

GLOBALISATION, ETHICS AND PUBLIC ADMINISTRATION

SAKET BIHARI

The article highlights the implications of globalisation as a process and shows how the ever expanding trends of consumerism create impediments for the ethical values in the realm of public administration. The social, economic and cultural capitals provide impetus for few to be functional in the established power structure whereas those who are devoid suffer. The reality of ethics in the subordinate many and superordinate few strategically becomes an incongruent reality which in turn abates the degree of social development. The crisis in ethics seems to have become so acute that cultural configuration of our society is constrained to gradually accept it which symbolically shows a strengthened force of dehumanisation. The self-realisation and pan-sensitisation are only capable tools to foster the ethics in public administration which is the need of the hour.

ETHICS FOR POLICE AND SOCIETY

GOPAL KRISHAN SANGHAIK

The police is an important organ for the smooth functioning of any society. So it has been entrusted with vast discretionary powers for using police force for maintaining law and order when necessary. Police role has become more significant with increasing crime and problem of law and order. However, the sharp increase in cases of corruption, illicit operation, bribery and extortion has damaged the police image and the distrust against police force is quite alarming. The constant dealing with public requires a deep understanding of human attitude and behaviour which cannot be easily acquired. For laying the foundation of a strong and pervasive culture of integrity, the police force requires trainings based on moral values and ethical awareness. An attempt has been made to suggest effective methods for bringing attitudinal change or inner

transformations of police.

All that we are is the result of what we have thought. The mind is everything. What we think, we become.

ETHICAL GOVERNANCE AND SOCIETY— NEED FOR SYSTEMIC REFORMS

MAMTA PATHANIA

The spirit of good governance lies in ethics and morality, and with the erosion of values, moral deviation, corrupt behaviour and actions, it demises. In a modern society, public administration has mainly three goals to achieve—to serve public interest, to establish rule of law, and to reflect people's expectations in governmental works. The menace of corruption is an important issue that is bothering the policy makers, administrators and the general public for a long time. There is an emerging global consensus that fighting corruption and building 'good governance' are essential for the socio-economic development of any nation. Therefore for the success of ethical governance both in theory and practice, there must be transparency, openness, information flow, degree of congruence in communication coupled with effective use of information and communication technology.

ROLE OF LOKPAL IN FOSTERING ETHICAL GOVERNANCE AND SOCIETY

U.C. AGARWAL

It needs to be realised that a fear ridden and slow moving administrative machinery is a serious handicap in the country's progress and development. Undoubtedly corruption has become highly worrisome and ought to be given highest priority in combating it. This fight would however, be more fruitful if undertaken in rational and prudent ways. Thus the need for an independent, informal and speedy citizens' grievance redressal machinery was thought to be a sine qua non by the ARC in our democratic form of government. This is the simplest and quickest way to deal with corruption of

all kinds. The long delayed Lokpal Bill should therefore be enacted now for the long term interests of the country and the people.

ETHICAL GOVERNANCE AND SOCIETY: ESSENTIAL PARAMETERS

ARUNA GOEL

India has surpassed the limits of scams and scandals, which have become normal for the governance in India. How to overcome the occurrence of big scams which are causing misery to people? How can we tackle the corrupt machinery of governance? The article tries to enumerate some practices based upon India's traditional wisdom to promote ethical governance for the welfare of the people.

Much had been said about the sovereignty of the people. We have held that the ultimate sovereignty rests with moral laws. People as well as kings, are subordinate to that Dharma, righteousness is the king of kings—Dharmaman Kshtrasva Kshtram—It is the sovereignty of this law we have asserted.

GOVERNANCE AND ETHICS IN INDIA

SUBHASH SHARMA

In order to fight corruption, the state is expected to promote integrity, honesty and responsibility among its public officials in accordance with the fundamental principles of its legal systems. In a democracy all public functionaries derive their legal authority from the people, hence they are the trustees of the latter. The ethics is more than the absence of corruption as it is a positive and ideal parameter and frame of reference. Any state functions through a government that has three arms-Legislature, Executive and Judiciary and there is a clear separation of powers between them. This article is an attempt to discuss the prime issues of ethics and corruption in the context of these three wings.

