

UNIT-1

ETHICS AND HUMAN INTERFACE

ETHICS

UNDERSTANDING ETHICS AND
RELATED CONCEPTS

Chapter -1

BASIC CONCEPTS: HUMAN BEHAVIOUR,
ETHICS, MORALS, VALUES AND THEIR
INTERRELATION

HUMAN BEHAVIOUR

Every human is defined by certain characteristics like his appearances, his education and most importantly his behaviour. Human behaviour refers to the range of behaviours (a response to a stimuli) exhibited by humans and which are influenced by culture, attitudes, emotions, values, ethics, authority, rapport, hypnosis, persuasion, coercion and genetics. Beliefs and values happen to be the building blocks of human behaviour.

Human behaviour is experienced throughout an individual's entire lifetime. It includes the way they act based on different factors such as genetics, social norms, core faith, and attitude. Behaviour is impacted by certain traits each individual has. The traits vary from person to person as they are dependent on the genetics of the person as well as on his environmental conditions. These traits produce different actions or behaviour from each person.

Behaviour in this general sense should not be mistaken with social behaviour, which is a more advanced action, as social behaviour is behaviour specifically directed at other people. The acceptability of behaviour depends heavily upon social norms and is regulated by various means of social control. Due to the inherently conformist nature of human society in general, humans are pressurised into following certain rules and display certain behaviours in society, which conditions the way people behave. Different behaviours are deemed to be either acceptable or unacceptable in different societies and cultures. Core faith can be perceived through the religion and philosophy of

that individual. It shapes the way a person thinks and this in turn results in different human behaviours.

An attitude is an expression of favour or disfavour (or positive or negative evaluation) toward a person, place, thing, or event. Attitude can be formed from a person's past and present. Attitude is also measurable and changeable as well as influencing the person's emotion and behaviour. One's attitude is essentially a reflexion of the behaviour he or she will portray in specific situations. Thus, human behaviour is greatly influenced by the attitudes we use on a daily basis. For example, a negative attitude towards people of lower caste may lead to the behaviour of discrimination.

BELIEFS AND VALUES

A belief is the most common term used to explain the behavioural component of a person. It is an internal feeling that something is true, even though that belief may be unproven and irrational. For example, "I believe that no. 3 is unlucky for me. I believe that there is life after death". Beliefs can be economical, political, social etc.

A belief is the simplest form of mental representation and therefore one of the building blocks of conscious thought. Beliefs are sometimes divided into core beliefs (that are actively thought about) and dispositional beliefs (that may be ascribed to someone who has not thought about the issue). For example, if asked "do you believe tigers wear pink pajamas?" a person might answer that they do not, despite the fact they may never have thought about this situation before.

An individual usually tends to internalise the beliefs of the people around him during childhood. Political beliefs depend more strongly on the



political beliefs most common in the community where we live. Most individuals believe the religion they were taught in childhood. People may also adopt the beliefs of a charismatic leader, even if those beliefs are against all previous beliefs. Any psychological disorder, physical trauma like head injury and persuasion techniques like advertising can also affect the belief system of a person.

Values

Values can be defined as those things that are important or valued by someone. That someone can be an individual or an organisation. Values describe what is important in a person's life. Basically they are the standards on the basis of which we evaluate something or make judgement about how desirable or undesirable that thing is to us. That thing can be a person, a place, an object or any event.

We are more likely to make choices that support our value systems than choices that will not. Let us say that financial security is a strong value for an individual. When faced with a choice of jobs, chances are the individual will carefully examine each organisation for potential financial and job security. The job applicant who values financial security may well take a lower salary offer with a well established company over a higher-paying offer from a new, high risk venture. Another job seeker with different values, possibly adventure and excitement, might choose the newer company simply for the potential risk and uncertain future. If a bureaucrat judges that remaining behind the curtains or away from public gaze is better than being famous, then we can say that he has the value of anonymity.

Values, therefore, influence our behaviour and the behaviour of all those with whom we interact. What we value guides not only our personal choices but also our perceptions of the worth of others. We are more likely, for example, to evaluate highly someone who holds the same hard-work value as we do than someone who finds work distasteful, with personal gratification a more important value. We may also call the person lazy and worthless, a negative value label.

Every person has certain principle or cardinal values on which his other values are based. A person having justice as a cardinal value may also have value for fairness, democratic institutions, judicial and parliamentary processes etc.

Examples of values are material success, individualism, efficiency, freedom, courage, hard

work, competition, patriotism, punctuality, honesty, truthfulness, fairness, and humaneness etc. They are all value standards.

Relation between values and beliefs

There are certain beliefs which are amenable (open and responsive) to change. For example, a person with almost no exposure to American society believes that all Americans are bad. Then one day he watches an American helping an old man crossing the street. This changed his belief system. This happened because his belief system was based on less and poor information. When he got new data, his belief was changed. But values are hard core beliefs; they do not change easily and requires a great deal of effort. There making also requires lots of time and hence it is suggested that value education should start early in the childhood. Ex. Patriotism. Child sees republic day parade every year. He sees, war heroes getting honoured and are respected everywhere. Slowly, he learns that being patriotic is good and is valued in the society. And hence, he starts valuing patriotism. Now this belief will not change even if the person saw patriotism getting punished in society. In fact he'll fight for saving this value.

ETHICS AND MORALS

Ethics and morals both relate to "right" and "wrong" conduct. The term ethics comes from the Greek word *ethos*, which means custom or habit. Morality on other hand comes from the Latin word *moralitas* which means manner, character or proper behaviour. Ethical and moral judgments focus more precisely on degrees of rightness and wrongness in human behaviour. These are the standards on the basis of which one can decide what is right and what is wrong. Ethics and morals prescribe what is or is not considered appropriate behaviour in living one's life. Standards such as honesty, truthfulness, fairness, and humaneness usually are used in making ethical judgments of rightness and wrongness in human behaviour.

Ethics is also defined as the study of what we understand to be good and right behaviour and how people make those judgements. When one acts in ways that are consistent with our moral values, we'll characterise that as acting ethically. When one's actions are not congruent with our moral values- our sense of right, just and good- we'll view that as acting unethically.



Defining what is ethical is not an individual exercise. However, if it is, then one could have argued that what Hitler did was ethical since his actions conformed to his definition of right, fair and good. The ethics of our decisions and actions is defined by society and not individually.

So it can be said that "ethics is the discipline that examines one's moral standards or the moral standards of the society. It asks how these moral standards apply to our lives and whether these standards are reasonable or unreasonable- that is whether good reasons or poor ones support them. Therefore a person's start to study ethics when he or she takes moral standards, absorbed from family, religion and friends and asks: what do these standards imply in the situations in which I find myself? Do these standards really make sense? What are the reasons for or against these standards? Why should I continue to believe in them? What can be said in their favour and what can be said against them? Are they really reasonable for me to hold? Are their implications in this or that particular situation reasonable?"

Difference between Values and Ethics or Morals

Imagine a person who has a strong value of achievement and success. Knowing only that this value is important to him gives us a general expectation of his behaviour, i.e. we would expect him to be goal oriented, gaining the skills necessary to get what he wants, etc. However, we cannot know whether he will cheat to get what he wants or "do an honest day's work each day". The latter dimension is a matter of ethics and morality. Take another example, a person has a high priority value of research/knowledge/insight. He has a career in medical research. In fact, knowing his value priority we would expect him to have a career in some form of research, however, we do not know from his value priority how he is likely to undergo his research. Will the person conduct experiments on animals, or would he abhor such approaches? He may also involve in terrorist activities. Again, the latter is a matter of ethical stance and morality.

Concepts such as material success, individualism, efficiency, thrift, freedom, courage, hard work, prudence, competition, patriotism, compromise, and punctuality all are value standards but we probably would not view them primarily as ethical standards of right and wrong. However, standards such as honesty, truthfulness, fairness, and humaneness usually are used in making ethical

judgments of rightness and wrongness in human behaviour. One can also say that for different individuals, all ethics or morals can be regarded as values but all values cannot be regarded as ethics or morals.

Also, just as there are no universally accepted standards of ethics, there are no values which are applicable to all individuals and societies. Values can be moral, immoral or amoral depending upon whether they conform to, go against or are indifferent towards certain norms of morality. But ethics represents only moral values. Should one eat vegetarian or non-vegetarian food? Should the workers' wages be increased by an enterprise whenever its profits increase? Such questions involve value judgement.

Our values influence what we will determine as ethical. In fact, value is considered as the language of ethics. We usually value only those things which are considered ethical in the society. This close relationship between importance and right and wrong is a powerful influence on our behaviour and how we evaluate the behaviour of others.

Difference between Ethics and Morals

Ethics and morals both relate to "right" and "wrong" conduct. However, ethics refer to the series of rules provided to an individual by an external source like their profession, society or religion. On the other hand, morals refer to an individual's own principles regarding right and wrong.

Ethics are the rules of conduct recognized in respect to a particular class of human actions or a particular group, culture, etc. It defines how things are according to the rules. Ethics are external standards, provided by the institutions, groups or culture to which an individual belongs. For example, lawyers, policemen, bureaucrats and doctors all have to follow an ethical code laid down by their profession, regardless of their own feelings or preferences. Ethics can also be considered as a social system or a framework for acceptable behaviour.

Thus, the source is Social system/External. We recognize them because society says it is the right thing to do. If we don't follow these standards, we will face peer/societal disapproval, or even be fired from our job. Ethics are dependent on others for definition. They are very consistent within a certain context, but can vary greatly between contexts. For



example, the ethics of the medical profession in the 21st century are generally consistent and do not change from hospital to hospital, but they are different from the ethics of the 21st century legal profession. In France, bureaucrats are not politically neutral as they fight elections. However, in India, a bureaucrat having political motivations is regarded as highly unethical.

Thus, ethics is a system of accepted values which control human behaviour. More specifically, it is a system based on morals. Thus ethics can also be defined as the study of what is morally right.

Morals are Principles or habits with respect to right or wrong conduct. It defines how things should work according to an individual's ideals and principles. Their source is Individual/Internal. We recognize them because we believe in something being right or wrong. If we don't follow these standards, it may have different effects on different people; they may feel uncomfortable, remorse, depressed etc. Morals may also be influenced by culture or society, but they are personal principles created and upheld by the individuals themselves. An individual's moral code is usually unchanging and consistent across all contexts, but can change if the individual has a radical change in their personal beliefs and values.

