

GS FOUNDATION
BATCH FOR CSE (2023-24) - Ethic
Human Values – Handout 3

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HUMAN VALUES

What are Values?

“Values mean whatever is actually liked, prized, esteemed, desired, approved, and enjoyed by anyone at any time”

- There are some basic human values and certain common all over the world like caring, a sense of responsibility, forgiveness, love, honesty, compassion, etc. based on commitment to the oneness of humanity.
- These basic human values can be thought as a part of as “secular ethics”, since they do not depend on religious faith. Here, “secular” means that whether we embrace religion or not, which is a personal matter, these values still hold true. Values are constituents of one’s morality. They affect the conscience of an individual.
- Values play the most crucial role in making an action ‘moral’ and making the concept of morality comprehensible to an individual. *Values are principles which one values and feels worth following.*
- They are particular and personal to an individual although learnt through one interaction with others in spaces of family, friends, teachers, etc. Values guide the individual to take an action.
- Human values are not mere abstract principles developed in Academia or in sermons of great saints but rather life embedded ideas, precepts and way of living necessary for day-to-day life functions. One peculiar aspect of values is that values are caught and not taught.
- One crucial source of values is one’s own immediate experiences and interactions among family, friends and other social circles. For

Basic Human Values

- Peace
- Truth
- Love
- Non-violence
- Right conduct
- Honesty
- Compassion
- Forgiveness
- Fairness
- Justice
- Tolerance

CHARACTERISTICS OF HUMAN VALUES

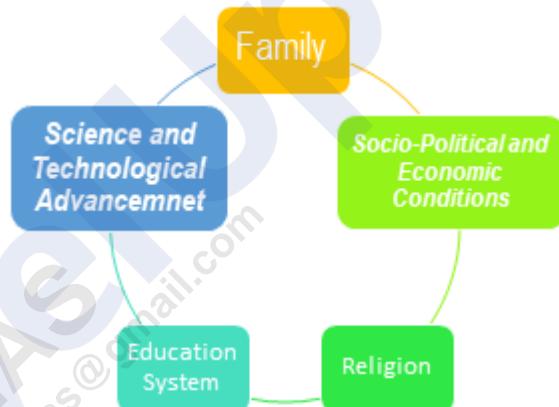
- ❖ Values are built as an outcome of knowledge as well as beliefs.
- ❖ They have cognitive, affective, and directional aspects.
- ❖ They can be learned through culture, experience, and social institution.
- ❖ They are hierarchically given, dependent & relative among themselves & with the perceiver.
- ❖ They are always given in pairs, i.e., the positive value has always its corresponding counter value.

example, a child in his formative years while learning language in the family also learns the difference between truth and a lie which he later appropriates in his value system.

- Values are learned, constructed, deconstructed, rationalised and justified throughout one's life term. Thus, value system is dynamic and not static.
- Value system should be understood as a collection of values and beliefs that one holds. It consists of hierarchy of different values created over a period of time. For example, one might prefer the value of compassion over the value of honesty the value of the value of duty fullness over value of friendship.

Important of Human Values: Crucial Relevance to Civil Servants

- Human values inspire and shape both minimum and maximum standards for human behavior. Minimally, it is expected that one would respect basic human values treat others with dignity.
- The maximum expectation is that one should work for betterment of humankind and actively participate in socio-politico-economic-religious spaces and envisage for making this world a better place for all.
- Civil Services is a challenging service, these values not only help civil servants to take responsible decisions but also understand different societies and their value systems with whom they have actively engage and serve.



Factors that affect Value Systems

- By actively engaging in discussion of values and value systems civil servants can align their values by deconstruction and construction, with respect to constitutional morality under the overarching framework of secular ethics and whole heartedly dedicate themselves to the service of the nation.
- In the very context of global pandemic- coronavirus, the world is facing many other challenges like climate change, unilateralism, protectionism, ultra-nationalism, etc. There is an urgent need that civil servants promote dialogues and cooperation for collective action. They should also uphold ethics and morality in their action so as to inspire others who can earn such values from them. They can act as role models for youngsters and substantially contribute to fostering good value system in society.
- Basic human values which are common to nearly all cultures can also constitute as a part of secular morality which can then be used as a model code of conduct across

various disciplines. Such a system can act as a lynchpin for creating a sense of brotherhood and fraternity.

- Civil servants should work tirelessly to uphold these basic human values in their private and public relationships to create a work life balance.

INCULCATING VALUES

"Your beliefs become your thoughts, your thoughts become your words, your words become your actions, your actions become your habits, your habits become your values, your values become your destiny" -Mahatma Gandhi.

- Value system is a hierarchical system of preferences regarding different beliefs, thoughts, practices, ideals, conceptions, etc. Value system is also a quintessential component of individual morality.
- Broadly, it could be understood as an internalized cognitive structure that guide choices by evoking a sense of basic principles of right and wrong, a sense of priorities and a willingness to make meaning and see patterns.
- Consequently, it also acts as a corpus that makes an individual act in a particular situation. This also suggests that there are different individuals who develop different value systems and thus differ in attitudes, behavior, aspirations, desires, etc.
- It also holds true for individuals who share the same or similar socio-political and religious spaces during a particular time in particular region or individuals in different times in different socio-political conditions.
- Different groups can also have different value systems which guide the behavior, perceptions, and action of its member. It is primarily normative in character. A common feature across this that can be observed is that, all value systems aim to achieve some desirable good.
- For example, a value system which prefers freedom of individuals is aimed at achieving the good of achieving highest personality development possible by believing in the rationality and autonomy of the individual self.

Relation of values to different aspects of Life

- Against this background, the vitality and importance of value system has to be further understood in terms of the factors that shape, create or affect it. Some of the important factors affecting values are as follows:

1. **Political and economic system of a country-** The conditions created by economic and political systems effect one's value system. For example, a political and economic system that limits competition in favor of social justice and equality creates value systems that foster values of cooperation, collaboration and unity negating inequality due to class. Similarly, a

political system which is oriented in democratic ways foster values of freedom of speech and expression, liberty, tolerance, etc.

2. **Socio-Religious conditions-** Morality is an integral part of religion. It's a way of living and a mechanism to allow aspirations that create meaning in life in order to achieve specified spiritual objectives. Religions often teach the value of believing in God and thus create value systems that favor belief in God. In the same spirit, condition of women and the associated social practices affect one's value system regarding relationship to women. For example, at one point of time, certain places in India accepted sati and believed that widows should lead a miserable life. Such practices teach male individuals to believe in some socially constructed gender superiority acknowledging their right to ill treat the other gender. Another good example is corruption. If a society accept wealth created out of corrupt practices, it inspires and instills value of corruption in young minds.
3. **Advancement In science and technology-** The sole purpose of technology is to make practical application of scientific principles in order to make human life more livable and comfortable. For example, air conditioners (a product of technical advancement) artificially manipulate air temperature to suit human leisure and comfort. Not only science helps in breaking and deconstructing blind beliefs but it also modifies value systems. For example, there has been considerable research that suggests that social media effects and augments one's desire to be virtually connected to other people than physically. Another example is of earlier time when it was believed that thunder during rain could be attributed to gods fighting among themselves only to be later clarified and documented by science how an electric charge in the cloud causes the sound of thunder.
4. **Geographical location and accessibility to crucial resources-** Geographical locations are crucial in deciding how people behave and their perception regarding basic human resources like water, timber, clean air, etc. A person who lives closure to coastline have different ways of eating and living habits then the person who's living in continental Mainland. There are places where there is huge scarcity for water and our place is with abundance of water. In the two scenarios people with scarcity of water develop a different connection with water then people living in abundance of water. This difference of connection creates different value systems and their approach towards water management. In the same way it could be understood that excessively to resources is directly connected to economic prosperity which again has effects on the value system of the group in general and the individual in particular.