ETHICAL GOVERNANCE AND SOCIETY: SOCIAL AND CULTURAL CONTEXTS

SHALINI RAJNEESH

Ethics and governance are mutually important for stability of society. Ethics is the moving spirit of a welfare state. Persons with ethical values are known to perform their duties with dedication. Such people are self-motivated and do not require any guiding spirit. The institutions are but a reflection of society and its values. An ethical administration draws its moral strength mainly from the obtaining value system of the society at large. This is indeed the most critical phenomenon that leads to a 'Virtuous Cycle' of ethical behaviour, in private or in public. Ethical standards in administration are largely drawn from the efficiency and motivation level of the people. The administrative systems can be galvanized by proper thrust on motivation of the human resource, organisational change management, effective monitoring and evaluation supported by continuous capacity building, among other initiatives.

ETHICAL GOVERNANCE: THE NOLAN COMMISSION AND POLICY ISSUES

I. RAMABRAHMAM AND R. RAVIKIRAN

Recent attempts at reengineering governance show an inclination towards the introduction of ethical governance in civil services as well as informal systems of education stressing its surging importance in both administrative and academic spheres. This article attempts to take an overview of the endeavours in the backdrop of such a move by the Nolan Commission on Principles of Public Life in UK from 1995 onwards. Patterned on the same, the Indian state too indicated its resolve to adopt it. These together raise questions about adaptability in not only civil services but more importantly their observance among political class. Can they be implemented given the difficulties in their measurability especially in an environment marked by competitive politics and status quoist bureaucracy?

A COMPREHENSIVE CONSTRUCT FOR ETHICAL SOCIETY AND GOVERNANCE THROUGH AN INTEGRITY FRAMEWORK

ROOPINDER OBEROI

Rethinking the role of integrity implies consenting that something is immoral within the existing paradigm and metaphor of activities. This article sets out a number of practical mechanisms for setting and institutionalising standards of integrity and good governance for elected officials and civil servants. Ethics is a set of standards that a society places on itself and which helps guide behaviour, choices and actions. The prevailing negative view of the state of integrity can be ascribed to the levels of putrefying moral standards and broken relationship between state and civil society. Integrity is much more than financial honesty. Public office is a trust. But, we are cognisant to the fact that standards do not, by themselves, ensure ethical behaviour; that requires a robust culture of integrity. Building trust and confidence requires an environment where there is a premium on transparency, openness, boldness, fairness and justice.

The article also attempts to push the notions of integrity implementation and its assessment further, by taking "wholeness" of the concept of integrity to include not only the behaviour of officials and their organisations but also the internal climate of public institutions - their stated procedures, informal norms, incentive and accountability systems, monitoring processes, transparency mechanisms and to interactions with the wider society. Assessing integrity in public institutions requires that breadth of focus; a subject which will be delved into this article.

ETHICAL GOVERNANCE AND SOCIETY: JUDICIAL AND CONSTITUTIONAL CONCERNS

KAMLESHWAR NATH

To know or appreciate what is right or wrong and to conduct oneself only in the direction of right (and abjure wrong) is the demand of ethics. Truth', 'Justness', 'Honesty', 'Non-violence', 'Self-control', 'Humanism', 'Equality' and the like are principles of morality which make life worth living; their antonyms are immoral and devilish. Society can be sustained only on principles of morality; immoral behaviour is destructive of social order. A government which cannot inspire people to right conduct, which treats citizens unequally and unfairly violates the basic principles of good governance and generates criminality-political and social—breeds corruption and hostile discrimination; it is not fit to stay in power.