Morals and ethics are usually congruent with each other as an individual is a part of his society only. Most of his fundamental beliefs are formed within the context of a society which has certain ethics. Ethics and norms of society are generally passed to the individual through the process of enculturation. However, there can be many situations which can lead to a conflict between an individual's morals and societies or organisational ethics.

Conflict between Ethics and Morals

One professional example of ethics conflicting with morals is the work of a defence lawyer. A lawyer's morals may tell him that murder is reprehensible and that murderers should be punished, but his ethics as a professional lawyer, require him to defend the client to the best of his abilities, even if he knows that the client is guilty. In Indian context this thing was observed when several Indian lawyers refused to represent Ajmal Kasab (Mumbai terror attacks, 2008) citing moral concerns. A resolution was passed unanimously by the Bombay Metropolitan Magistrate Court's Bar Association,

saying that none of its members would defend any of the accused of the terror attacks.

Another example can be of a doctor who is in a situation where he has to operate a murderer who has been injured while killing another individual.



ESSENCE, DETERMINANTS AND CONSEQUENCES OF ETHICS IN HUMAN ACTIONS

ESSENCE OF ETHICS

Many people tend to equate ethics with their feelings. But being ethical is clearly not a matter of following one's feelings. A person following his or her feelings may recoil from doing what is right. In fact, feelings frequently deviate from what is ethical.

Nor should one identify ethics with religion. Most religions, of course, advocate high ethical standards. Yet if ethics were confined to religion, then ethics would apply only to religious people. But ethics applies as much to the behaviour of the atheist as to that of the devout religious person. Religion can set high ethical standards and can provide intense motivations for ethical behaviour. Ethics, however, cannot be confined to religion nor is it the same as religion.

Being ethical is also not the same as following the law. The law often incorporates ethical standards to which most citizens subscribe. But laws, like feelings, can deviate from what is ethical. Our own pre-Civil War slavery laws and the old apartheid laws of South Africa are obvious examples of laws that deviate from what is ethical.



Finally, being ethical is not the same as doing "whatever society accepts." In any society, most people accept standards that are, in fact, ethical. But standards of behaviour in society can deviate from what is ethical. An entire society can become ethically corrupt. Nazi Germany is a good example of a morally corrupt society.

Moreover, if being ethical were doing "whatever society accepts," then to find out what is ethical, one would have to find out what society accepts. To decide what I should think about abortion, for example, I would have to take a survey of Indian society and then conform my beliefs to whatever society accepts. But no one ever tries to decide an ethical issue by doing a survey. Further, the lack of social consensus on many issues makes it impossible to equate ethics with whatever society accepts. Some people accept abortion but many others do not. If being ethical were doing whatever society accepts, one would have to find an agreement on issues which does not, in fact, exist.

What, then, is ethics? Ethics is two things. First, ethics refers to well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Ethics, for example, refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander, and fraud. Ethical standards also include those that enjoin virtues of honesty, compassion, and loyalty. And, ethical standards include standards relating to rights, such as the right to life, the right to freedom from injury, and the right to privacy. Such standards are adequate standards of ethics because they are supported by consistent and well-founded reasons.

Secondly, ethics refers to the study and development of one's ethical standards. As mentioned above, feelings, laws, and social norms can deviate from what is ethical. So it is necessary to constantly examine one's standards to ensure that they are reasonable and well-founded. Ethics also means, then, the continuous effort of studying our own moral beliefs and our moral conduct, and striving to ensure that we, and the institutions we help to shape, live up to standards that are reasonable and solidly-based.

With above discussion, one can now reach to the essence of ethics which refers to the intrinsic or

indispensible properties that characterise ethics. Following are the properties of ethics:

1. Ethics cannot be shaped and sustained in isolation. A person's environment interacts with his or her genotype to influence the behavioural outcomes. A person is not born with an ethical system or moral setup. External environment like society and culture in interaction with the genetic structure shapes it for the person. A person may be born with the capacity to behave ethically but what is ethical and what is not is learned after coming in this world. Also people perceive their environment in different ways according to their genotype.

Many socio-political theories postulate that socialization provides only a partial explanation for human beliefs and behaviours, maintaining that agents are not 'blank slates' predetermined by their environment. Scientific research provides some evidence that people might be shaped by both social influences and genes. Genetic studies have shown that a person's environment interacts with his or her genotype to influence behavioural outcomes.

2. A man is not only the product but also the producer of his culture. A person not only learns from the culture but may also lead to a change in ethical system of the society. For example, slavery and discrimination were earlier accepted as social norms but not now. It is because of few great personalities which have brought about the changes. Humans judge and analyse information gained from the environment on their own standards of morals. Different people have different capacity to adhere the norms of the society as well as different meaning is given to values and ethics by different individuals.

A culture is a society's total way of living and a society is a group that live in a defined territory and participate in common culture. The culture of a society are the customs, set of tolerated beliefs whether open or closed, living habits that specifically identify that society, the range of values that is condoned, a society's regard for education, the arts, the sciences, etc.

Socialisation is the process of learning how to behave according to the expected norms



of your culture. Enculturation is the process by which people learn the requirements of their surrounding culture and acquire values and behaviours appropriate or necessary in that culture

3. Ethics depend upon the context in which they are operating. They vary in their meaning and intensity according to time, place and person. For example, spitting, urinating and littering on roads considered unethical in Europe but may not in India so ethics depends upon social context.
4. Ethics operates at different levels like individual, organisational, socio-cultural, political and international level. Ethics at each level affect each other.
5. Ethics are subjective in nature i.e. they are affected by individual's emotions and perception. Like an angry person may behave in a highly unethical manner. It happens during riots.
6. Ethics are inter-related to each other. Increase in the importance of one can lead to the decrease in importance of others. For example, because local and international economies have become stagnant, the value of economic efficiency has become more important. This may lead to serious repercussion for environmental ethics. It may lead to government moving towards goal orientation. No matter what means are used even if they lead to environmental pollution and global warming.
7. Ethical behaviour also comes into play when human interact with other things also like machines, animals, environment etc.
8. Ethics originate from the sense of justice prevailing in a particular society for ex. A child slaps another child. Third child watching finds it unethical because he believes in social justice that every human is equal and has the right to live with dignity (article 21, protection of life and personal liberty).
9. Ethics are maintained and sustained by a sense of responsibility and not mere accountability to some external agency but also to something within.
10. Ethical standards may transcend the narrow stipulations of law or rule book and code of regulation. Many acts of omission

and commission may not violate the law as such but may run counter to ethics for ex. Police not helping victim as the incident has happened outside the area of their jurisdiction.

DETERMINANTS OF ETHICS

Determination of what is right or wrong behaviour is not an easy task. This task is complicated by the fact that the criteria of judging what is right or wrong is neither absolute nor universal but variable depending on the person, place and time. Stating differently there is no objective way of justifying any ethical principle as valid for all people and societies in different frames of time. Abortion for example is morally wrong for some people but is not for others. Pornography is acceptable in some societies but unacceptable in others. At one time for instance slavery was not morally wrong in some parts of United States whereas it is considered highly unethical in most of the modern societies. Three determinants of ethics are:

1. **Person:** presence of ethical behaviour depends upon the mental make of an individual. It depends upon how the person has internalised personal attitudes and values regarding ethical behaviour. It depends upon certain qualities like optimism, willingness to take risk, courage to be impersonal and courage to decide and fairness, tempered with charity. Following ethics is not an easy task especially in a hostile environment. Every individual has a different genetic structure which when combines with the environmental conditions produce a different set of ethics. Same ethical values may have a different meaning for an individual along with different degree and different place in the hierarchy of ethical setup.
2. **Place:** Place refers to the external environment which includes culture, organisation, family, school, religion etc. For example, as children, we were taught by our parents that it is wrong to lie, cheat, and steal. As we grow up and enter into the real world with some knowledge of right and wrong, we see, first hand, the importance of ethics as well as its complexity.

Ethics are learned throughout our lives as we associate with others and especially in the early years of childhood. During years



of schooling, we learn ethics as we interact with teachers and classmates and learn respect and other skills. In the work place, we learn responsibility, teamwork, punctuality, and communication skills. When we understand why these ethical values are necessary, we realize the importance they have in our success as well as our everyday lives. We use these skills, along with our knowledge of right and wrong as we go about various activities such as driving, buying milk at the supermarket, filling out an application, etc. We know that it is unlawful to run a red light, shop-lift, and lie under oath. Because good ethics make us honest, law-abiding citizens, we contribute to the good of society.

Ethical framework of the government depends upon the constitution and history. In Indian constitution, values of social, economic and political justice are envisaged in the preamble and are elongated in the FR's and DPSP's.

Part of the problem with universally defining social ethics is that there are many different elements that contribute to them. Language, race, gender and culture all come into the equation; religion and education also play a role. The standards used to enforce social ethics are also numerous, including family values, religious beliefs, morality, integrity, and so forth.

3. **Time:** Time also happens to be an important factor. Different individuals, societies and cultures have different set of moral codes at different times. One example of this is the civil right movement. It was once considered ethical to own a slave. Now that concept is considered unethical\Immoral. Imperialism and colonialism as state concepts were justified in the first half of twentieth century but were discarded as against human rights and sovereignty of state in the second half of the last century. Practice of *Sati* and discrimination between humans on different basis was once considered ethical in Indian society. But today such practices are not only unethical but are also against the law.

CONSEQUENCES OF ETHICS

Ethics play an important role in human life and society. Ethics are like electricity. It is not apparent

to naked eye but can be felt instantaneously in specific conditions and visible when power is switched on. For example, no government can get to the long distance without embracing ethical behaviour. Ethical dimensions can be spotted in the various decisions made at political level like providing food grains to the weaker sections at lower price even if this is not economically beneficial.

Ethics play many functions for us like:

Satisfying Basic Human Needs: Being fair, honest and ethical is one the basic human needs. If we take an optimistic view of society, we can say that every employee desires to be a good person and to work for an organization that is fair and ethical in its practices. Humanistic psychology suggests that every human is basically good and wanted to be good provided he gets the just environment.

Creating Credibility: An organization that is believed to be driven by moral values is respected in the society even by those who may have no information about the working and the businesses or an organization. Infosys, for example is perceived as an organization for good corporate governance and social responsibility initiatives. This perception is held far and wide even by those who do not even know what business the organization is into.

Uniting People and Leadership: An organization driven by values is revered by its employees also. They are the common thread that brings the employees and the decision makers on a common platform. This goes a long way in aligning behaviours within the organization towards achievement of one common goal or mission.