5. **Education system-** The system of education in particular has various components for example teachers, pedagogy, the curriculum, administration of education, value to learning, teacher-student relation, etc. The complex relation and interaction of these components in variants create and effect value systems differently. An education system that encourages learning rather than creating fierce competition and only evaluating students on an artificial scale of numbers have better chances of creating better individuals who can effectively use their rationality to create meaning in their lives and maximize their potential, manifesting their best version and consequently choose to actively participate in the national and social development.

How is value system created?

- At the level of an individual the creation of value system involves complex cognitive processes set against the background of an individual's interaction with its surroundings including the people that inhabit those spaces.
- Family, thus could be understood as the first point of interaction where the child learns the language, different attitudes, behavior, perceptions, etc. from its parents and other family members.
- A child learns to lie in the very early stage of personality development from the family itself. It is notable that nobody tells the child to speak a lie but by observation the child itself learns the behavior of lying in particular situations. This process involves internalizing the already existing normative values practiced around the child or the individual
- At the level of group, the value system is constructed and deconstructed over a period of time by the active participation and engagement of its members. Different inventions and discoveries also change the value system, for example, in earlier times in various places across the globe, diseases like leukemia were considered result of one's evil actions and such individuals who were suffering from such a painful disease were isolated from society and they had to live a very miserable life in seclusion depending on others for charity. Such an inhuman treatment snatched their basic human rights of dignified life but with the advancement in medical science not only are they treated but are also accepted in the society.
- It should be well understood that value systems are dynamic and they are created through complex processes going through change throughout one's life. While some values are hard to change, others keep on changing as one discovers new things in one's life. The same is true for the value system of the group. Various factors interplay to affect change in value systems.
- To understand value systems and the various sources that affect them are primarily important for civil servants as they learn to appreciate and delineate individuals and groups with different value systems. Civil services entail working in different sectors and with different people acting through different value systems. Equipped with an

understanding of different value systems, not only help civil servants act emotionally intelligent but also appreciate the diversity of thoughts, perceptions and behaviors.

- The idea of democracy which equally provide everyone the space for the expression of thoughts, beliefs, ideas, etc. is well ingrained in the minds of the officers. For example, tribal populations generally have very different and unique set of values regarding nature. They need to be understood by the people who work with them in order to actively cooperate with them. Respecting others value system also makes an individual tolerant and empathetic towards others. The role of different entities could be understood as follows.

ROLE OF FAMILY

- Parents are a child's first teachers and role models. They are responsible for shaping up the child's behaviour and implementing positive values in them. Mother is the first teacher, and Home is the first school.
- Children listen, observe and imitate their parents. So, it is important that they should be good role models the kids would want to follow. As a mother or Father, a Parent has to practice what she/he preaches to expect the child to follow it. But majority of
- Parents miserably fail to be that and set up examples of bad parenting instead. There is no doubt that Parenting is one of the most difficult and demanding tasks in the World. It requires continuous learning and sacrifices to be a good Parent.
- To raise well behaved and responsible children one should be willing to invest a considerable amount of time, patience and energy. Instilling and inculcating good values in a child will in future make him/her a good person and a better citizen.
- The family shapes the child's attitude towards people and society, and helps in mental growth in the child and supports his ambitions and values. The blissful and cheerful atmosphere in the family will develop the love, affection, tolerance, and generosity.
- A child learns his behaviour by modelling what he sees around him. The methods employed by a family in inculcating values include Reinforcement, Conditioning, Parenting style, Reward and Punishment mechanism etc.
- **Some Suggestions to Develop Good Values at Home -**
 1. **Induction** - Induction is considered the single most powerful parental influence on children's moral development. It involves the use of explanations or reasoning with a child in order to convey parental standards. It also involves a request for the child to act accordingly and emphasizes consequences for the child's behaviour (both for the child and the other). Perhaps this is so powerful because it engages the child's understanding of the reasons for choosing a particular behaviour, while at the same time showing them the impact of their behaviour on someone else. Thus, it directly addresses and connects the cognitive (moral reasoning) and affective

(empathy) aspects of moral functioning, and helps children to internalize standards for moral behaviour. For example, to have maximum impact they need to know the values and beliefs that lie behind i.e. We teach, directly, by telling. ' We need not only practice what we preach, but we also need to preach what we practice. It also spurs children's perspective-taking abilities by focusing on how others might feel or think in a given situation. There are many opportunities to employ induction. One of the most obvious is in the context of discipline. When children disobey, parents have the opportunity to teach their children about what is right and wrong, and more importantly, why certain behaviours are preferable to other behaviours. When the parents speak to a child about behaviour, it is also important that their messages be just slightly (and not much) above the child's level of reasoning.

2. **Nurturing and Support** - Another element of value development at home is the parenting style adopted at home. The parenting style could be of three types: autocratic, authoritative and permissive. Maladaptive moral-emotional patterns are prevented in the authoritative type of parenting because it fosters social sensitivity, self-awareness, and respect for rules and authority. Hence, in authoritative families, there is warm, mutually positive basis for interaction. It promotes the development of conscience and moral reasoning in children, which is important for value development. One effect of warm and responsive parenting is communication of the idea that the child is valuable and worthy of such treatment which helps to develop a positive self-concept. This results in the development of an individual who gives respect to others' ideas and considers that it is wrong to do something that is hurtful to another.
3. **Through Modelling** - The social learning theory suggests that we learn through social experiences and our behaviour and actions result from what we model from others. Thus, modelling is basically imitation of the behaviour which is followed by the family members. When a child is provided with models that behave morally that child is prone to adopt the observed actions. When children closely observe their parents' interactions with each other, with family members, and with people more generally, from such observations they learn a great deal about how to treat others. As parents can model respect and compassion toward others, so may they equally model behaviour that is harmful or abusive. For example, the children of parents who resolve disagreements through aggression or by disrespecting others also tend to adopt the same values. Although children may not imitate the specific behaviours they observe, their beliefs and attitudes about how to treat other people may well be shaped by such family experiences. Therefore, it is essential to demonstrate appropriate behaviours, describing them value clearly, and answering child's questions candidly. Similarly, prosocial behaviours such as those involving everything from sharing with their

children to discussing contributions to charities, teach children that they should treat others with respect. Parental modelling can be a powerful influence on the development of the child. Parents should be careful about their own behaviour in family interactions and social relations. The child will not be able to share feelings with others unless relationships between the two parents and parent and child are secure. Moreover, parents cannot tell their children to have good interpersonal relations with other people unless their own relations with others are sincerely established.