ETHICAL GOVERNANCE AND SOCIETY: CONCERNS AT GRASSROOTS

G. PALANITHURAI

The significance of ethics in political authority acquired importance and significance in theoretical discussions in view of the growing decline of ethical values in public governance and administration. Corruption is not exclusive to politics, governance and administration. It is a truism that corruption emanated from politics and has now percolated into every sphere of human activities. Unless the society is watchful corruption cannot grow, expand and become a culture. The concern now is that the society has been deeply influenced by government and whatever character and quality both government and polity have, will affect the society also. Ethics is a standard, values and norms set by the society for the conduct of individuals, organisations and institutions. Adequate principles, ethical norms and values can be generated from below as community based organisations have evolved volume of norms, values ethical principles for their management. Good and honest society alone will get a good and ethical government.

ETHICAL GOVERNANCE: A POTENTIAL SUCCOR FOR THE INDIAN SOCIETY

RAJBIR SINGH DALAL

In a democratic state, the sphere of welfare and development activities has expanded much more and their success depends upon the quality of persons engaged in public functioning. India being a democratic country has launched a variety of welfare and development schemes for the well being of people, but most of the schemes and programmes failed to attain the desired goals despite of infusion of huge resources due to prevailing mal-governance. Many among constitutional and statutory functionaries lack commitment, integrity and sincerity of the purpose, which results in corruption, nepotism, poor performance and decline of public faith in the rulers of the day. That's why ethical governance is required as a potential remedy to most of the problems being faced by the country.

ETHICAL LEADERSHIP AND INCLUSIVE GOVERNANCE IN INDIA: ROLE OF POLITICAL PARTIES

S. N. SANGITA

Ethical political leaders in public life are central to promote efficient, equitable, transparent, responsive and accountable governance. An analysis has been made here on the nature and pattern of ethical political leadership in India over the years with a view to understand its relation with the society and political parties. The important issues raised are: how ethical leaders' effect inclusive governance? What are the factors responsible for the decline of ethical leadership? To what extent, these factors can be attributed to society, which is responsible for socialisation and inculcation of values and selection of leaders? Or to what extent these factors can be attributed to political parties (ideologies, socialisation and internal democracy), electoral laws and ethical institutions.

ROLE OF CIVIL SERVICES IN ETHICAL GOVERNANCE: HONG KONG CIVIL SERVICES

LINA WAS

Classical understandings of bureaucratic structure and organisation theory have provided little in the way of an ethical basis for administrative activity. In traditional management, Weber's bureaucracy was about ethics of neutrality. It was an alienating organisation which took person as machine and treated people impersonally. Economy, efficiency and effectiveness were emphasised. As to scientific management, it stressed technical efficiency as the vehicle for successful management that was not concerned with the humanistic and ethical components of organisation behaviour. Both traditional management and scientific management believed in politics-administration dichotomy. It was not until the repeated occurrence of unethical conduct within the government did ethics start being subject to attention.

ETHICAL GOVERNANCE IN INDIAN SOCIETY: A STUDY OF GAIL INDIA LIMITED, A PREMIER NAVRATNA PUBLIC SECTOR COMPANY OF INDIA

SURESH KUMAR SHARMA

The performance of Public Sector Undertakings is a testimony of efficient governance system of India. Maharatna and Navratna enterprises are examples of good and ethical governance with very high standards of conduct of business as well as making huge contributions to the national exchequer. It is possible only because of ethical governance, best practices of the management being followed and a strict code of conduct. Most of these enterprises are listed among Fortune 500 companies of the world and have made a strong global presence. Maharatna and Navratna are living examples of ethically managed enterprises in an

otherwise corrupt and ineffective government administrative setup.