Securing the Society: Often ethics succeeds law in safeguarding the society. The law machinery is often found acting as a mute spectator, unable to save the society and the environment. Technology, for example is growing at such a fast pace that the by the time law comes up with a regulation we have a newer technology with new threats replacing the older one. Lawyers and public interest litigations may not help a great deal but ethics can.



Ethics helps us to arrive at decisions more quickly as it assists making choices.

It reveals the value dimension of a decision that would otherwise seems value free. They help us to make ethical analysis.

For administrators it helps in making in more reflective judgments, one that can be defended in public. It helps in bringing integration and stability to the society.

In the absence of ethics, these functions become tougher than before. Significance of ethics has grown in recent times because of expanding new opportunities for corruption created by recent public sectors reforms based on market driven principles and private sector interest. Values are changing now like end result is prioritised over means and process, PPP, privatisation, managerial autonomy etc.

This increased significance has further increased the importance of ethical behaviour. Absence of ethical behaviour in present times may lead to chaos in the society. Today, the consequences of loss of ethics are powerful enough to shape the destiny of an individual or an organisation. Its consequences can be felt at different levels or different fields:

1. **Political level:** A successful political system requires trust and commitment from the citizens. This trust comes only when the ethics are high. Examples like Arab spring, Indian movement against corruption, replacement of government in Greece and Italy shows what loss of ethics at political level can do. Any discussion on an ethical framework for governance in a democracy must necessarily begin with ethical values in politics. Politics and those engaged in it, play a vital role in the legislative and executive wings of the State whose acts of commission and omission in working the Constitution and the rule of law can become the point of breach of values. While it is unrealistic and simplistic to expect perfection in politics in an ethically imperfect environment, there is no denying the fact that the standards set in politics profoundly influence those in other aspects of governance. Those in politics have a clear and onerous responsibility. India was fortunate that high standards of ethical conduct were an integral part of the freedom struggle.

Loss of ethics in Indian political system has lead to:

Hung parliament: no single party gets the majority.

Coalition governments: By nature only, they are unstable and decision- making is slow. Demands of various sections have to be taken into account. Political corruption is rampant in such scenario.

Loss of constitutional values of social, economic and political justice.

Criminalization of politics – participation of criminals in the electoral process.

2. **International level:** Trust deficit is increasing among the nations. Problem between India and Pakistan have become more complex largely due to loss of ethical behaviour. Issues like violation of ceasefire at borders, beheading of Indian soldiers, allowing terrorists to plot against India on their land are more ethical in nature. Recent Italian marines issue got an ethical dimension when earlier Italy refused to send back the marines. Decrease in soft loans from international organisations like World Bank as good governance is the pre condition, and good governance essentially means an ethical government.



3. **Organisational level:** The biggest manifestation of loss of ethics is corruption. Other repercussions can be:

Nepotism

Lawlessness

Loss of trust in the administration:



Rise in inequalities

Decrease in efficiency, economy and effectiveness

Destruction of work culture

2nd ARC in its fourth report 'Ethics In Governance' has said that there is need for ethics in every profession, voluntary organization and civil society structure as these entities are now vitally involved in the process of governance. Finally, there should be ethics in citizen behaviour because such behaviour impinges directly on ethics in government administration. It is unfortunate that corruption has, for many, become a matter of habit, ranging from grand corruption involving persons in high places to retail corruption touching the everyday life of common people.

4. Social level

Corruption has become a norm as people now do not consider it wrong

Rise in crime rate in general as well as against women.

At societal level, loss of ethics may lead to a new set of ethics like capital punishment. Gandhi's noble idea of a society based on truth and non violence is becoming a thing of past. People are favouring capital punishment as violence has become a solution.

People have started acknowledging mafia and local goons.

Regionalism: castes, religious groups have taken over the ethics of secularism, nationhood and brotherhood.

Things like clothing style, parent's respect, joint family, drug addiction etc. are also affected.

5. Individual level

Petty crime has been increasing:

People urinating and spitting on roads

Jumping red light

Abusive language

Domestic violence

Crime against the aged

6. Environment ethics

Loss in flora and fauna

Environmental degradation

Polluter shall pay concept is diminishing

Developed countries not taking the responsibility

Increased level of pollutions.

7. Loss of Bioethics

Abortion

Animal rights

Artificial life

Blood transfusion

Body modification

Cloning

Confidentiality (medical records)

Consent

Euthanasia (human, animal)

Exorcism

Genetically modified organisms

Human cloning

Human enhancement

Human experimentation in the United States

Human genetic engineering

Sperm and egg donation

Stem cell research

Suicide



DIMENSIONS OF ETHICS

The existing studies and practice of ethics encompasses diverse disciplines or fields such as, philosophy, political science, public administration, military science, earth sciences, organisational behaviour etc. However, Ethics in its core is a branch of philosophy that involves systematizing, defending and recommending concepts of right and wrong conduct, often addressing disputes of moral diversity.

Philosophy as we all know is the study of general and fundamental problems, such as those connected with reality, existence, knowledge, values, reason, mind, and language. In more casual speech, by extension, "philosophy" can refer to "the most basic beliefs, concepts, and attitudes of an individual or group". Ethics in the discipline of philosophy are treated at the conceptual level.

However, the field of ethics (or moral philosophy or philosophical ethics or ethical theory or moral theory) is multidimensional in nature as it not only involves development of theory but also its application in different contexts. Taking a comprehensive view, ethics today can be viewed and studied along the following three dimensions:

1. METAETHICS

The term "meta" means after or beyond, and, consequently, the notion of metaethics involves a bird's eye view of the entire project of ethics. Metaethics deals with the theoretical meaning and reference of moral propositions and how their truth values (if any) may be determined. This dimension of ethics investigates where our ethical principles come from, and what they mean. Are they merely social inventions? Do they involve more than expressions of our individual emotions? Metaethical answers to these questions focus on the issues of universal truths, the will of God, the role of reason in ethical judgments, and the meaning of ethical terms themselves.

2. NORMATIVE ETHICS

Normative ethics takes on a more practical task, which is to arrive at moral standards that regulate

right and wrong conduct. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behaviour on others.

Thus, one can say that normative ethics is a search for an ideal litmus test of proper behaviour. The Golden Rule is a classic example of a normative principle: We should do to others what we would want others to do to us. Since I do not want my neighbour to steal my car, then it is wrong for me to steal her car. Since I would want people to feed me if I was starving, then I should help feed starving people. Using this same reasoning, I can theoretically determine whether any possible action is right or wrong. So, based on the Golden Rule, it would also be wrong for me to lie to, harass, victimize, assault, or kill others. The Golden Rule is an example of a normative theory that establishes a single principle against which we judge all actions. Other normative theories focus on a set of foundational principles, or a set of good character traits.

The key assumption in normative ethics is that there is only one ultimate criterion of moral conduct, whether it is a single rule or a set of principles. Three strategies will be noted here:

Virtue theories: Many philosophers believe that morality consists of following precisely defined rules of conduct, such as "don't kill," or "don't steal." Presumably, I must learn these rules, and then make sure each of my actions live up to the rules. Virtue ethics, however, places less emphasis on learning rules, and instead stresses the importance of developing good habits of character, such as benevolence (see moral character). Once I've acquired benevolence, for example, I will then habitually act in a benevolent manner. Historically, virtue theory is one of the oldest normative traditions in Western philosophy, having its roots in ancient Greek civilization. Plato emphasized four virtues in particular, which were later called cardinal virtues: wisdom, courage, temperance and justice. Other important virtues are fortitude, generosity, self-respect, good temper, and sincerity. In addition to advocating good habits of character, virtue theorists hold that we should avoid acquiring bad character traits, or vices, such as cowardice,



insensibility, injustice, and vanity. Virtue theory emphasizes moral education since virtuous character traits are developed in one's youth. Adults, therefore, are responsible for instilling virtues in the young. Aristotle argued that virtues are good habits that we acquire, which regulate our emotions. For example, in response to my natural feelings of fear, I should develop the virtue of courage which allows me to be firm when facing danger.

Duty theories: Many of us feel that there are clear obligations we have as human beings, such as to care for our children, and to not commit murder. Duty theories base morality on specific, foundational principles of obligation. These theories are sometimes called deontological, from the Greek word *deon*, or duty, in view of the foundational nature of our duty or obligation. They are also sometimes called nonconsequentialist since these principles are obligatory, irrespective of the consequences that might follow from our actions. For example, it is wrong to not care for our children even if it results in some great benefit, such as financial savings.

Consequentialist theories: It is common for us to determine our moral responsibility by weighing the consequences of our actions. According to consequentialism, correct moral conduct is determined solely by a cost-benefit analysis of an action's consequences. Consequentialism suggests that an action is morally right if the consequences of that action are more favourable than unfavourable. Consequentialist normative principles require that we first tally both the good and bad consequences of an action. Second, we then determine whether the total good consequences outweigh the total bad consequences. If the good consequences are greater, then the action is morally proper. If the bad consequences are greater, then the action is morally improper. Consequentialist theories are sometimes called teleological theories, from the Greek word *telos*, or end, since the end result of the action is the sole determining factor of its morality.

3. APPLIED ETHICS

Applied ethics draws upon ethical theory in order to ask what a person is obligated to do in some very specific situation, or within some particular domain of action (such as business). This dimension involves examining specific controversial issues, such as abortion, infanticide, animal rights,

environmental concerns, homosexuality, capital punishment, or nuclear war.

In recent years applied ethical issues have been subdivided into convenient groups such as medical ethics, business ethics, environmental ethics, and sexual ethics. Generally speaking, two features are necessary for an issue to be considered an "applied ethical issue." First, the issue needs to be controversial in the sense that there are significant groups of people both for and against the issue at hand. The issue of drive-by shooting, for example, is not an applied ethical issue, since everyone agrees that this practice is grossly immoral. By contrast, the issue of gun control would be an applied ethical issue since there are significant groups of people both for and against gun control.