4. **Through Democratic Family Decision-Making** - As children grow, older parents should provide them opportunities to exchange viewpoints and attitudes on various moral and social issues. They should also allow children to participate in family decision making. Parent-child verbal interaction, such as discussing, arguing, or planning are other ways to help social development. In traditional families, children are generally taught to obey and pay respect to parents and older adults. The opportunity to exchange opinions and attitudes with them is unlikely. It is important that the family must respect children's voices as meaningful contributions to family discussions, decisions, and conflict resolution processes. The children should be let known that their voices are valued and provide affective support for their participation in family discussions. This approach requires parents to respect children by considering their point of view. It includes the following:
 - a. Teaches the child to think of others' needs as well as their own.
 - b. Provides necessary practice in the skills of conflict resolution, which is important for better human relationships.
 - c. Helps in achieving mutual understanding of the nature of and perspectives on the problem and in solving the problem.
5. **By Helping Children Develop Good Reading Habits** - Children can learn a great deal about the social world through reading books, listening to radio and watching television or films. For example, books about home and my, urban and rural lives, occupation and people in different cultures and nationalities, success stories of people, a kind man or a woman, all convey important facts and ideas about life in the social world that would be difficult for children to experience directly. Role of Society – The society is a place of informal learning that guarantees inheritance to its members. It caresses the child with love and sense of possessiveness and the child learns to value the social patterns and its philosophy. The social tradition carries values of intimacy, language, love, equality, wishes to live, action, conduct, morality, unity, attachment and jealousy. These are the obvious traits, which a child borrows from the members of the society. The child encounters with many behavioural patterns and makes common causes with the peer groups; learns the value of neighbourhood, unity in diversity, service to man is the service to God, co-operation and virtues comprehensively. The school is an important

receiver to the society. It helps the member in choosing and distinguishing the values for which the nation aspires to achieve- democracy, socialism and secularism. As the goals and aims have their own consequential values, lately schools have failed to put its learners on right track. The society is expected

- i. To create a homogeneous environment so as the learners may take up valuable lessons on ethics, behaviour, adjustment, living together, sympathy and service.
- ii. To reflect simplicity, honesty, kindness, and fairness in their conduct, for development of positive habit, attitude, inner capacity, and feeling and wish to live.
- iii. To provide maximum freedom for fuller growth with experiences and with facilitation of desired suggestion and persuasion.
- iv. To explain its traditions, rituals, mythological stories, consequences and contribution to the modern order of society.

ROLE OF EDUCATION INSTITUTIONS

- The University Education Commission (1964-66) summarizes the Indian concept of education as: "Education, according to Indian tradition, is not merely a means of earning a living; nor is it only a nursery of thought or a school for citizenship. It is the initiation into a life of the spirit, a training of human souls in pursuit of truth and the practice of virtue."
- School is the first formal agency of socialization. Education undoubtedly is one of the most powerful agencies moulding the character and in determining the future of individuals and nations.
- Thus, the whole realm of education is centred on the development of the moral aspect of man. Moral development is an important dimension of education of the child. The National Policy on Education, 1986 expressed a great concern over the erosion of moral values.
- It strongly emphasized that curriculum should be readjusted in such a way as it makes education a forceful tool for the cultivation of moral and social values. "Psychology of the child and curriculum" published by NCERT 1983 has listed the following important moral qualities which need to be developed in children:
 - ✓ Honesty in words and deeds
 - ✓ Truthfulness
 - ✓ Self-respect and a desire to respect others
 - ✓ Self-Control
 - ✓ Duty
 - ✓ Consciousness Comparison
- Education is a process of all round development of an individual-physical, intellectual, emotional, social, moral and spiritual. The teacher is expected to function not only as facilitator for acquisition of knowledge but also as inculcator of values and transformer of inner being. Ancient Indian Education was value based.

- Vivekananda has asserted: "Education is not the amount of information put into your brain and runs riot there, undigested all your life. We must have life building, man making, and character making assimilation of ideas. The ideal, therefore, is that we must have the whole education of our country spiritual and secular, in our own hands and it must be on national methods as far as practical."
- Education was beyond all religions in the sense that it was aimed at realizing the ultimate reality, harmonious development and spiritual well-being of an individual. The relationship between teacher and taught was spiritual and divine. With such a close relationship, individuals acquired knowledge, efficiency and attained meaning to life.
- In recent times, education became mere acquisition of information in cognitive learning areas with the sole purpose of passing examinations and getting degrees. This is resulting in the emergence of lop-sided personalities. Man has become so narrower, materialistic, bewildered, frustrated and confused that he does not know the art of living with another. Everywhere, there is a feeling of emptiness, dreariness and meaninglessness. Therefore, the poet T.S Eliot has called this world a "Waste Land" where man is spiritually dead in the midst of unparalleled material progress and miraculous scientific achievements.
- The moral and spiritual foundations on which we structure our education system alone can mould the personality of the child and future destiny of our country. Inculcation of values in the children, a sense of humanism, a deep concern for the well-being of others and the nation can be accomplished only when we instil in the children a deep feeling of commitment of values that would bring back the people pride in work that brings order, security and assured progress. Values are the basis for the social, intellectual, emotional, spiritual and more development of an individual.
- **Role of teachers in inculcating values** - Dr. A. P. J. Abdul Kalam, in his book "India 2020: A Vision of the New Millennium" has rightly remarked that "If you are a teacher in whatever capacity, you have a very special role to play because more than anybody else it is you who are shaping the future generation. A teacher has a higher responsibility as compared to other professionals because students look upon the teacher as an embodiment of perfection. Education has become a business today. This has changed the outlook of the students as well as the parents and it has further resulted in deterioration of respect for teachers and all those who are a part and parcel of education system. Teaching is a profession that has the potential value of creating a better society through making desirable changes in the individual. Teachers are the architects of the society, who are expected to make drastic changes in their leadership, involvement, interaction, innovative ideas and ideologies. Though 20th century was considered the century of child or 'age of child', yet 'steering wheel' of education system in India is in the hands of teachers from pre-primary stage to higher education stage.

