting learning about where the money comes from, and where it goes in order to help our community,” Robinson said. “It is exciting seeing the money go to new business, restaurants and improvements in our city.” There have been a ton of new sights in Dacula lately. Robinson is proud of these improvements for several reasons. “I am proud of the new sight that has opened up in Dacula,” she said. “ I enjoy seeing new businesses in our community, like the new shopping centers, and new restaurants. Bringing business into our community not only brings jobs, but it also means that residents can eat and shop in their own home town.” During Robinson's term, there have also been a lot of new and exciting changes to the historic downtown area of Dacula. “The older downtown area on Second Avenue looks so much nicer and cleaner,” she said. “We have done a total renovation in this area. The changes have been in the works for close to a year. They have moved a road, and added more parking and beautiful brick work to the downtown area.” Robinson has also made other decisions that many of us see daily. “I am also proud of the new road improvements too like McMillan Street and Franklin,” she added. “These are decisions that I get to make that affect every person in our community.” When Robinson is not making decisions and tending to our fine city of Dacula, she enjoys tending to her family and flower beds.

“My family always has been most important in my life,” Robinson proudly admits. “I enjoy spending time with my grandson, and I am happy to have another grandson on the way. I am getting use to being retired, and started gardening.” Robinson also enjoys being part of the Dacula community. “I love Dacula's small town atmosphere,” Robinson said proudly. “We have great libraries, parks and schools here. I love that I can stay in town and do all of my day to day business. We like it so much that we have been in the

same house for 28 years.” Robinson has dedicated a grand total of 34 years to public service in Dacula. Is she ready for more? “I have learned a lot about our county and city,” Robinson said. “I really enjoy serving on City Council, and I definitely plan to run again.” A profile of city council member Sue Robinson. Posted by Jenn Harris, August 25, 2011 at 07:20 pm

### **Ranbaxy and the 'Jugad' culture**

On 16th September 2008, the Food and Drug Administration issued two Warning Letters to Ranbaxy Laboratories Ltd. and an Import Alert for generic drugs produced by two manufacturing plants in India. By 25th February 2009 the US Food and Drug Administration said it halted reviews of all drug applications including data developed at Ranbaxy's Paonta Sahib plant in India because of a practice of falsified data and test results in approved and pending drug applications. On 8th February 2012, three batches of the gastric acid secretion inhibitor Pantoprazole were recalled in The Netherlands due to the presence of impurities. On 9th November 2012, Ranbaxy halted production and recalled forty-one lots of atorvastatin due to glass particles being found in some bottles. In May 2013 the US fined the company US\$500 million after found guilty of misrepresenting clinical generic drug data and selling adulterated drugs to the United States. In June 2013 the European Commission slapped euro 10.32 million fines on Ranbaxy for delaying market entry of cheaper generic versions.

*(The national culture of unquestioned obedience to authority along with an acceptance of shoddiness must not be used as an excuse to overlook violations of corporate ethics, said the Ranbaxy whistle-blower, Dinesh Thakur in his article in The Hindu, June 12, 2013.)*

During my tenure at Ranbaxy, I was surprised by the unchallenged conformity to the poor decisions of senior leadership. Ranbaxy was my first Indian employer following my tenure at two different American corporations. Reflecting on this experience from cultural and comparative perspectives highlights the organizational peril of such behaviour. It is in our culture to respect authority. We are taught from childhood to listen and

obey our elders. We grow up with the notion that our managers, the function heads and business heads within our respective organisations, know more than anyone else. Hierarchy is revered, authority is seldom questioned. Those who dare to ask questions are renegades.

Asking questions: My investigation into the discrepancies between Ranbaxy's records and the data filed with regulatory agencies in 2004 showed me how wide the questionable behaviour was within the organisation. It was systematic. It had penetrated the DNA of the organisation. I often asked myself how was it that smart, well-intentioned people tolerated systematic fraudulent behaviour? This question led me to the Milgram Experiment, which was conducted by the Yale University psychologist, Stanley Milgram, in 1961. In the 1971 paper summarising its results, he stated: Ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process. Moreover, even when the destructive effects of their work become patently clear and they are asked to carry out actions incompatible with fundamental standards of morality, relatively few people have the resources needed to resist authority. Why is this important? In my view, as much as we value and respect our traditions, it is imperative that we not lose sight that being a “renegade” — a nonconformist — is acceptable when motivated by honourable intentions. It is acceptable to think that managers possess neither omniscience nor omnipotence. Our colleagues who are at the lowest rung of the corporate ladder sometimes know more than we do about an issue. It is important to encourage them to question authority, even if we find it uncomfortable and disconcerting. The other aspect of my search for answers led me to introspection. What kind of society have we become? D.G. Shah, the secretary general of the Indian Pharmaceutical Alliance, recently penned an elegant op-ed that called out our culture for tolerating corruption, even with needs as basic as drinking water, personal hygiene, food and medicine. Why is it that we have come to accept poor governance, corruption, incompetence and entitlement as facts of life?