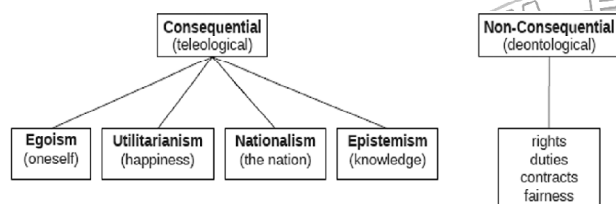
The second requirement for an issue to be an applied ethical issue is that it must be a distinctly moral issue. On any given day, the media presents us with an array of sensitive issues such as affirmative action policies, gays in the military, involuntary commitment of the mentally impaired, capitalistic versus socialistic business practices, public versus private health care systems, or energy conservation. Although all of these issues are controversial and have an important impact on society, they are not all moral issues. Some are only issues of social policy. The aim of social policy is to help make a given society run efficiently by devising conventions, such as traffic laws, tax laws, and zoning codes. Moral issues, by contrast, concern more universally obligatory practices, such as our duty to avoid lying, and are not confined to individual societies.

Frequently, issues of social policy and morality overlap, as with murder which is both socially prohibited and immoral. However, the two groups of issues are often distinct. For example, many people would argue that sexual promiscuity is immoral, but may not feel that there should be social policies regulating sexual conduct, or laws punishing us for promiscuity. Similarly, some social policies forbid residents in certain neighbourhoods from having yard sales. But, so long as the neighbours are not offended, there is nothing immoral in itself about a resident having a yard sale in one of these neighbourhoods. Thus, to qualify as an applied ethical issue, the issue must be more than one of mere social policy: it must be morally relevant as well.

In theory, resolving particular applied ethical issues should be easy. With the issue of abortion, for



example, we would simply determine its morality by consulting our normative principle of choice, such as act-utilitarianism. If a given abortion produces greater benefit than other options, then, according to act-utilitarianism, it would be morally acceptable to have the abortion. Unfortunately, there are perhaps hundreds of rival normative principles from which to choose, many of which yield opposite conclusions. Thus, the stalemate in normative ethics between conflicting theories prevents us from using a single decisive procedure for determining the morality of a specific issue. The usual solution today to this stalemate is to consult several representative normative principles on a given issue and see where the weight of the evidence lies.



Issues in Applied Ethics

As noted, there are many controversial issues discussed by ethicists today, some of which will be briefly mentioned here.

Biomedical ethics: focuses on a range of issues which arise in clinical settings. Health care workers are in an unusual position of continually dealing with life and death situations. It is not surprising, then, that medical ethics issues are more extreme and diverse than other areas of applied ethics. Prenatal issues arise about the morality of surrogate mothering, genetic manipulation of fetuses, the status of unused frozen embryos, and abortion. Other issues arise about patient rights and physician's responsibilities, such as the confidentiality of the patient's records and the physician's responsibility to tell the truth to dying patients. The AIDS crisis has raised the specific issues of the mandatory screening of all patients for AIDS, and whether physicians can refuse to treat AIDS patients. Additional issues concern medical experimentation on humans, the morality of involuntary commitment, and the rights of the mentally disabled. Finally, end of life issues arise about the morality of suicide, the justifiability of suicide intervention, physician assisted suicide, and euthanasia.

Business ethics: The field of business ethics examines moral controversies relating to the social

responsibilities of capitalist business practices, the moral status of corporate entities, deceptive advertising, insider trading, basic employee rights, job discrimination, affirmative action, drug testing, and whistle blowing.

Environmental ethics: Issues in environmental ethics often overlaps with business and medical issues. These include the rights of animals, the morality of animal experimentation, preserving endangered species, pollution control, management of environmental resources, whether eco-systems are entitled to direct moral consideration, and our obligation to future generations.

Sexual morality: Controversial issues of sexual morality include monogamy versus polygamy, sexual relations without love, homosexual relations, and extramarital affairs.

Military ethics: are concerned with questions regarding the application of force and the ethos of the soldier and are often understood as applied professional ethics.

Political ethics: Politics is a human activity essential in building societies and communities based on rules, law and balance of conflicting interests. Political ethics is the practice of making moral judgements about political action and political agents. It covers two areas. The first is the ethics of process, which deals with public officials and the methods they use. Whether ethics are taken into consideration while following the procedures? Example can be how funds are collected for elections; Whether transparency was there or not; Whether black money was involved or not; ethical consideration during parliamentary debates etc. The second area, the ethics of results, end product concerns judgments about policies and laws. Whether the final law will be ethical or not; For example, The Armed Forces (Special Powers) Act.

Finally, there are issues of social morality which examine capital punishment, nuclear war, gun control, the recreational use of drugs, welfare rights, and racism.

Also, with the advancement of human civilization and increasing complexity in life style and social relations, more and more fields and disciplines are becoming eligible for the application of ethics. Every context may provide a different set of ethics. Above dimensions gives you a general idea about how to think and go ahead with the ethical dimension of different events and objects.



It must also be noted that the lines of distinction between metaethics, normative ethics, and applied ethics are often blurry. For example, the issue of abortion is an applied ethical topic since it involves a specific type of controversial behaviour. But it also depends on more general normative principles, such as the right of self-rule and the right to life, which are litmus tests for determining the morality of that procedure. The issue also rests on metaethical issues such as, "where do rights come from?" and "what kinds of beings have rights?"

4. ETHICS IN PRIVATE AND PUBLIC RELATIONSHIPS

Ethics in private relationships

Private or personal relations largely involve relations with family and friends. They are informal in nature as no formal procedure is there to regulate such relations. These are one to one relations in which contexts have no role to play. These relations are based on emotional bond and in most cases expression of individual personality is there. These relation and ethics involved in them will remain same in every context. This context can be organisational, socio-cultural, political, national or international. Real self is presented in most cases as people usually do not try to deceive in such relations. Internal control is there on the ethical behaviour rather than external controls in the form of laws, code of conduct rules and regulations. If A and B are two individuals than, 'A' shares a private relation with 'B' If 'A' shares a bond with 'B' premised on the existence of 'A' and 'B' as individual entities without 'A' and 'B' locating themselves within a particular context.

For example, relation between father and son is a biological relation. In fact parents have the strongest biological claim over their children. Such relations by default are private relations. One cannot ignore emotional bond involved in them.

Ethics in private relations can differ widely from person to person and are demonstrated every day in the way a person interact with other person with whom he shares a private bond. Such relations are often influenced by the morality, emotional state and personal interest of the person involved in such relationship. Ethics shown in private relations often forms a major part of individual ethics or morality. In any society, morality forms the basis for ethical behaviour in public relations.

Sometimes it has been seen that your emotions prevail over your morality in private relations. For example, as a principal of a college, you give preference to the son of your friend even when you know it is morally wrong because you are very closely attached to your friend.

Importance: It is not only the morality which affects the personal relations but personal relations can also have a considerable influence on the morality of every human being. A person is not born with an ethical system. Behaviour shown during Child rearing practises and relations between friends play a big role in shaping the moral system. Ethics shown in private relations often forms a major part of morality.

Like there is a child who lies to his father for not going to the school or a child taking some money from his friend and not giving back. These are common things but can affect the morality of a person. If these things happen on regular basis than guilt which arises due to immoral behaviour will start reducing and then same kind of behaviour is shown in public relations also. That's why ethics in personal relations are very important. Father giving bribe to the child for not disclosing some information or doing something secretly can affect the morality of the child.

Examples of ethics in personal relations are love, honesty, decency, manners, equality between male and female members, dedication, truthfulness, respect to elders, sharing etc.

Ethics in public relationships

Public relations involve relations between individuals in public sphere where individuals perceive themselves as parts of a context and not as separate entities.

These relations are predictable and formal in nature. Legal or social obligations are there. Under such relations a person follows the ethical behaviour in the context of external rules and regulations. Ethics shown during public relations are often influenced by the norms, values and behaviour prevailing in a particular society.

Public relations are not defined by individual themselves but by the context with respect to which they are related. Like relation between three organs of the government; executive, legislature and judiciary. There relation is defined in the context of constitution. Hence it is a public relation. A civil servant will behave in a particular manner



with a judge or a politician according to rules and procedures.

Ethics in public relations come into play at international, national, socio-cultural, political and organisational level.

International ethics: Respecting other nation's sovereignty, Ethics in diplomacy, international treaties and extradition treaties.

Socio-cultural ethics: Altruism, tolerance towards other sections, sacrifice, following social norms, simple living, healthy competition, peace and harmony, integration, ecological harmony etc.

Political ethics: Constitutional ethics, ethics followed by politicians like loyalty to your party, giving tickets to criminals, national interest, unity, leadership etc.

Organisational ethics: Efficiency, impartiality, honesty, hard work, obeying the commands, integrity, brotherhood etc.

RELATIONSHIP BETWEEN ETHICS IN PRIVATE AND PUBLIC RELATIONS

Even though the characteristics of private and public relations are quite different, yet distinguishing between ethics in public and private relations is vague, ambiguous and difficult. Both of them cannot be divided in water tight compartments. They consistently interact and affect each other. In fact private and public relations represent two poles of a bipolar continuum with most of the relations fall somewhere in between rather than on the poles. Ethics in private relations helps in humanising public relations and plays an important role in forming the moral system of a person.

Sometimes a public relation can become a personal relation. A district collector may develop private relations with tribal people while working on some developmental project. Because he is dedicated towards their upliftment, some emotions will be there which will remain even if the collector is not working on that project. In, teacher- student relation, sometimes there is so much respect and affection that a professional relation may become a personal one. Teacher start sharing his personal matters with the students and students starts sharing their weaknesses with the teacher.

Sometimes a private relation may become a public relation. Like relation between two brothers or husband and wife. No love, no emotions are there. They are acting like brothers because society

expects a private relation between them. Social obligations hold them together.

Sometimes your official decisions are taken on the basis of personal relations. For example there is a contractor and a district collector. Now a contract is there and if it is given to that contractor; it will be beneficial for the government. However due to some personal enmity, district collector give the contract to some other person. This is a decision which is taken in public capacity but is based on private relations. This is wrong and against public interest. It is of utmost importance that personal relations should not be mixed with public relations. Otherwise impartiality would not be there.

Harmony in Private and Public Ethics

It is very important that there is no conflict between personal and public ethics as it will lead to unrest, guilt, dissonance and confusion in the mind of the concerned person. For example, there is a person who is very honest to his family and every other person close to him. He rates this value very high. Now he is in a government department in which he is forced to indulge in corrupt activities by his political boss. This situation will create confusion and unrest. Every time he has to make the decision and peace will not be there.

Internal checks come from the ethics shown in private relations only. It is very difficult to imagine a person who is not honest with his family will be honest with his organisation. Hence, a kind of symbiotic relation is there. Both of them shape and enforce each other. For complete development, it is important that public and personal ethics are congruent to each other.