- Ordinary Teachers can bring about extraordinary transformation in a society. A teacher should practice what he preaches. Students learn values from what the teachers are rather than from what they say. Teacher makes a maximum impact on the personality of a student in the formative years. Students imbibe virtues and vices knowingly and unknowingly from these role models. Teachers demonstrate the appropriate behaviour of their students by their actions. Teachers must have healthy attitude and should possess rich values. Teaching is all about attitude-positive/negative towards their job of imparting quality education. Teacher should act as a friend, philosopher and guide. A teacher is not only a source of information but is also a mentor and guardian. For this teacher must respect the teaching profession, love her subjects and students, Students will seek inspiration from teachers who have high self-esteem. A teacher can maintain values and nurture them. A teacher has an immense potential of bringing about a sea change in the society by demonstrating essential values of head and heart. The teacher is the most powerful source of stimulation for the child only if the teacher possesses desirable qualities in him. All this requires undoubtedly, a significant role to be played by the teacher to permeate the rich cultural heritage to the coming generation. The quality of education depends upon the quality of the teachers. A teacher has to generate the energy in oneself with which he or she becomes invested with dynamism and a spirit of dedication and handle it in one's work of educating the boys and girls that resort to him or her.
- A teacher has not only to instruct but also inspire the students. He or she has to influence the life and character of his or her students and equip them with ideas and values which will fit them to enter the stream of national life as worthy citizens. A teacher has to do all these during the years when the children are in school. If teacher is personally committed to the values and practices them in his / her own life, it is foregone conclusion that his / her students will imbibe the values for which teacher stands. Therefore, if values have to be nurtured in children it would be crucial that their teachers function as role models.
- In school, children are members of a small society that exerts a tremendous influence on their moral development. Teachers serve as role model to students in school; they play a major role in inculcating their ethical behaviour. Peers at school diffuse boldness about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions infuse the value education to the children in an informal way. They play a major role in developing ethical behaviour in children.
- We should visualize education as a whole, having to do directly with all disciplines. Being a teacher involves being so many things at the same time that it might amuse you...you become a second parent to those students, many times a social worker, a psychologist, a therapist, a simple listener. You are also a model for them to follow. It is in the teacher's compromise towards education to try to help those students to be the best they can be, and if that involves trying to teach them the morals of

society, then that are what a good teacher does. In Puerto Rico, it is indispensable for teachers to teach moral values, we must dedicate at least 5-10 minutes of our 50-minute classes to the discussion and the teaching of moral values. There must be no religion involved: just the teaching and review of values like love, integrity, sharing, dedication, responsibility, self-esteem, truth, tolerance...and so on. It's our responsibility as teachers to lead students to success, to a good and healthy life, to a life where hate, defiance, challenge of authority and disrespectful actions are not the answers to our problem.

- The society, school and the teacher have to play variegated role in the light of changing course and situations. The new set of values is emerging and thus all the values are to be explained in the new context with their relevance. The modern concept of education is highly valuable for practice in the Indian scenario, „schools come to community and community goes to the school. The new concepts emerged in education; liberalization, privatization and globalization as well as intelligence, emotional and spiritual quotient; are primarily to be narrated for scientific understanding of the children. Values are not absolute (Pragmatism) but changing

Need For Value Education:

- The social system worldwide is undergoing great transformation phase. In Indian scenario, for example, we are gradually moving from joint family system to nuclear family system. Also, there is a high level of stress, especially in the younger generation, due to fast paced modern day lifestyle. Factors like religious fanaticism, stockpiling of nuclear weapons and terrorist activities are posing grave threats to global peace. There is a proliferation of vast amounts of information because of internet and media, and this may cause negative impacts, mainly in the more impressionable young minds, unless and until they have something robust to anchor upon. It is here that inculcation of values among the students can play a very important role by shielding them from all such influences.
- Values are like seeds that sprout, become saplings, grow into trees and spread their branches all around. Building up of values system starts with the individual, moves on to the family and community, reorienting systems, structures and institutions, spreading throughout the land and ultimately embracing the planet as a whole. Building values is an integral factor in the process of internalization of values because one can only give what one has within. Building values is somewhat similar to building a house, brick by brick.
- Along with the revolutionary changes made by the humans in the modern times, we find moral degeneration and rapid decline in old values, leading to many social and natural crisis. Education is the only hope and the only answer to all these new challenges. There are new discoveries, inventions and innovative ideas as the product of modern education. In ancient times, education was very intimately connected to religion and the social values of the day. But, during the recent centuries, the scope of education has increased enormously to include much more

than what it did previously. Educations have uprooted many such superstitions and social problem. The lives of many people have drastically changed for better due to the education.

- Education has provided many with abundant opportunities of livelihood. As with all the good that education has brought in to the society, there are negatives as well. The overall crisis of values in the society at large has a negative impact upon the mindset of the student community as well. The youngsters have fallen in the clasp of eroding values such as lack of punctuality, insincerity, disrespect and so on. Today's students are the citizens and nation builder of tomorrow and the value they cherish will affect the nation positively or negatively. It is the value-oriented education that can minimize such problems by bringing changes in nature, character and conduct of students. That is why Values Education is to be recognized as a fundamental need respect to Inclusive Education. Values based education for all members of society needs to be seen as a valuable investment.
- Value education provides solution to challenges and opportunities presented by the complex, dynamic and global world. Value education being a need of the hour in 21st century involves developing sensitivity to values, an ability to choose the right values in accordance with one's concept of the higher ideals of the life and internalizing them, realizing them in one's life and living in accordance with them. So, education if properly utilized can boost the dignity of life and can act as the source of sustenance and vitality to the mankind. if misused it can also have a negative impact on society. The impact of values education has to be ascertained with regard to changes in the behaviour of students. This will help principal/ teachers to know the impact of values education on students. Speaking softly politely without shouting, yelling and hitting, complaining and using alternative ways to express negative emotions and feelings and Taking initiative in group situations and taking responsibility for completion of assigned duties and tasks in time can be developed through values through education. Regularity and punctuality in doing work and doing one's own work and engaging in manual work as well is very much needed. Skills of attending and listening to each other carefully and skills of asking relevant questions for enhancing Comprehension during interpersonal interaction and sharing experiences is assured through value education.

GREAT LEADERS

MAHATMA GANDHI

- Mahatma Gandhi is called the father of the nation not just because of his contributions in the Indian national movement but because of the ethical foundation he established for India both during the freedom struggle and after it. Moreover, he acted as a moral lighthouse and anchor in testing times such as the partition of 1947.
- Undoubtedly, the greatest integrator of the century was Mahatma Gandhi. Throughout his life he worked ceaselessly to activate character, channelize service, and institutionalize brotherhood. At many places in the Mains exam, especially in Ethics (Paper IV) and the Essay paper, there arises a need for an aspirant to quote teachings of famous philosophies and thinkers to bring objectivity in their answers. Ideas and quotes of Gandhiji can work wonders in the exam.

SOME IMPORTANT QUOTES BY GANDHIJI

One needs to link these with aspects of GS syllabus like Human Actions, Attitude, Aptitude and Foundational Values, Emotional Intelligence, Ethical and Moral Values and so on

- *If we could change ourselves, the tendencies in the world would also change. As a man changes his own nature, so does the attitude of the world change towards him. We need not wait to see what others do.*
- *A man is but a product of his thoughts. What he thinks he becomes.*
- *Happiness is when what you think, what you say, and what you do are in harmony.*
- *The weak can never forgive. Forgiveness is an attribute of the strong.*
- *You must not lose faith in humanity. Humanity is like an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.*
- *"Everyone must be his own scavenger"*
- *If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children.*
- *Earth provides enough to satisfy every man's needs, but not every man's greed.*