Compromise: I think it has a lot to do with how we lead our daily lives.

Despite an exhaustive search, I have not been able to find proper translation for the concept of *jugaad*. It seems to exist only within our society. While Wikipedia describes it as a term applied to a creative or innovative idea providing a quick, alternative way of solving or fixing a problem, I think it misses two important aspects that I have experienced during my tenure working in India. First, there is an implicit understanding that because the solution needs to be quick and creative, it is acceptable to make a compromise on the quality of what is produced. Second, because we focus on making “it” work just-in-time, we never think of making the solution last. That leads to poor quality.

Not 100 per cent: The other pervasive attitude is the notion of *chalta-hai*. It is very hard to describe this attitude to someone who has not experienced life in India, but to those of us who have lived here, we know what it is. We have come to accept that if it is 80 per cent good, works 80 per cent of the time, and does 80 per cent of what it needs to do, it is acceptable. This attitude manifests itself in almost every facet of common life in India. Clearly, we are now beginning to see the results of our approach with *jugaad* and our attitude with *chalta-hai*. They are not pleasant. Recent events hold a mirror to our face and ask us whether we like what we see. I certainly don't. As Jayson Blair, the disgraced former reporter at *The New York Times*, said, “Rarely are our choices in life presented as a major dramatic question. One step at a time, [they come as] minor choices, that may not even seem related to the ultimate outcome. Once that fear [of getting caught] disappears with the minor choices, it is easier to cross that big ethical line.” It is not the big ethical line that we need to worry about. Rather, we need to worry about all the thousands of little situations we are presented with in our daily lives, to which the easy answer seems to be *jugaad* or the attitude of *chalta-hai*. Unless we develop an attitude of “do it right the first time” and inculcate this expectation into our daily life, we will continue to see the same image in the mirror every time an event like the one on May 13 holds it up to our face.

*This is not to claim or argue that jugaad is all good quality, but also to*

*emphasise in the same breath that something is not poor just because it is jugaad, wrote Pankaj Sekhsaria in The Hindu, 19 June, 2013.*

It is likely this article will not be read in any other way, but I want to make it explicit — it is not my intention to present it as a blanket defence of jugaad. The attempt is merely to make a case for a more involved and rigorous exploration of what jugaad is all about. The obvious provocation is Dinesh Thakur's recent piece in *The Hindu* (Op-Ed, “The Indian way? No way,” June 12, 2013), which comes to the conclusion that along with the chalta-hai attitude, it is the concept of jugaad that lies at the heart of the monumental deception that was carried at and by Ranbaxy. There is no doubt that what Mr. Thakur exposed as serious problems in the operations at Ranbaxy are completely unacceptable and a massive fraud on the unsuspecting public. What is problematic in his analysis, however, is his explaining away of the happenings there as jugaad, the “Indian way” of fraud. He describes jugaad “as a creative or innovative idea providing a quick alternative solution.” He argues further that “because the solution needs to be quick and creative,” and because “we never think of making the solution last... it is acceptable to make a compromise on the quality.” It is clearly Mr. Thakur's implication that if it is fraud it has to be jugaad, just as anything that is jugaad will necessarily be fraud and or at least be poor in quality. It is a generalisation that many others have also made a number of times in the past and might even be acceptable if evidence was to be provided. It is a conflation, however, that appears to be based on very little, if any, empirical basis.

**Complex and multi-faceted:** This is not to claim or argue that jugaad is all good quality, but also to emphasise in the same breath that something is not poor, or of compromised quality just because it is jugaad. Huge fraud was committed at Ranbaxy, just as huge fraud was committed at Enron a few years ago, just like it was committed in the banking system that led to the recent international financial crisis, just as we have seen it happen through history and across geographies. One might argue that these other frauds were also jugaad, but then it becomes obvious there is nothing Indian about

it. Fraud, to put it simply in the English language, is fraud. There is increasing interest in and exploration — in management and innovation studies, in the social sciences and in science and technology studies (STS) — of the idea and the notion of jugaad. It is a term used commonly, north of the Vindhyas, from Maharashtra in the west, across north and central India onwards to Odisha and beyond, in languages that include among others Gujarati, Punjabi, Hindi, Maithili and Oriya.