GANDHIAN PERSPECTIVE ON ETHICAL GOVERNANCE AND SOCIETY

ANIL DUTTA MISHRA

Ethics cannot be shaped and sustained in isolation. The heuristic process required a supportive environment in which public opinion plays a significant part. In every field of activity, the components of ethical conduct have to be identified and its dynamics worked out. Efficiency, economy, effectiveness, equity and equality of treatment, transparency, purity, neutral, and excellence, among others, are deemed to be commonly the ingredients essential to the conduct of public life. Ethics in more general terms deals with moral duty and obligation. Thus, ethics becomes a tool for searching moral standards. The utility of ethics rests on the fact that it requires one to reason, to analyse and to search for morally correct position while taking a decision or pursuing a particular course of action. Ethics, as an academic area, is a branch of philosophy. The philosophers have studied and argued about ethics for centuries. But our concern here is to relate the term ethics particularly in the context of Gandhi.

ETHICS IN THE LIFE OF NATIONS: NATIONAL CONSCIENCE VERSUS NATIONAL CONSENSUS

YOGENDRA NARAIN

Any action which helps in giving freedom to evolve-whether it is the individual, communities or nation, is in accordance with conscience. On the other hand actions that purport to restrict such development or evolution, are against the

principles of conscience and ethically wrong. Evolution here connotes the development of the human mind, the freedom to express oneself, the space to let a thousand flowers bloom simultaneously. If a country has to develop, first it must slowly move from the stage of 'national consensus' to the stage of 'national conscience'. National consensus always implies a compromise between what should be and what is practicable at present for the larger majority of people. This article probes as to what happens when national conscience gives way to expediency and becomes national consensus. Is ethical governance in consonance with the ethical and conscientious society?

ETHICAL GOVERNANCE AND SOCIETY

TISHYARAKSHIT CHATTERJEE

Ethical governance provides freedom to society and individuals within to attain their best selves. The bottom-up heterogeneity of governance will throw up its own common links, codes of behaviour, transactions, economic and social relations as the basis for ethical governance in society to take form in total sync with the norms of extant society. Therefore, our ethical vision must ultimately promote a ground swell of support for a government structure that reflects society in all its vertical and horizontal heterogeneity. To this end an approach spearheading social sector reforms and empowerment of human resources is needed. Such a strategy will involve knowledge development from research, knowledge processing and knowledge sharing in all areas of governance and social sector reforms.

ETHICAL GOVERNANCE AND SOCIETY: INFORMATION TECHNOLOGY AS A NEW TRANSPARENCY PARADIGM

Y. PARDHASARADHI

The paradigm shift in governance is intricately linked with the spread of globalisation that swept through the 1990s and consolidated its philosophy by the beginning of the new millennium. The transformation, albeit, began with the New Public Management (NPM) movement that caught the imagination of the Western Europe, Canada, the United States, Australia, New Zealand and South Korea. India, too, began to follow the NPM norms, though on a slower note. Globalisation brought in its wake the ever evolving information and communication technologies to the doorsteps of developing world countries and the process of modernising the administrative systems in conformity with the global standards began in earnest. However, conditions have not been that conducive in the developing world, including India, to move from administration to governance on account of parochialism, localisation, authoritarian systems and over all, political culture.

ETHICAL GOVERNANCE AND TRIBAL SOCIETY: A CASE STUDY

SNEHALATA PANDA

Judged by outcomes India presents a poor case of governance. Most of the personnel steering the system are deficient in ethical values, attitude to serve the people and efficacy to manage their position as well as funds for public benefit. Overwhelming personal interests cloak the noble intentions with which decisions are made. Even decisions are not free from the influence of powerful groups. However, there are instances of communities where material wealth is considered as less valuable in comparison to social capital like trust, cooperation, intergroup interaction and other immaculate human values which are intact despite their contact with the urban materialist culture and availability of huge funds for development. The article captures a group of people, analyses their culture, the role of women representatives and argues that such values are imperative for ethical governance.