In personal relations for example, gender equality is not given much importance. Women in your family may be looked as an inferior sex. But now you are a part of organisation where a woman is your boss and equal treatment is given to both male and female members of the organisation. Then confusion and unrest will be there in your mind.

However, this is also true that socio- cultural changes also come through conflict between personal and public ethics. It is not good to take everything on face value.

Too much congruence of personal and public ethics may lead to stagnation of ideas and change. It may curb original thinking. Too much conformity and adherence to group decisions will be there which may lead to negative consequences. Values and



norms of society can have a considerable influence over your moral system. If you see your colleagues involved in corruption then your resistance towards corruption may also decrease.

For example, **khap panchayats** are there in India. As per their mandate, it is not ethical to go for inter caste marriages. Honour killing is justified by them. Now if you also conform to it, then it will lead to concretisation of bad habits and norms. Every human has a fundamental right to select a life partner of his or her own choice. If too much congruence is there, then bad things and practices will never change.

Who is defining public ethics is also very important. Totalitarian, regimented, conservative states are there like Taliban regime in Afghanistan. In case of Taliban, if personal ethics are similar to public ethics as defined by Taliban then only god knows what Afghanistan will become. A healthy, peaceful and progressive society will never be achieved.

Conflict in Private and Public Ethics

Conflict in private and public ethics will lead to unrest, guilt, dissonance and confusion. This unrest if sustains for long period may lead to disintegration of society like what happened during Arab Spring in last few years in many countries. Iraq and Afghanistan are also the examples where long term conflict has led to destruction of society.

Ahmed Salman Rushdie, a British Indian novelist was the centre of a major controversy, provoking protests from Muslims in several countries, some violent, for his fourth novel, **The Satanic Verses (1988)**. Death threats were made against him, including a *fatwa* issued by Ayatollah Ruhollah Khomeini, the Supreme Leader of Iran, on 14 February 1989.

Taslima Nasrin, a Bengali author and former physician who has lived in exile since 1994. Since fleeing Bangladesh in 1994, she has lived in many countries. She works to build support for secular humanism, freedom of thought, equality for women, and human rights by publishing, lecturing, and campaigning.

In India only, for example, **Raja Ram Mohan Roy** advocated for English education in India. This idea was never liked by the orientalist as at that time, going for western education was considered unethical. But he stood by it and it led to many progressive changes. India was introduced to western culture and new ideas.

Thus one can say that both harmony and conflict between ethics in private and public relations can be beneficial as well as harmful for the society. What is required is a right balance between these ethics so that integrity is maintained in the society but change and progress should also be welcomed if they are for the good of the society.



HUMAN VALUES: ROLE OF FAMILY, SOCIETY AND EDUCATIONAL INSTITUTIONS IN INCULCATING VALUES

As we have discussed earlier in this chapter, values refer to intrinsic worth or goodness. Milton Rokeach defines values as “beliefs that guide actions and judgements across a variety of situations.” Values thus represent basic convictions that a specific mode of conduct is personally or socially preferable to an opposite mode of conduct. From society's point of view, therefore, values determine what people consider good or bad for a civilised society.

Values have two attributes. The first is known as content attributes. This merely states that the conduct of goal is important. The intensity attribute specifies just how important it is. If we rank a person's value in terms of their intensity, we have in essence identified the strength of that person's value system.

The distinct features of values are as under:

1. Values are comprehensive standards that direct conduct in a variety of ways.
2. Values provide standards of morality.
3. Values are most central to the core of a person.
4. Values transcend specific objects, situations or persons.
5. Values are fewer in number than attitudes.
6. Values guide us to take specific positions on societal issues.
7. Values are relatively stable and enduring as these are passed from one generation to another.

VALUES AND ATTITUDES

A value system is viewed as a relatively permanent perceptual framework which influences the nature of an individual's behaviour. Values are similar to attitudes but are more permanent and well built in nature. An attitude is a predisposition to respond in a positive or negative way to someone or something in one's environment. Moreover, values also involve a moral ingredient of rightness or desirability. For example 'discrimination in jobs on the basis of

gender is wrong.' indicates one's values. On the other hand, 'I favour the program to recruit and develop women managers in the organisation' is an attitude.

Attitudes are different from beliefs and values. Attitudes can be defined as providing a state of 'readiness' or tendency to respond in a particular way. Beliefs are concerned with what is known about the world; they centre on what 'is', in reality. Values are concerned with what 'should' be and what is desirable. Whereas people may have thousands of beliefs, they may have only hundreds of attitudes and only few dozen values.

SOURCES OF VALUES

Sources of values for an individual can be natural as well as environmental. Many personal attributes such as intelligence, ability and appearance also determines the development of values for example, one's higher intelligence may result in faster understanding of values.

Culture is the principles source of values learned from environment. It contains as well as reinforces them. In Indian culture, peace, cooperation, Harmony, equity, democracy and allied societal values are considered desirable. However, such values are not fixed but they change very slowly. People indoctrinate values from their parents, teachers, friends, media and all from those whom they admire and thus try to follow. A remarkable portion of our values system is established in our early years of life from parents, teachers, friends and others. When we grow up, we are exposed to varied value systems and accordingly we may change some of our values. Not with standing this, basic values remain fairly constant and permanent. Even if people question such values they remain the same or they are reinforced. As children we are told that certain values are always desirable and there were few grey areas. You were told that you should be honest. You are never told to be just a little bit honest. It is this absolute or black and white learning of values that more or less ensures there permanent nature.

Moral or value development is a continuous, cumulative and highly interdependent process touching all the aspects of personality. The following factors influence the values of people:



Family factors

The most important factor which influences the value system of an individual is his immediate family. A family is a social institution with a bond of common beliefs, religion, customs, culture, language & a way of life. It carries on the heritage & traditions as legacy from earlier generation to the next generation & in its conservative traditions. The child rearing practices adopted by parents shapes the personality of a child. For example, an authoritarian type of child rearing may develop greater value of authority for the child. It is very much possible that such children may have less concern for democratic values in their latter lives.

A parent's reaction to everyday events demonstrates what is good and bad, acceptable or unacceptable and important and unimportant for them as well as for the child. Like if a child sees his parents discriminating between other people on the lines of caste, race and religion, then it is less probable that the child will adhere to the value of equality among people. A child watching his parents to disobey rules by jumping a red light may also develop less concern for the traffic rules.

The task, role and function of families have not changed with time. The family has a responsibility to pass on to the children many truths and values, and competencies to achieve their station in life, whatever the society, whatever the culture or times. The eternal values of Truth, Right Conduct, Peace, Love and Harmlessness (Non-Violence) are passed on first through the family; mothers are the first teachers. Mother is foundational, central, life-bringer and life-shaper.

From their mothers, children acquire self knowledge, self confidence, learn self-satisfaction, self-worth, the capacity for self-sacrifice and realise themselves as human beings, competent to move beyond the veil of I, Me, Mine, to kindness, friendship, generosity, compassion, tolerance, responsibility and service to society. The family has a needed developmental task, in order to shape the child to find his or her place in society with confidence.

Educational Institutions:

Of all the social factors, school and other educational institutions plays the most important role in developing the value system of an individual. It is in a school where the child is

introduced to the world as he or she gets out from the comfort zone of the family. The child learns the basic discipline from the school. Moreover the interactions with teachers, classmates and other people in the school make the child inculcate values important to the teaching-learning process. A school is generally the first formal institution of education in an individual's life.

An education is a systematic attempt towards human learning. The fact that all good education is, in essence a process of developing the human personality in all its dimensions-intellectual, physical, social ethical and moral is undisputed and universally accepted. Good education is inconceivable if it fails to inculcate values essential to good life and social well being.

Different aims of value education can be listed as follows:

- To preserve, transmit and enhance the values from one generation to another
- To create new values
- To boost self-expression, self-preservation and self-confidence
- To help individual to adjust physically and mentally
- To enable individuals to control environment and fulfil responsibilities
- To eradicate communal and social disharmony
- To develop problem solving abilities and positive approaches to life.

Concern for value education in India is increasing in recent years as a result of crisis of values that our society is currently experiencing. The issue has been projected as one of the national priority in the nation's education. The National Education Policy 1986 declares that the growing concern over the erosion of essential values and increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make the education a forceful tool for the cultivation of social and moral values.

The National Curriculum Framework for School Education 2000, (NCERT) observed that schools can and must strive to restore and sustain the universal and eternal values oriented towards the unity and integration of the people their moral and spiritual growth enable them to realize the treasure within. The school curriculum has to contain components that communicate essential values in their totality.



This revival of interest in value education in recent years in our country appears to have arisen from the growing realization that the complexity of Indian society with a heterogeneous population belonging to diverse cultures, religions and creed precludes the provision for religious education and this situation can be met by introduction of education in values. The recent term 'value education' is preferred to the traditional approaches such as moral education, religious education, social and character education and moral and spiritual education.

Socio-cultural Factors

Cultural factors include everything that is learned and passed on from generation to generation. Culture includes certain beliefs and patterns of behaviour. Whether a person is cooperative, friendly or hostile often depends upon the culture he belongs to. Individual's relationship is different in different cultures and also within certain groups of a particular society. Whether the individual values money making or doing service to the mankind may often depends upon his cultural background.

Social factors apart from educational institutions which contribute to the value system of an individual are religious, economic and political institutions in the society. For example, the economic policy of a country may favour economic development even if it is not inclusive in nature. Such approach may disregard the value of equality and equal opportunity. Political institutions may favour capitalism over communalism which may develop the values of competition and merit among the youth of that nation. Religion often plays a very important role in inculcating values especially in countries like India where people are often conservative and take pride in their religion. Like a child watching Ramayana may learn family and social values of love, respect, devotion and compassion by considering lord *Rama* or lord *Hanuman* as his role models.

LESSONS FROM THE LIVES AND TEACHINGS OF GREAT LEADERS, REFORMERS AND ADMINISTRATORS

One of the important characteristic of values is that they do not exist in vacuum. They need a human agency to sustain and reinforce them that is values need human intervention to become a part of cultural and moral consciousness.

Humans are not only influenced by the value system of the society but they also affect the value basis of the society. Man is the product as well as producer of his culture. A chicken- egg kind of relation is there. Humans consistently define and redefine values.

There are certain leaders, reformers and administrators who have not only strengthened the existing value discourse but have also redefined it whenever there was a need. We study these personalities because they form a common reference point to all of us. They are social figures who have lived an exemplary life. Their life and teachings shows us the way we can adhere to a value system. They showed us how one can integrate their value system with his general conduct and live accordingly. These are the people who have shaped our perception of values.