Jugaad is not just an inextricable part of many vocabularies, it is also an integral part of the way life is lived and the world negotiated. It is a noun as much as it is a verb; an idea and an articulation that has a wide range of meanings and usages that revolve primarily around problem solving or solution finding. It is, in fact, a complex, multi-faceted concept that has multiple interpretations. Jugaad can and does mean different things in different contexts and fixing onto it of the label of fraud and poor quality, as is done most often, is neither rigorous nor fair. There is too much generalisation and too little of the specifics of the jugaad that is dismissed with considerable emphasis. The concrete examples of jugaad are generally spoken of in the context of what is happening in the streets, in the poorer parts of our cities, in villages and in the rural heartland. It is not just here, however, that jugaad happens. Research that I am presently undertaking shows, in fact, that jugaad is alive and kicking even inside the scientific laboratory and in the scientific method — in the very bastion of the modern knowledge enterprise of science & technological research. In a recently published paper (“The making of an indigenous scanning tunneling microscope,” *Current Science*, 10 May 2013) have presented a detailed account of how junk markets, scrap materials, roadside spring making workshops, traditional knowledge practices and the notion of jugaad played a central role in the development, over 25 years, of cutting edge scientific instrumentation in a laboratory of the Physics Department at the University of Pune.

The research generated from these instruments was then published and continues to be published in some of the world's leading peer reviewed

journals that include among others Applied Physics Letters, Langmuir, Surface & Interface Analysis and Advanced Materials. This could certainly not have been “poor or compromised quality” and neither were these made with the intention that the “solution will not last.” I also argued in that paper that there is reason to believe that this is not an isolated case and “we don't know of more such examples in India not because they don't exist, but more likely, because little effort has been made to go looking for them in the right places on the one hand, and the refusal to acknowledge or accept them where they might exist, on the other.” Responses that have been trickling in confirm my proposition. Distinguished scientists from leading research institutions in the country have written in saying that they identify and understand it, because they have themselves built instruments and equipment using the concepts and methods of *jugaad* throughout their distinguished careers. *Jugaad* in practice, it emerges, is not at all as unmentionable or unusable as it has been made out to be.

A lifeline: It would also be relevant to mention here, particularly in the context of *jugaad* happening outside the laboratory, that a major chunk of the economic activity and employment in India is found in the informal sector, where there is no guarantee of employment, work or social security. It is in this context of resource deprivation and/or denial that *jugaad* forms a lifeline for the livelihood and survival support system for millions. It might not perform precisely the same function inside a modern laboratory, but it is, undeniably, a part of the same continuum. The plea then, and let me reiterate it, is merely for a more thorough and rigorous engagement with *jugaad*. It is the least it deserves.

Dinesh Thakur responds: “As former British Prime Minister George Canning once quipped, you can prove anything by statistics except the truth. Indeed, one can find illustrative examples of any phenomenon, however rare, if a rigorous statistical analysis is undertaken across the gamut of all possible outcomes. Innovation resulting from *jugaad* falls into this category. The hallmark of true innovation is the understanding of the root cause of problems, their analysis and a permanent solution. The *jugaad*

mindset does not lend itself to improving the present into a better tomorrow; instead, it overlooks the root cause, therefore repeating mistakes from the past. Instead of working to get the intrinsic problem addressed, *jugaad* resorts to getting the immediate task accomplished. Quality is a product of consistently repeatable processes; these two attributes are inconsistent with the concept of *jugaad*. While it may produce functionally fit-for-use products, their reliability, maintainability and sustainability are always suspected. Excellence becomes a foreign concept to this kind of thinking.

An obstacle: As columnist Swapan Dasgupta said in his op-ed on this topic during the Commonwealth Games in New Delhi, “Where the creativity of developed countries was spent on improving the system, Indian energy was expended on trying to beat a cruel and uncaring world. It has prompted a celebration of expediency, shortcuts and shoddiness. Once the escape route from hell, *jugaad* has now become an obstacle to India realizing its true potential.” I couldn't have said anything better. *Jugaad*, coupled with the attitude of “*chalta-hai*” in an “environment that rewards absolute conformity to hierarchy and greed eventually leads to fraud.”