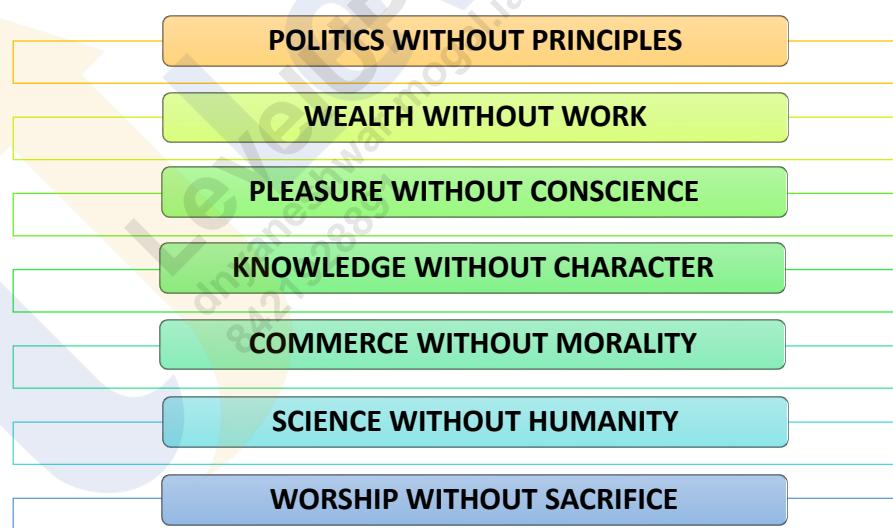
SOME OF GADHJI'S MOST FAMOUS TEACHINGS ON RELIGION

- By religion, I do not mean formal religion, or customary religion, but that religion which underlies all religions, which brings us face to face with our Maker.
- Indeed, religion should pervade every one of our actions. Here religion does not mean sectarianism. It means a belief in ordered moral government of the universe. It is not less real because it is unseen. This religion transcends Hinduism, Islam, Christianity, etc. It does not supersede them. It harmonizes them and gives them reality. Religions are different roads converging to the same point. What does it matter that we take different roads, so long as we reach the same goal?
- The need of the moment is not one religion, but mutual respect and tolerance of the devotees of the different religions. We want to reach not the dead level, but unity in diversity. The soul of religions is one, but it is encased in a multitude of forms. The latter will persist to the end of time.

Gather together under one banner all men from all religions and races of India and infuse into them the spirit of solidarity and oneness to the utter exclusion of all communal and parochial sentiments.

THE 7 SOCIAL SINS

When the talk of restoring values and the root causes of decline of values in society, the worlds of the Father of the Nation come to mind. Mahatma Gandhi declared that there are seven social sins that will destroy the individual and the society. All of them involve a lack of integrity. Gandhiji also said that corruption will be eradicated only when the large numbers of people given to the practice realize that society does not exist for them, but that they exist for the society.



Main contributions:

- **Means over ends:** Gandhi ji pioneered the idea that means are as important as the ends when determining the ethicality of an action. Wrong means can never lead to lasting noble end. He withdrew the Non-cooperation movement and did not support revolutionaries like Bhagat Singh because of violent means.
- **Human values (Truth & Non-violence):** Satya and ahimsa must always be upheld as they are of intrinsic value to human beings. They are not only respectful but also the key to a good life.
- **Tolerance, pluralism and fraternity:** Gandhi ji advocated for universal brotherhood, monotheism and equality of all beings. His prayer "*Ishwar Allah tere naam, sab ko sanmati de bhagwan...*" gives the same message.
- **Education:** Education leads to all-round development of a person's 'mind, body and spirit' and turns us into a better human being, citizen and member of society and so on. He emphasized upon value-based education in his Wardha scheme of education.
- **Humanitarianism:** Gandhi ji believed that every human being has the right to dignity and a good life. Betterment of human life must be the prime goal of social and political action. With this idea, Gandhi ji worked for the upliftment of harijans, women and so on.
- **Inner strength (call for Swaraj):** Gandhi ji preached that a person should have such high moral strength that no amount of pressure can shake his moral standing. The technique of satyagraha was based on the inner strength of satyagrahis who could go on fasting unto death, take beating etc. Inner strength can be developed through courage of conviction, confidence and even spirituality. He said,

"Strength does not come from physical capacity. It comes from an indomitable will."

- **Conscience:** Gandhi ji believed that God resides in every person and speaks from within. Such divine voice is the voice of conscience which people must obey in times of dilemma. Gandhi ji remarked that 'there is a court above all courts, and that is the court of conscience'.
- **Gender:** Gandhi ji had a nuanced view on gender equality. He stated that though women are different from men and have different strengths and weaknesses, they are equal in status. Women are actually superior to men in matters like moral strength. He said, "To call woman the weaker sex is a libel; it is man's injustice to woman.....If by strength is meant moral power, then woman is immeasurably man's superior."
- **Self-governed self-sufficient village republics:** Gandhi ji argued that as opposed to big, centralized governments, local self-governance (Panchayats) and self-sufficiency are the key to good governance, and it also provides social control to ensure ethical behavior. True Swaraj will come only when people govern themselves as per their own values.

- **Just law:** Laws should be just and reasonable. People must abide by the law in all circumstances, but they have the right to disobey and resist when the law is unfair and unreasonable. For instance, the salt law broken by Gandhi ji with his Dandi March.
- **Rural development:** Gandhi ji once said that 'India lives in villages' and favored rural development on its own terms over urbanization because he saw villages representing true Indian ethos and culture.
- **Antyodaya** - that is upliftment of the bottom strata, was the key to development of all (Sarvodaya) and was also India's moral responsibility as a civilized society. Antyodaya is key to **Sarvodaya**. Inclusive and equitable development is necessary for a sustainable social order. Otherwise, stagnation and unrest will follow, as it did in feudal times.
- **Sarvodaya** is a term meaning '**Universal Uplift**' or '**Progress of All**'. The term was first coined by Mohandas Gandhi as the title of his 1908 translation of John Ruskin's tract on political economy, "Unto This Last", and Gandhi came to use the term for the ideal of his own political philosophy. Later Gandhian, like the Indian nonviolence activist Vinoba Bhave, embraced the term as a name for the social movement in post-independence India which strove to ensure that self-determination and equality reached all strata of India society.

RELEVANCE OF GANDHIJI'S PHILOSOPHY IN PRESENT ADMINISTRATION

- Our nation has always believed in the concept of the oneness of the universal **human family, vasudhaiva Kutumbakam** the paths may be many but the goals we all pursue are the same. Gandhiji was an intensely religious man, but his religion was all embracing.
He respected all faiths and suggested the term '**Sarva-Dharma Sambhav**', that is, respect for all religions, to demonstrate his approach. His **reverence for all religions** resulted in his prayer sessions including hymns and quotation from the sacred book of all religions.
- "I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to swaraj for the hungry and spiritually starving millions? Then you will find your doubts and yourself melting away."*

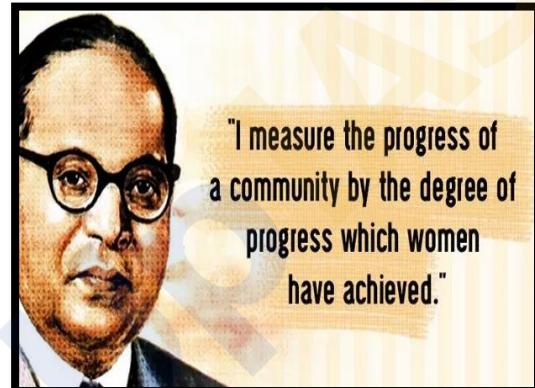
- Mahatma Gandhi
- **Non-violence and truth are inseparable.** For him peace is not a dream. Peace is a project. When one speaks of peace, mutual respect and harmony in society, one needs to focus on one of the important arms that ensure this - namely, our system of law enforcement and the administration of criminal justice.
- Throughout his life, Gandhiji taught **self-help, inner and outer purity and a respect towards all living being**, cultures and religious. Asked what he would do when there were conflicting counsels from different religions, Gandhi replied: "Truth is, superior

to everything, and I reject what conflicts with it. Similarly, that which is in conflict with non-violence should be rejected. And on matters which could be reasoned out, that which conflicted with reason, must be rejected."