It is also important to understand that there is not much difference between the three terms i.e. leaders, reformers and administrators. Most of the leaders and administrators are reformers in one way or other as reforming or changing the structures, processes and behaviour of others for the good of the society or of an organization is their primary trait. Such people do not take things for granted and are not afraid of going against the tide. One can also say that an administrator is also a leader but at a comparatively lower level.

The main role of all individuals in these categories is to influence the behaviour of others in order to enlist their aid and support for the accomplishment of a common task. Thus social influence is their primary objective and their value system is their primary weapon to influence the conscience of others.

Since modern Indian culture is highly influenced by its freedom struggle and socio-cultural movement of eighteenth and nineteenth century, it is important to discuss some of leading personalities who dedicated their life for the independence movement and socio-cultural reforms and in the process also gave a set of values which forms the basis of Indian society. Most important among these leaders is the trinity of M.K. Gandhi, Jawaharlal Nehru and B. R. Ambedkar. Since it is not possible to discuss every personality, it will be on the readers to take the clue from here and then multiply the context and personalities attach to them.



MOHANDAS KARAMCHAND GANDHI

In January 1915, Mahatma Gandhi returned to his homeland after two decades in South Africa. Till then, despite of the diversities in faith, languages, caste, class and gender, the idea of one nation was born. But it was Gandhi who nurtured this idea of India as a nation with his teachings and values.

Just as a parent should provide both physical and spiritual notions of the good to a child, Gandhi did this for his nation thus rightly gaining the title of "father of the nation". Spiritual notion includes how you can be good from inside. Non violence for example is the physical notion of good whereas truth is the spiritual notion of good.

While other leaders possessed conceptions of what India could be, Gandhi was able to put forward a notion of the good where political freedom was sought after spiritual liberation. In this light, he sought to transform the nation and those who were in it. He was one of the few leaders who had a vision for how the nation of India should function.

Gandhism

Gandhism that we often talk about today is a body of ideas and principles that describes the inspiration, vision and the life work of Mahatma Gandhi. The term "Gandhism" also encompasses what Gandhi's ideas, words and actions mean to people around the world, and how they used them for guidance in building their own future. Gandhism also permeates into the realm of the individual human being, non-political and non-social.

However Gandhi did not approve of 'Gandhism'. He never tried to give any message but always maintained that his life is a message. A person should be known by his actions rather than his thoughts and should always keep on applying and experimenting with his belief structure through his action. This will help in real internalization and integration of morality with the behaviour. The sense of morality and the substance of ethics are never frozen and one should keep on experimenting in order to test his morals and thus becoming better in the process. He had a self based approach.

Means-end relationship

Values are attached both to the process as well as to the result. It is not only important that we have

achieved the goal but it is also important that how we have achieved it. Gandhi advocated the purity not only of ends but also of means.

It was Gandhi who made us realized that means are also important. For him, if independence is achieved through violence and killing then there is no reason to become independent. The whole process of **Satyagraha** was based on sanctity of means. He always said that the end of every human endeavor should be absolute truth that is god. We don't know what absolute truth is but purity and truthfulness of means is of utmost importance.

In fact all his experiments and movements were based on a strong value system. For him, ends must be achieved but not at the cost of values. If a person has the value of welfare, then it must be achieved through truth only i.e. peace and non-violence.

Sarvodaya

Gandhi always believed in the supremacy of ethical values and Sarvodaya (the good of all). Good for all is good for everyone. One should think about others before thinking about himself. The good of the individual is contained in the good of all. The philosophy of Sarvodaya is based on the concept of unity of existence i.e. the entire universe is permeated by the supreme god. It implies a perpetual fight against cruelty on human beings and animals. It teaches universal love as the only law of life. It refuses to be satisfied with the progress and well being of a class or a nation but advocates the emancipation and realization of the good of all living beings.

Satyagraha

Satyagraha which means holding firmly to truth is the exercise of the purest spiritual force or truth force against all injustice, oppression and exploitation. Suffering and trust are attributes of spiritual force. The active non-violent resistance makes an immediate appeal to the heart. It wants not to endanger the opponent but to overwhelm him by the over flooding power of innocence. When a person is truthful and non-violent, he will be able to generate love and guilt in the heart of those who are involved in exploitation. It is there guilt which will change them rather than the violence shown by the exploited. In fact if you show violence, it will reinforce the government to use violence as a justified source of curbing any kind of resistance. Satyagraha cannot be resorted to for personal gains. It is a love process and the appeal is to the heart



and not to the sense of fear of the wrong doer. Thus Satyagraha is based on personal purification.

If the government does not represent the will of the people and if it begins to support the dishonesty and terrorism than it should be disobeyed but one who wants to vindicate his rights should be prepared to bear all kinds of sufferings.

The Gandhian stress on purity and truth as criteria of political power is a great contribution to the political thought. One cannot conceive people governing themselves rightly through a government imposed from without. For him every ruler is alien that defies public opinion. A state which cannot assure the interest of down trodden and starving must be is an anarchy that should be resisted peacefully.

Non-violence

According to Gandhi *Ahimsa* means infinite love and this in it turns means infinite capacity of sufferings. Gandhi considered truth and non-violence as absolute binding. It is the duty of *Satyagrahi* to make endless endeavors for the realization of truth through non-violence. The idea of non-violence should not be lowered as a concession to one's weakness. Non-violence is the strongest force known which can be used against the most powerful government.

Gandhi stressed that non-violence alone could lead to true democracy. As in this case only internal changes will lead to external changes. First your heart, your soul will accept democracy and then external changes will be made. And believe in democracy can only be achieved through non-violent and truthful methods. Democracy not only requires democratic structure but also responsible citizens who can respect and follow the ideals of democracy.

Secularism

Gandhi described his religious beliefs as being rooted in Hinduism and, in particular, the *Bhagavad Gita*. Though he was a Hindu, yet one can say that he was one of the best practicing secularists.

People often call themselves a secularist but when it comes to the application of this principle, Hindu and Muslim hidden inside them wakes up. Every person cherishes and admires secularism but seldom practice it. Secularism is not about not practicing any religion but it is about giving respect and showing tolerance towards other religions while practicing one's own religion.

For Gandhi, all religions contain truth and therefore are worthy of toleration and respect. Gandhi believed that at the core of every religion was truth (*Satya*) and non-violence (*Ahimsa*). For Gandhi, it is the religion which forms the basis of morality as religion and morality are synonymous with each other. And actually they are. Despite his belief in Hinduism, Gandhi was also critical of many of the social practices of Hindus and sought to reform the religion. For him, no religion is perfect and hence cannot be regarded as greatest. Untouchability, caste and their subdivisions, religious practices, *Sati* were all the creations of humans and must be destroyed to purify the religion. Gandhi was critical of the hypocrisy in organized religion, rather than the principles on which they were based. Later in his life when he was asked whether he was a Hindu, he replied:

"Yes I am. I am also a Christian, a Muslim, a Buddhist and a Jew".

Gandhi always accepted the creative force of religion in human history. Religion signified to him belief in the ordered moral governance of the world. True religion according to Gandhi implied and emphasis on the moral values of man. As soon as the moral basis is lost, one cannot claim to be religious. All religions are founded on the same moral laws. Religion according to Gandhi was not merely a means of personal purification but it was an immensely powerful social bond. The non-violent society of the future can be based on the religion only.

"To try to root out religion it from society is a wild goose chase. And were such an attempt to succeed, it would mean the destruction of society."

"As soon as we lose the moral basis, we cease to be religious. There is no such thing as religion overriding morality. Man, for instance, cannot be untruthful, cruel or incontinent and claim to have God on his side."

Gandhi said that he wanted to bring religion into politics. Politics bereft of religion are a death trap because they kill the soul. But by this he did not mean the establishment of any theocracy. Religion in politics means bringing morality in the politics. Hence the incorporation of religion in politics meant a progressive movement towards justice and truth, because a man of religion will never tolerate any kind of suppression and exploitation.



Untouchability

Gandhi played a memorable role in uplifting the untouchables. Gandhiji popularized the word "*Harijan*" meaning "the people of God" who was adopted by him to reduce the usage of word *Achoot* or untouchables which itself was derogatory and disrespectful. After the civil disobedience movement which came to an undesirable end, Gandhi announced his retirement from INC in 1934 and started devoting his time to remove evil practices of Indian society. He made it his life's mission to wipe out untouchability and to uplift the depressed and the downtrodden people. He said that

He always maintained that the practice of untouchability is a leper wound in the whole-body of Hindu politic. He always regarded it as "**the hate fullest expression of caste**". As a servant of mankind, he preached that all human beings are equal and hence the *Harijans* too have a right for social life along with other caste groups.

However, Gandhi believed in the four-fold division of the Hindu society into four *varnas* which is based on hereditary occupations. He regarded untouchables as Shudras and not as the Panchamas or fifth Varna. Varnas are four to mark four universal occupations- imparting knowledge, defending the defenseless, carrying on agriculture and commerce, and performing service through physical labour. These occupations are common to all mankind, but Hinduism, having recognized them as the law of our being, has made use of it in regulating social relations and conduct.

Varna ensures hereditary skills and it may lead to specialization in particular fields. It leads to limited competition. For him, they are just labels and there is nothing derogatory if someone is called *Shudra* or it's not a complement if someone calls you a *kshatriya*.

It is a wrong to destroy caste because of the outcaste, as it would be to destroy a body because of an ugly growth in it or of a crop because of the weeds. Untouchability is the product, therefore, not of the caste system, but of the distinction of high and low that has crept into Hinduism and is corroding it. The attack on untouchability is thus an attack upon this 'high-and-low' ness.

He was of the opinion that the practice of untouchability was a moral crime. He said that "if untouchability is not wrong, then nothing in the world is wrong." He believed that a change of heart

on the part of the Hindus was essential to enable the social and cultural assimilation of Harijans. He was very much moved by their social distress and started a nationwide movement to remove their disabilities.

Hence he sincerely felt the need for bringing about a basic change in the caste structure by uplifting the untouchables and not by abolishing the caste as such. He appealed to the conscience of the people to realize the historical necessity of accommodating the "*Harijans*" by providing them a rightful place in the society.