ROLE OF ETHICAL VALUES IN GOVERNANCE AND SOCIETY

KAMAL SHANKAR SRIVASTAVA

The notion of ethics has evolved alongside the human civilisation. New meanings, relevance and dimensions emerged with every stage of human cognition of social, personal and hedonistic tendencies. But one element—righteousness, ran through the whole process and series of development. This righteousness stands for an attribute that ensures pervasive welfare. Even when the ethics became akin to religion this essence remained the prime concern. Traditional Hindu scriptures and theological literature spoke highly of ethics in context of statecraft and statesmanship. Individual morality developed with the evolution of social life when men began to think of themselves as having some rights and properties of their own. It is wider application of social and individual ethics, which becomes relevant both for good governance as well as good society.

NETAJI'S VISION OF ETHICAL GOVERNANCE AND SOCIETY

JAYTILAK GUHA ROY

Netaji Subhas Bose 's social, economic and political notions were empirically formulated for a purposeful observance and implication with the sole objective of liberation of India from the yoke of exploitation and oppression and reconstruction of a free India. His emergence as a socio-political thinker can be traced on a careful study of his activities, letters, writings and speeches at different phases of the freedom struggle. The sum of his ideas and convictions that constitute his social and ethical moorings are represented in this article. It shows a course of evolution of his social, economic and political concepts connected with the development of his own deliberations responding to the changing socio-political environment in India and the world outside.

ETHICS IN GOVERNANCE: IDENTIFYING THE CRUCIAL ISSUES

ASOK KUMAR MUKHOPADHYAY

The ethics of democratic governance is based on three kinds of value systems: ethical values, democratic values and corporate values. Ethical values include a sense of fair play and personal integrity. Democratic values stand for rule of law, participation, responsiveness, transparency. The ethical preparation of the participating individuals and groups in the larger society, positive or negative, unlike the scientific and technological level attained, is the crucial factor in human life that produces welfare and happiness or, alternatively, misery and sorrow. Ethical consciousness about the social consequences of all kinds of decision-making can serve as the monitor in order to check the sharp decline in governance ethics. What is conventionally called corruption is essentially the result of decline in ethical consciousness of the individual, group and society at large. Rationality must be guided by ethics in governance. In other words, government is to be responsive to the needs, aspirations and choices of the governed.

ETHICAL GOVERNANCE AND SOCIETY-POLITICS AND ADMINISTRATION

S.L. GOEL

Moral and spiritual values are the foundations of the highest path of civilisation, and since they emancipate humanity from narrow grooves of thought, they deserve to be understood more and more clearly and more and more meaningfully. Moral and spiritual values appear to be the common elements of various religions promoting everlasting peace and universal harmony; we look up to the ethical and spiritual values in our effort to rise above differences among religions.

COMBATING CORRUPTION FOR ETHICAL GOVERNANCE IN INDIA

PRABHAT KUMAR DATTA

Administration in a democracy is a dependent variable. The erosion of ethical values in governance cannot be understood

in isolation of the general political atmosphere and social environment. Demystification of the administrative procedure has to be followed by two separate steps. Decentralisation of power can be effected through local government with provision for participatory governance and empowerment of people. It is therefore necessary to create objective situations not only by tightening codes of conduct and corrective measures but also by sensitising the citizens about their roles and responsibilities in case they become victims of corruption. For this purpose the constitutionalised democratic bodies at the grassroots need to be made more effective. The society has an important role in the reforms process aimed at combating corruption in public life and making governance ethical.

ETHICAL GOVERNANCE AND SOCIETY

V. P. KAPUR

Governance and administration were almost on an even keel during first fifteen years or so after Independence. But, there has been progressive deterioration in the type of political leadership, working atmosphere and the quality and performance of government officers in the last three decades. The crumbling structure of governance since then is quite apparent. It is an uphill task to affect any improvement in the present circumstances and the dismal scenario. What is needed most is strict enforcement of time-bound programmes, transparency in public administration and accountability of political leaders and officers and a credible agency to enquire into allegations of corrupt practices against them. The changes can take place only if there is relentless pressure by the right-thinking members of society and ethical opinion leaders.