DR B.R. AMBEDKAR

Dr B.R. Ambedkar (1891-1956) was not only a constitution specialist but was also a great social reformer and moral and philosophical thinker. His entire life was full of challenges and struggles but he faced them with utmost courage and honesty. Every person can learn various lessons from his life like hard work, integrity, impartiality, compassion, and perseverance. Following lessons are most relevant from the life of Dr Ambedkar:

- **Decision making-** A person, who can take and follow tough decisions in his life, is always successful. Dr Ambedkar faced strong protest while enacting Hindu code bill for the welfare of women, but he did not move back rather resigned from the post of law minister to prove his point. Subsequently, the code was enacted with minor changes by the government.
- **Compassion and Sensitivity-** Dr Ambedkar was always sensitive and compassionate toward weaker sections of the society like Scheduled castes, scheduled tribes, women, children, poor people etc. and kept fighting for their cause till the last in various capacities. He used to say, "I measure the progress of a nation by progress of women in that nation."
- **Integrity-** Dr Ambedkar belonged from a poor family but he did not compromise with his principles for any kind of monetary or material gains and fought evils of our society with the utmost honesty. This attitude is relevant in the present era of rising corruption and degradation of moral values.
- **Impartiality-** Dr Ambedkar was from Schedule Caste but he did not provide any unfair treatment ever to others castes or sections of the society. He formed policies with full objectivity and didn't discriminate against people because of any kind of prejudice. Because of this, our constitution could become one of the best constitutions in this world. A civil servant should always keep this thought in his/her mind.
- **Perseverance-** The goal of Dr Ambedkar to provide justice to downtrodden people was full of challenges. Nonetheless, he remained undeterred, even in the face of violent opposition that he faced during the Mahad Satyagraha and Kalaram temple movement. This lesson is relevant for people aspiring for high goals in personal and professional life.



- **Modern values-** Dr Ambedkar used to emphasize on scientific temper, humanism, equality, liberty and was always against evil customs and traditions which were demeaning to the dignity of an individual.
- Dr B.R Ambedkar was one of the most visionary personalities of 20th century India. His thoughts and ideas laid the **foundations of the modern Indian Republic** and the values he stood for remain relevant in our society-due to persistent social and economic inequality.
- Ambedkar was a **political liberal** who believed in the values of liberty, equality and fraternity. But he also warned that political democracy would be at risk if the underlying society remains unequal or if Indians did not embrace what he described as constitutional morality.

Key values/learnings from life of Dr. BR Ambedkar



Views on upholding Constitutional morality

- When there was no way left for constitutional methods for achieving economic and social objectives, there was a great deal of justification for unconstitutional methods. But where constitutional methods are open, there can be no justification for these unconstitutional methods. These methods are nothing but the Grammar of Anarchy and the sooner they are abandoned, the better for us.
- **We must make our political democracy a social democracy as well.** Political democracy cannot last unless there lies at the base of its social democracy. Principles of **liberty, equality and fraternity are not to be treated as separate items** in a trinity.
- They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy. Ambedkar aggressively argued that forging nationalism in such a multi diverse society which is divided on the lines of caste language colour religion etc. is nearly impossible.
- A sense of nationalism is necessary to bring people together and collectively decide the course for development and justice. This necessitates the prevalence of constitutional morality over religious morality or personal value system.

A.P.J. Abdul Kalam

- Popularly known as the 'People's President', Missile man of India or just Dr Kalam, he was loved by all around him, especially by the youth. Starting out from humble beginnings to being honoured the Bharat Ratna, Dr Kalam's approach to life is uplifting and motivating.
- Born in Rameswaram in Tamil Nadu, Dr Kalam was an average but hardworking student at school. More than talent, it was his hard work and determination to learn that took him to the glorious heights of success.

- After his graduation, he went on to work as the chief scientist at the Aeronautical Development Establishment of the Defense Research and Development organization (DRDO) and Indian Space Research organization (ISRO).
- He was unanimously elected as the President of the nation from 2002 to 2007.



Famous quotes by Dr APJ Abdul Kalam

- “Dream, dream, dream. Dreams transform into thoughts and thoughts result in action.”*
- “Don’t take rest after your first victory because if you fail in second, more lips are waiting to say that your first victory was just luck.”*
- “To succeed in your mission, you must have single-minded devotion to your goal.”*
- “If you fail, never give up because FAIL means “First Attempt in Learning”.*
- Creativity is seeing the same thing but thinking differently*
- “If you want to shine like a sun. First burn like a sun.”*
- “Failure will never overtake me if my determination to succeed is strong enough.”*
- “All of us do not have equal talent. But, all of us have an equal opportunity to develop our talents.”*
- “If a country is to be corruption free and become a nation of beautiful minds, I strongly feel there are three key societal members who can make a difference. They are the father, the mother and the teacher.”*

Dr. Kalam's greatest faith was in the nation and its youth:

- He talked about demographic dividend much before it became fashionable to speak about the importance of nurturing the youth power of the nation.
- He launched the 'What Can I Give?' movement against corruption to instill values and ethics amongst the youth. /"I want you to participate in this movement because corruption and moral turpitude are evils that need to be defeated by the goodness of youth,"/ he said appealing to the youth while addressing school and college students.
- He trusted the youth to come up with a solution for these issues. He was an eternal believer in the power of the ignited mind of the youth – which he termed as most powerful, "on the earth, above the earth and under the earth".
- "Tomorrow if I address a group of youngsters and talk about the flag flying in my heart and how I will uphold the dignity of the nation, I can get them to dream. But if I talk to people who are 40, 50 or 70 plus, it will not go down that well. Also, the youth have fewer biases about their society as compared to the grown-ups," he said.

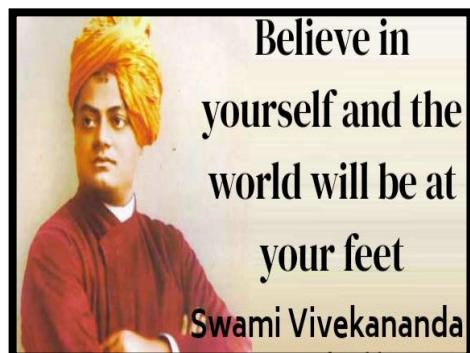
- He was the conscience keeper of the ethics in public life. He was a great supporter of human values and growth.
- He could quote from the Bhagwat Gita as from the Holy Koran. He had a rich knowledge of comparative religion. He was a true secular man who spoke directly, with child-like enthusiasm, to the young.