Seven Deadly Sins

As per Mahatma Gandhi, there are seven things which destroy us. They are:

1. **Wealth Without Work:** Our tendency to earn more by doing less. Such tendency forces us to compromise with our morals.
2. **Pleasure Without Conscience:** Acting without the sense of responsibility that how it will effect others and the society. putting a high-powered sports car in the hands of a teenager who is high on drugs
3. **Knowledge Without Character:** You are a doctor, but instead of curing patients, you are involved in taking out their kidney. Knowledge in wrong hands is very dangerous.
4. Commerce (Business) Without Morality (Ethics)
5. **Science Without Humanity:** Human touch should always be there. All creations and innovations in sciences should be for the development of the society rather than for the destruction of humanity.
6. **Religion Without Sacrifice:** Religion teaches us tolerance and sacrifice.
7. Politics Without Principle

Leadership

Gandhi was one of the greatest leaders ever born. His ability to rally thousands of common citizens towards the cause of Indian independence against the state was stupendous. He was a reformer as he was aware of the problems of Indian society. In fact his concept of *Satyagraha* was not only against the alien ruler but also against the evil practices of Indian society. He was focused on women empowerment and always put great emphasis on



education. Gandhi had a great sense of mass psychology. The way he used to dress like a saint, symbolism like charkha, khadi etc increased his popularity to an unprecedented level.

JAWAHARLAL NEHRU

If Gandhi ji is regarded as the father of the nation, then Nehru is often regarded as the architect of modern India. Son of Motilal Nehru, Jawaharlal Nehru (14 November 1889-27 May 1964) was one of the chief figures who brought independence struggle to a successful termination. Among Gandhi's great lieutenants in the struggle for freedom Jawaharlal has a pre-eminent place. Nehru was elected by the Congress to assume office as independent India's first Prime Minister although the question of leadership had been settled as far back in 1941, when Gandhi acknowledged Nehru as his political heir and successor. As Prime Minister, Nehru set out to realize his vision of India. The Constitution of India was enacted in 1950, after which he embarked on an ambitious program of economic, social and political reforms.

Nehru is considered to be the architect of the modern Indian state as he oversaw India's transition from a monarchy to a republic, while nurturing a plural, multi-party democracy. In foreign policy, Nehru took a leading role in Non-Alignment while projecting India as a regional hegemony in South Asia. He was an undisputed leader who had an enormous influence over the politics of India for nearly two decades.

Complete independence

Nehru's main contribution in the pre independence era was that he stood for the ideal of complete independence for India. Nehru was one of the first leaders to demand that the Congress Party should resolve to make a complete and explicit break from all ties with the British Empire. He introduced a resolution demanding "Complete National Independence" in 1927, which was rejected because of Gandhi's opposition.

He was the president of INC's Lahore session which passed historic independence resolution on the midnight of December 31, 1929. After the Lahore session of the Congress in 1929, Gandhi stepped back into a more spiritual role and Nehru gradually emerged as the paramount leader of the Indian independence movement. He suffered nearly three years of imprisonment in 1942 movement.

Ideal of Democracy

Many countries which became independent along with India fall into the trap of dictatorship in their initial years only but Nehru never let this happen with India. Influenced by Gandhi's moral approach of non-violence and peace to politics, Nehru always stuck to the democratic style of leadership. With the kind of authority Nehru had, he could have shaped India's polity in any way but he remained adhered to the principle of democracy.

Nehru firmly believed in the theory and practice of parliamentary democracy. He wanted India to catch up with advanced industrial nations of the west but not at the cost of democracy. He never wanted dictatorial mechanized violence which is associated with Nazism and totalitarian states. The long and painful years of the freedom struggle against British imperialism contributed to his love and deep attachment to civil liberties.

Democratic institutions

Nehru played an important role in shaping many institutions which are still considered as the pillars of democracy. Many constitutional bodies like Supreme Court and chief election commission though draw their power from the constitution derive respect from the people because of the precedent set by Jawaharlal Nehru. Nehru always gave due respect to the judicial arm of the government thus playing an important role in maintaining the cordial relationships. We often learn it from our elders only that how much respect and priority should be given to a particular person or event. If Nehru had not given due importance and respect to the judicial and parliamentary process, it was very much possible that judiciary and parliament had lost their value. Thus one can say that it was Nehru who always tried to maintain balance between different organs of the government even when majority was with him and he could have led to the establishment of more powerful executive.

Consensus building

Nehru always believed in consensus building and deliberations even when it was not essential for him. Nehru was very much aware of the sensitive relations between centre and state governments especially in the context where power balance was skewed in the favour of centre. Centre could have



gained credibility and trust of states only when decisions were taken on the basis of discussions and consensus building. Soon after independence, he inaugurated the practice of writing every fortnight to those in charge of running state governments. This practice ran continuously from 1947 till December 1963.

He explained the first amendment of the constitution in 1951 on the grounds of situational exigencies. The absence of vital opposition capable of forming an alternative government was a serious gap in the democratic framework. Nehru was also aware of this gap in the evaluation of Indian democracy. Therefore, he always gave pivotal importance to disclosures and initiating discussion as strong opposition was not there in the legislature to do this job. Thus, Nehru's commitment to democracy was borne out by the respect he showed to the opposition, state governments, the Press and those with whom he disagreed.

Socialism

Under his leadership, the INC accepted the ideal of a socialistic pattern of society at the Avadi session in January 1955. The socialistic pattern connoted social ownership or control of the principal means of production, acceleration of national production and the equitable distribution of the wealth of the nation. In a speech to Lok Sabha, he pointed out that equality; removal of disparities and the possibility for everyone to live a good life constitute a socialist pattern of society.

Internationalism

Nehru was an **internationalist**. His aversion to narrow, egoistic and expansionist nationalism had been great. According to Nehru (*The Discovery of India*) the world has become internationalized, production is international, markets are international and transport is international. No nation is really independent, they are all interdependent. Therefore, some kind of fusion is necessary between nationalism and internationalism.

Buddhist influence was there as in 1954 he used the Buddhist concept of panchasila in a secular context to indicate the principles of co-existence in a divided world. The Five Principles of Peaceful Coexistence, known in India as the Panchsheel (five virtues) Treaty, are a set of principles to govern relations between states.

Nehru policy of non-alignment was based on three considerations:

India is a newly emergent nation-state. She has to concentrate on economic and social reconstruction. Non-alignment thus is a natural policy for a new nation state.

Historical grounds: throughout her history, India has followed the policy of peace. She has never sanctioned expansionist power politics.

Non-alignment is supported by the exigencies of the international power politics. In a hostile world divided into armed sections, it was a wise strategy to strengthen the peace area. This can be done if several states refuse to join the rival camps and act as mediators in lessening international tensions. The strengthening of peace areas would act as necessary deterrent to the clash of the two groups.

Thus he advocated a dynamic approach to non-alignment in which states will take active part in peace process rather than remaining neutral to the rival camps. Many people have criticized Nehru for running a moral discourse in international relations but it was the presence of values which gave India a distinct voice in world sphere. No leader can deny national interest but Nehru always defined national interest in the context of universal values like peace, disarmament, equality and brotherhood. He was an exponent of a peaceful approach and accepted the techniques of negotiations and cooperative understanding.

B.R. AMBEDKAR

Bhimrao Ramji Ambedkar; (14 April 1891-6 December 1956), popularly known as Babasaheb, was an Indian jurist, political leader, philosopher, historian, orator, economist, teacher, editor, prolific writer and a revolutionary inspiring Dalit movement in India. He was also the chief architect of the Indian Constitution.

He became one of the first Dalits to obtain college education in India. But he had to overcome numerous social and financial obstacles in order to do that. He had a first-hand experience of untouchability in school, where he was segregated from caste Hindus. He was allowed to drink water from vessel only if it was poured from a height by the peon.

Eventually earning a law degree and doctorates for his study and research in law, economics and political science, Ambedkar gained a reputation as



a scholar in economics and practiced law for a few years. He could have lived a very comfortable life. He was a very intelligent and educated man with degrees from Columbia University and the London School of Economics. Yet he completely devoted himself to the cause of depressed classes.

He had experienced the agonies anguishes, frustrations and humiliations of being born in the **Mahar** cast which is an untouchable Maharashtrian community. According to Ambedkar, the Hindus scheme of social structure based on the four *varnas* breeds inequality and has been the parent of the caste system and untouchability which are merely forms of inequality. He felt that the problems of untouchables can only be solved through a radical solution.

He envisioned his ideal in the famous three principles: liberty, equality and fraternity. They were the basis for the ideal society of his conception. Ambedkar insists that the conception of the ideal society ought to have them all the three together. Absence of any would not be acceptable to him.

The caste system that subjugated more than one fifth of the population to levels worse than animals' for more than two millennia became the prime target of his life. However, this Herculean task almost completely overshadows the fact that his struggles extend well beyond the caste struggles and rather encompass all other forms of exploitation. He worked not only for oppressed classes but also for other oppressed entities like workers, peasants and women.

His struggle was directed towards the emancipation of all the untouchables but also towards annihilation of the entire caste system. Although he pitched his tents against Brahminism, he never bore any enmity against the Brahmins or identified any one for his friend or foe by caste.

The Bahishkrit Hitkarini Sabha that was the launch vehicle of his movement had majority from the forward caste people in its executive body. Even later, this intention of having a non-caste base for the organization could be consistently seen in his movement, be it the Mahad struggle or the Indian Labour Party.

Radical Thinker

The anti-caste movements before Ambedkar were mainly welfare oriented. Some wanted a higher rank for their own caste in the caste hierarchy and

some taking the inferior culture of their caste to be the reason for their suffering, aimed at improving the same. He rightly diagnosed that the caste system is basically sustained by the peculiar economic constitution of the Indian village of which the land relations were the main features. Towards breaking this link he toyed with an idea of separate settlement for dalits at one time and at another exhorted them to leave villages for cities. He had clearly understood that castes stood on multiple props, viz., the religio-cultural relations, feudal relations in village setting of which land relations constituted the crux and the socio-political nexus with the State. Annihilation of castes thus needed destruction of all of them.

He was very practical in his approach and soon realized the necessity of political power for this multi-pronged attack. Even to bring about the residual change in the belief system either through the cultural or religious route, he stressed the necessity of political power. In this way, for the first time he brought the problem of untouchability and caste out of the confines of culture to the political agenda.

Ambedkar always believed that individuals and social groups progress only through healthy competition in the society. But the state should take into account that weaker sections in the society, paradoxically in a large number, cannot enter this competition on equal and open basis. This will lead to destruction as progress will be made but only between the higher caste people. The lower caste will remain untouched thus leading to increasing gap. This gap may lead to a revolution which may further lead to violent protest and repression.

The best way to ward off revolution was to adopt a liberal generous attitude toward the lower classes. The upper classes should make concessions gracefully and in good time, and not wait until the lower classes are roused to exact them. If a revolution happens, it doesn't show that the people are bad and should have been repressed more thoroughly. What it shows is that the upper classes were not wise enough and self-confident enough to make reasonable concessions in good time. It accommodates the relatively weaker sections by extending them some concessions or aids for some time, basically to equip them for this universal competition. The State performs the role of a referee in this competition. This State is supposed to be run by the representatives of all the social groups.



Imperialism

Ambedkar's attitude towards imperialism has been projected in a distorted manner right from the beginning, mainly because he refused to take part in the freedom struggle or opposed Gandhi who for many was the anti-imperialism personified. He strategically sought to maintain neutrality vis-à-vis the colonial State. As per him, it would not be possible for the resource less dalits to fight its mighty foes all together. He did not want to dissipate and squander his extremely limited resources on several fronts.

He however knew the basic exploitative character of the colonial regime. At several occasions, he burst out saying that British imperialism and Indian feudalism were the two leaches that clung to Indian people. However, there was a fundamental difference between his and others' viewpoint. For instance, he did not approve equating opposition to imperialism with opposing the British.

He noted that the opposition to imperialism couldn't be effective until its supporters within the country are left untouched. He always believed that without struggling against the landlords, mill owners, and moneylenders - the friends of imperialism within the country, it was not possible to wage an effective fight against imperialism.

It was infact this reason only which led him to question the so-called freedom struggle launched under the leadership of Congress as an anti-imperialist struggle. He contended that the Congress basically represented the class of feudal lords and the urban capitalists - the twosome exploiters of Indian masses. Although, it succeeded through the charismatic leadership of Gandhi in galvanizing masses in its support, it essentially relied on bargaining with the colonial rulers for securing itself more share of power.

He thus not only saw no point in siding with this more real exploiter of people than perhaps the colonial rulers, but also did not hesitate to openly oppose it when it came in the way of dalit liberation. He smelt rot in all such struggles that refused to notice existence of inhuman exploitation of some of their own people within their precincts and tended to over-externalize their woes. Here lay his second point when he raised a question of Hindu imperialism perpetrated through its caste system that was certainly seen as more vicious by its victims than the British rule.



CONTEMPORARY LEADERSHIP IN INDIA AND ABROAD

The personalities we discussed till now are the tall figures and their perennial qualities will always remain relevant. We still find the value systems of these great leaders as our saviour in difficult times. However, the list of great leaders can never be completed. We discussed few whose discussion is inescapable for this book. Now it will be on the readers to add on the personalities on the same lines we have discussed few leaders.

With the march of time and history, India along with other nations is facing some new challenges. Some of them are:

- challenges of Rural and urban development,
- High level of corruption,
- Negative repercussions of scientific advancements.
- Intolerance among the members of society
- Unhealthy International relations
- Environment degradation
- North-South divide

Apart from the government, private sector and civil society have also taken a central stage in the society. This has led to the emergence of leaders from different fields and levels not only from India but across the world.

It is important that readers should also prepare few contemporary leaders in order to understand how they have integrated their values with their action. Whenever you read about these people and others belonging to the same breed, try to look into their value system which is manifested in their actions and conduct. Some examples are



given below:

Swami Vivekananda
 Raja Ram Mohan Roy
 Dayananda Saraswati
 Sri Aurobindo Ghose
 Amartya Sen
 Rabindranath Tagore
 Subhas Chandra Bose
 Vallabhbhai Patel Mokshagundam Visvesvaraya
 A. P. J. Abdul Kalam
 Amartya Sen
 Ms Swaminathan
 Verghese Kurien
 Vikram Sarabhai
 Homi J. Bhabha
 E Shreedharan
 Vinoba Bhave
 Mother Teresa

Baba Amte
 Aruna Roy
 Bindheshwar Pathak
 Ratan Tata
 J. R. D. Tata
 N. R. Narayana Murthy
 Azim Premji
 Sarvepalli Radhakrishnan
 T. N. Seshan
 Vinod Rai
 Nelson Mandela
 Martin Luther King, Jr.
 Sam Manekshaw
 Rajendra K. Pachauri
 Mahendra Singh Dhoni
 Wangari Maathai
 Kofi Annan
 Aung San Suu Kyi
 The 14th and current Dalai Lama



QUESTIONS

1. "There is enough in the world for everyone's need, but not enough for even one man's greed." How does this Gandhian thought explain the environment degradation due to reckless and hazardous industrial expansion?
2. What are the different dimensions of ethics? What in your opinion is the present trend in the field of ethics?
3. How the concept of *Sarvodaya* is different from *Antyodaya*? Which in your opinion is more suitable for India as a developmental strategy?
4. "It was Nehru who prevented India from becoming a totalitarian state." Discuss this statement in context of the democratic ideals of J. Nehru?
5. How can you distinguish between ethics and values? Substantiate your answer with suitable examples.
6. What is the role of family and religious institutions in inculcating values in children?
7. 'The conflict between means and end values often lead to an ethical dilemma.' Explain with suitable examples?
8. Both Gandhian and Ambedkar's approaches towards the upliftment of depressed classes are complementary rather than conflicting to each other. Discuss?
9. 'The confrontation between private and public ethics often leads to instability and chaos which is harmful for the society.' Critically analyse this statement?
10. Are values cultures specific or are some values universal? Explain with examples?
11. Along with carrying ethical worth, value systems are also important for efficiency and quality of work. Discuss.
12. Discuss some of the ethical issues involved in the field of biotechnology? Also comment on the importance of ethics when they apparently come in the way of scientific innovations for the benefit of mankind?

13. What are the primary influences which shape the ethical outlook of an individual?
14. 'Ambedkar's attitude towards imperialism has been projected in a distorted manner right from the beginning, mainly because he refused to take part in the freedom struggle or opposed Gandhi who for many was the anti-imperialism personified.' Elucidate?
15. Write a short note on following personalities:
T. N. Seshan
Amartya Sen
Rajendra K. Pachauri

CASE STUDIES

1. Sandeep has recently joined as a new Panchayat secretary. In course of his official work, he received a circular directing him to convene a Gram Sabha meeting finalizing the action plan for a rural employment programme. Action plan contains the list of works to be undertaken in the villages and their estimated expenditures. This has to be decided in the meeting.
The Gram Sabha was held and chairman, all elected members, officer in-charge, engineer, people from villages debated and finally listed important works to be undertaken and the estimated expenditure was decided there.
This plan had to be approved in the Panchayat meeting and sent to be submitted to Tehsil for further approval for sanction of funds. The chairman of Panchayat, who was also a class-I contractor, met Mr. Sandeep and asked him to manipulate the funds estimates. Some of the other members, who themselves were small time contractors, joined Chairman in demanding manipulation of the action plan.
Mr. Sandeep strongly objected to this. On the day of meeting, which was a closed door meeting inside the Panchayat office, he was manhandled by some members in the office after he resisted their attempt to snatch the action plan and manipulate it. He was also threatened that if he didn't act according to their orders, he would face dire consequences and regular physical assault. The commotion alerted



a passerby to call police. The chairman's version of the incident to police was blatantly false as he alleged that Panchayat secretary behaved in an indecent manner with female members hence he was thrashed. Female members seconded this allegation. Sandeep was taken to police station. Police refused to accept his version of the incident. He found himself helpless in face of corrupt designs and false allegation.

Q. You are his superior officer (BDO). Sandeep contacts you and tells you his side of the story. At the same time, Panchayat members narrate their version. How will you proceed from here?

2. Mr. Mishra, a senior manager with SAIL, has just learnt that within two weeks, headquarters would be sending a new lady project engineer Miss Meghna to his division. The HQ is keen on placing more women on responsible positions in the company. The company found Mr. Mishra's engineering division as a good place for Miss Meghna. She will be the first woman engineer in this division. Upon learning this news, several of Mr. Mishra's subordinates opined that they don't like the idea of a woman supervising their work and Mr. Mishra should use his connections in the HQ to prevent Miss Meghna's posting here.

However, things went as planned by the HQ's and Miss Meghna has been with Mr. Mishra's division for several months now. Although Mr. Mishra has not found any employee under Miss Meghna's supervision refusing to work out rightly, they do seem to be dragging their feet in small ways to miss the project deadlines. The other groups under male supervisors also show reluctance to cooperate with this group under Miss Meghna.

Mr. Sengupta, Mr. Mishra's second-in-command, keeps instigating junior staff not to cooperate with Miss Meghna. At the same time, Sengupta informally keeps telling HQ that Mr. Mishra's own incompetence is responsible for not meeting project deadlines. Mr. Mishra is becoming worried that Meghna's presence is having negative effect on his entire division's ability to meet deadlines and this might even affect his own career.

Q. What do you think Mr. Mishra should do? What are the ethical issues involved and how should they be approached?

3. You are the district collector of an area where many religious communities live in harmony with each other. Your area of authority includes the administration of press and media established in your district. For the last few days, there have been complaints regarding few cartoons which were published in a newspaper operating in your area of jurisdiction. The cartoons are in a form of a satire on the religious leaders of a community. Many prominent people from that community have complained to you and have also warned that protest will be there if action is not taken on urgent basis. Small incidents of stone pelting on newspaper's office have been also there against which FIR has already been launched by the newspaper. There are full chances that the situation may become violent if another set of such cartoons appear in the coming issues of that newspaper. Analyse the situation and dilemma which you are facing and suggest what shall be the right course of action in this situation?

4. Ramesh, a young staff worker is diagnosed with a debilitating chronic disease. The recurrence of the condition results in his being absent from the office for extended periods of time. Ultimately, the work delegated to him goes on piling. This poses a dilemma for his superior, who, while wanting to be supportive of the suffering staff worker, has an obligation to the department head to be productive. Ramesh is the only child of his old parents. If he loses his job, his parents and family would also suffer along with him. What course of action should the superior of Ramesh take that does not undermine Ramesh, and yet, at the same time help him carry out his responsibilities?

5. Suresh works in an organization. He has been asked to give an explanation for not attending an important official meeting. His immediate boss did not inform him about the meeting. However, he is now pressurizing Suresh to not place any allegation against him. What course of action should Suresh pursue and why?