Views on importance of family:

- Family is a fundamental institution under the social system which plays a crucial role in the development of an individual's personality. Family is also important for the socialization process and value system formation. Family, by making a person responsible and moral, strengthens the social and moral structure of a nation.
- Our value systems are facing challenges due to multiple factors, which could be understood by looking at the incidence of criminal and corruption activities as well as the general behaviour of people in society.
- Some of this could be attributed to the weakening of the family system. Thus, by strengthening the family system, we can rejuvenate the moral fabric of our country which will lead to producing moral and responsible citizens.
- A good citizen has many basic values like Patriotism, Integrity, Honesty, Tolerance, Fraternity, compassion towards weaker sections of society etc. Our constitution, in its part IV A, also consists of Fundamental duties of a citizen like respecting our national symbols and National Heroes, respecting women, having Scientific Temperament, preserving our environment and national monuments etc. Family is the first social institution to inculcate these values in an individual. Dr APJ Abdul Kalam accepts the role of parents as first teachers in a child's schooling, which act as the foundation stone of a great nation.
- He says, "**If a country is to be corruption free and become a nation of beautiful minds, I strongly feel there are three key social members who can make a difference they are The Father, The Mother and The Teacher.**"

SWAMI VIVEKANAND

- Swami Vivekanand founded the Ramakrishna Mission at Belur Math near Kolkata. The goals of the Ramakrishna Mission were based on the ideals of Karma Yoga and its primary objective was to serve the poor and distressed population of the country. The Ramakrishna Mission undertook various forms of social service like establishing. Key features of Swami Vivekanand's teachings:
- **Humanism:** In the new age, Vivekananda considered human rights and human progress as the core basis of civilization. He considered removal of human misery as the goal of civilization and society. For this, Vivekananda



established the Ramakrishna Mission for social service and help of the downtrodden.

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

Key teachings on conduct:

- **Vedantic philosophy:** Vivekananda rejected the orthodoxies and superstition of the post-medieval society as well as the materialism and individualism of the West. He worked to highlight the value of India's ancient Vedantic philosophy. He underlined the merits of knowledge, values, enlightenment, noble conduct and so on as the means to salvation.
- **Austerity and detachment:** Vivekananda rejected materialism and luxury especially when the masses were in a poor condition. Material luxuries were seen as a vicious cycle. He saw detachment from material pleasures as liberation and instead focused on higher ends like spirituality, selfless service and so on.
- **Yoga:** Vivekananda was a pioneer in the field of Yoga and described it as a union of mind, body and spirit. He saw Yoga not as a mysticism but as a rational practice to maximize human potential.
- **Will power:** Vivekananda believed in hard work and dedication. He believed in power of human beings to shape their destiny. He famously said, "Arise, awake and stop not until the goal is reached".

Determining morality:

- **Reason and rationality:** Vivekananda relied upon reason to shape the culture and civilization of India. He vehemently opposed gender discrimination and casteism because it was irrational and was also hurting the progress of the nation.

- **Selflessness:** He tried to teach people to not be selfish but selfless in their deeds. He urged people to be selfless so that they are not weakened by desires and can experience one of the higher pleasures of selfless service. He stated that selflessness was a way to not only benefit the world but also enrich ourselves. He said, "Ask nothing; want nothing in return. Give what you have to give; it will come back to you, but do not think of that now".

Views on polity and governance

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

Views on society and culture

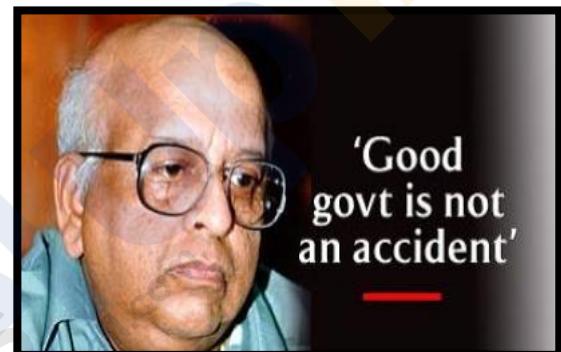
- **Emancipation and empowerment:** Vivekananda worked for a society and culture which provided maximum opportunity to people and directed them towards ethical behavior. He opposed inequality and exploitation of man by man.
- **Welfare:** He considered it to be the duty of the state and society to uplift the downtrodden. He once said, "So long as the millions live in hunger and ignorance, I hold every person a traitor who, having been educated at their expense, pays not the least heed to them!"
- **Youth:** He focused on the power of youth to change the world. Vivekananda went around the country recruiting young volunteers for the selfless social work of the Ramakrishna Mission. Government of India celebrates National Youth Day on the birth anniversary of Swami Vivekananda.
- **Education:** Vivekananda supported a model of education that synthesized western sciences, Indian tradition, Indian values, spirituality and so on. He saw education not as welfare program but the key to unleash human potential. He said, "Education is the manifestation of the perfection already in man".
- **Religion:** Vivekananda opposed dogmatism, superstition etc. He sought reform of religion in such a way that it becomes rational and humanistic. Vivekananda gave equal status and respect to all religions. For him, different religions were different paths to the same ultimate truth. He also sought to reshape religion on spiritual lines, so that it can direct individuals towards salvation.

Views on economy

- **Innovation and modernization:** Along with philosophy, Vivekananda also promoted innovation in agriculture as a means of augmenting livelihoods and incomes of people. Basic livelihood and amenities were a prerequisite for spirituality and national empowerment.
- **Indigenous enterprise:** Vivekananda encouraged people to use their native skills and creativity to produce quality products for local markets as a way to resist colonial economic destruction. He believed in the quality and uniqueness of Indian enterprise.

T.N Seshan

- Born as Tirunellai Narayana Iyer Seshan on December 15, 1932 in Thirunellai, Palakkad district, Kerala, TN Seshan was widely known and remembered for his electoral reforms.
- He was the Chief Election Commissioner of India from 1990 to 1996 and played a major role in drastically ending electoral malpractices in the country.
- A 1955-batch IAS officer, he served in various capacities before he was appointed as Secretary of Defence in 1988 when Rajiv Gandhi was Prime Minister.
- Thereafter, he was promoted to cabinet secretary, the highest position a civil servant can get, a year later in 1989. However, when VP Singh came to power, Seshan was sent to the Planning Commission.



Public Life: Reforming the Election Commission of India

- TN Seshan was appointed the 10th Chief Election Commissioner by President Venkataraman in December 1990. In the next six years, he changed the face of the Commission. While elections in India were all about money and muscle power, the **Commissioners before him could not ensure that the Model Code of Conduct was adhered to.**
- It was Seshan who **brought in the change, demolishing walls of resistance.** Seshan went ahead and appointed special election observers in all states. These observers would watch the election process and 'check for incendiary campaign speeches, voter intimidation, vote-stealing and other tactics often associated with electoral violence'. Seshan also clamped down on election spendings ensuring that the extravaganza that Indian elections has become was curtailed to a large extent.

Showcasing Courage & Probity:

- His **ironclad instructions prohibited bribing, intimidation** and liquor distribution. Though they were multiple rules in place, it took Seshan's **sternness** to insist that elections cannot be communalised. In the year 1994, as the Election Commissioner, he asked then Prime Minister to remove two of his sitting Cabinet ministers, then Welfare Minister Sitaram Kesari and Food Minister Kalpnath Rai, stating that they were involved in influencing voters and violating the model code of conduct that was in place ahead of the elections. He had told India Today in an interview that the ministers had made a deliberate attempt to influence voters and that the "Executive cannot use its powers to influence voters like this."
- Even then, **despite facing criticism from political circles** over what they called was an 'interference' in the workings of the government, he **remained unfazed**. In the year 1996, Seshan was awarded the **Ramon Magsaysay** award for "**his resolute actions to bring order, fairness, and integrity to elections in India, the world's largest democracy.**"

Electoral reforms under TN Seshan

Photo Ids

- N. Seshan, as Chief Election Commissioner during 1990-96, had initiated the process of cleaning up the electoral system.
- The introduction of electors' photo identity cards was a measure towards this direction.

A strict disciplinary

- He was known as a no-nonsense CEC and one who had enforced, in his own way, discipline on political parties and contestants.
- He did not compromise on his position that every election had to be held in accordance with the model code of conduct and electoral laws.
- Some of his big achievements include implementation of the election process and the Model Code of Conduct, introduction of voter ID cards, enforcing limits on poll expenses, and elimination of several malpractices like distribution of liquor, bribing voters, ban on wall writing, use of loudspeakers, use of religion in election speeches etc.

Expansion of EC

- As part of his variant of electoral reforms, the Election Commission had listed 150 malpractices in the elections.
- It was during Mr. Seshan's period that the EC was made a multi-member body in October 1993 with the appointment of M.S. Gill and G.V.G. Krishnamurthy.
- Though he had opposed the government's move, the Supreme Court had upheld the government's decision to appoint Election Commissioners.

- It would not be hyperbole if one says that the legendary bureaucrat Mr. T.N. Seshan was the **father of electoral reforms in India**. He imitated many crucial reforms to clean the Indian politics but unfortunately due to the unwillingness of the political parties the Indian politics is still dominated by the rich peoples and now the Indian politics became the symbol of **3Ms; Money, Muscles and Mind**.
- Future bureaucrats should learn values like probity, integrity, uprightness and upholding Constitutional morality from TN Seshan.** It is remarkable how a bureaucrat can change the functioning of an institution for public good within the limits of constitution.

E. Sreedharan

- E. Sreedharan is an Indian politician and engineer who is known for transforming the public transport sector in India. His leadership in the building of the Konkan Railway and the Delhi Metro is acknowledged globally. Sreedharan was the managing director of the Delhi Metro Rail Corporation (DMRC) between 1995 and 2012.
- The Metro Man, as Sreedharan is popularly known, has been awarded numerous times for his contributions. In 2001, he was awarded the Padma Shri by the Indian government. In 2008, the Indian government awarded him the Padma Vibhushan. The French government, in 2015, awarded Sreedharan with the Chevalier de la Légion d'Honneur, which is considered as the highest French order of merit for both civil and military



Values in public life:

Redefine the Context

- Benchmark yourself against the prevalent system and you'll land with moderate success. It will not measure up to the grandeur of a Delhi Metro. Such things demand a vision not limited by convention or expectations. People would have been happy if the first phase of the metro was completed by the deadline — 2005. But Sreedharan raised the bar. He told his team, Delhites couldn't wait for 10 years for a Metro. The deadline was shortened by three years and met.

Focus on Goals Not Politics

- Shore up your perseverance and prepare for maximum resistance, especially by political expediencies. "I don't know why some bureaucrats are not able to function. They should have the courage to stand up to their convictions and take decisions and not leave everything to the politicians," says Sreedharan. He followed this principle throughout his career.

- One such occasion was as the head of the Konkan Railway project in the 1990s. They were years of flux as Goa saw chief ministers change four times between 1993 and 1994. Every change brought a fresh group of lobbyists into the spotlight. "Sreedharan was a rock who was determined to get the project completed," recalls PV Jayakrishnan who at the time worked as the chief secretary, Goa.
- Sreedharan shares another anecdote. In the early years of his DMRC stint, he was to appoint international consultant for the project. His team chose the Japanese on the basis of their bids. But the then railway minister insisted on the Germans as they had lobbied hard for the position. "I refused to give in. And refused to even give him any explanation," says the Metro man.
- He was confident he had chosen the best and followed all the required procedures. Finally, Sreedharan's choice was accepted. "That one incident [withstanding political pressures] increased the confidence of my team enormously," he explains.

Practice What You Preach

- As the top boss, religiously follow the rules critical to establishing the company's values. Punctuality is DMRC's hallmark — trains roll into stations precisely by the minute, meetings start on schedule and employees must walk into the office before 9 am. "Our business is about being punctual. We cannot compromise on it," says Anuj Dayal, chief public relations officer, Delhi Metro. This is why, if an employee is five minutes late to work, it is clocked in as a half-day. The philosophy is: if you are late for office, you could be late for the project. Says Dayal: "Our trains are 99% punctual."
- Sreedharan leads by example: he is never late for any commitment, at the work sites or at meetings. Speed is the buzzword. Decisions at DMRC are quick, with tenders as big as Rs 2,000 crore are cleared in 15-20 days without missing out on any government procedure or audit guidelines.

Challenge Yourself and the Team

- Stagnation sets in after efficiency so pull up goal posts and demand higher quality standards to force constant improvements. DMRC executives say every time their goal seems achievable and easy, Sreedharan throws up a surprise by setting a tighter deadline. He then works with his team to make it possible.
- Sreedharan is humble, thrives on challenges and faces them head on. Recalls Rakesh Mehta, ex-chief secretary, Delhi government: "There was a Calcutta Bridge near ring road in Delhi that we wanted to widen. The project was awarded to a contractor. After spending Rs 10 crore over four years, he gave up in 2004 claiming it was logically impossible. There was a drainpipe under the bridge and the contractor claimed the road couldn't be broadened without damaging the pipe." Desperate, Mehta called Sreedharan for help. Within 24 hours, he visited the site with his engineers, redesigned the process, suggested minor modifications and the bridge was later completed within a year.

Keep the System Squeaky Clean

- The message must go out loud and clear: integrity is priority and non-negotiable for the company. DMRC is perhaps the only mega infrastructure project of the country considered free from corruption taints. To achieve this, Sreedharan puts ethics high up on his goals list. He personally handpicked his team members in the initial years after lot of due diligence. Once on board, strong structures and procedures are in place for every activity from tendering of contracts to recruitments, to keep employees on the ethical path.

Practice Questions

1. Discuss basic human values and their relevance to civil servants.
2. Constitutional Morality should prevail over religious morality. Critically evaluate and justify your position.
3. Discuss various factors that affect the value system of an individual. Analyse the role of family and educational institutions in this regard in detail.