

Liberty

17 April 2015 16:08

JS Mill on LIBERTY: (FREEDOM OF SPEECH AND EXPRESSION)

- **Four reasons why there should be freedom of speech and expression even of those ideas we consider as false today:**
 - No idea is false entirely. There is an element of truth in every idea. If we ban a seemingly false idea, we lose the element of truth contained in it.
 - Truth does not emerge by itself. It emerges only through a conflict between contrasting views. Ideas that seem wrong today play a huge role in the emergence of truth.
 - Truth usually runs the risk of being reduced to an unthinkable cliché. It is only when we hear the contrary to an idea, can we confirm if an idea is trustworthy in the first place
 - **We can never be sure if what we consider to be true is really true. Very often, ideas that were considered false at one point and suppressed by the entire society, turn out to be true later. Ex: Heliocentric theory. A society that suppresses ideas today may run the risk of losing out on the realisation of greater truths tomorrow.**
- In utilitarian terms, even if 9 ideas out of 10 turn out to be false, a society benefits from the freedom to express that one idea out of 10 which will be more valuable than suppressing any number of ideas.

The limits to freedom are epitomised by the **Harm Principle**. My freedom ends where the others freedom begins. Our freedom and free acts must not harm the interests and well-being of the other. This is how restrictions need to be placed on one's freedom.

Neo liberal World - socio-economic entitlements are a political right, not a charity done to citizens. (In a welfare state)

Communal and caste-ist groups have often acted as though they have a right to not be offended by any work or writing. They mobilize vast numbers in the community and gain an effective veto, forcing the government and the creator to withdraw the work.(Bangladesh, India- kalburgi, Dabholkar, movies, etc.)This is how the freedom of speech so precious to the democracy is curtailed. The government rather than succumbing to pressure from sectarian groups, must protect the rights enshrined and curtail the perpetrators of violence.

Equality

25 February 2015 21:24

Social equality is a state of affairs in which all members of the society have the same status. At the very least, it includes equality before law, and in a broader definition, it includes socio-economic equality - which includes health equity, economic equity, etc.

Equality of opportunity - Entails the **elimination of arbitrary discrimination** between people who are contending for similar opportunities. **There must be fairness in opportunity.** Equality of opportunity is based on the premise that it is ***unfair if situations beyond the control of the individual have a significant role in shaping a person's chances in life.***

- Arbitrary discrimination can be on the basis of economic factors, with different people being born in different strata, or in social considerations such as caste, gender, race, etc. by which discrimination is practised.
- It does not mean that everyone should enjoy similar outcome, selection for opportunities **must be based on the merit principle, and in a fair manner**, but the arbitrary discriminations need to be eliminated.
- What if society is unequal to begin with? Some argue that equality of opportunity cannot be achieved without the society being equal already. The common example given is that of a race in which different contenders are allowed to begin at different starting points. For this, they support positive discrimination- ex: reservation to sections that have been historically compromised, so that society can reach an equitable state on which common norms can then be imposed. This is called substantive equality of opportunity.
- Critics argue that over emphasis on equality can compromise liberty. Moreover, equality of opportunity requires positive discrimination to compensate for the unequal initial state of affairs, which itself could further lead to causing inequality and angst in society.

LIMITATIONS:

- Equality of opportunity cannot overcome natural inequality - whether in terms of ability, or biological differences between sexes, age, etc.
- Efforts towards substantive equality of opportunity breed a new kind of unfairness
- Arguments of libertarians. (Nozick, Berlin, Hayek, Friedman)

Equality of Autonomy:

- *Political philosophy developed by Amartya Sen*
- **Ability to make our life choices should be spread as equally as possible across society.**
- *It seeks to spread empowerment to every aspect of society*
- *This requires active intervention by the state in people's lives, with an aim to create opportunities for developing potential in all sections of the population.*

GENDER EQUALITY:

- Is the view that men and women should be treated equally, unless there is a sound biological reason for differential treatment. UN Universal Declaration on Human Rights - "to create equality in law and in social situations"

EGALITARIANISM:

- All humans are equal in fundamental worth or social status. All people should have the same civil, political, social, economic rights.
- ***In the social sphere, it stands for the removal of economic and social inequalities among people and the decentralisation of power. (politically)***
- Economically, it could refer either to equality of opportunity, or equality of outcome.

Development as Freedom

02 September 2014 19:26

Human development is the process of enlarging human choices, and empowering humans to exercise these choices (education, wealth, health, etc.) and in the process gain the experience of freedom, whether social, political, economic, etc.

We live in a world of unprecedented opulence of a kind that would have been hard even to imagine a century or two ago. There have also been remarkable changes beyond the economic sphere. The twentieth century has established democratic and participatory governance as the preeminent model of political organization. Concepts of human rights and political liberty are now very much a part of the prevailing rhetoric. People live much longer, on an average, than ever before. Also, the different regions of the globe are now more closely linked than they have ever been. This is so not only in the fields of trade, commerce and communication, but also in terms of interactive ideas and ideals.

And yet we also live in a world with remarkable deprivation, destitution and oppression. There are many new problems as well as old ones, including persistence of poverty and unfulfilled elementary needs, occurrence of famines and widespread hunger, violation of elementary political freedoms as well as of basic liberties, extensive neglect of the interests and agency of women and worsening threats to our environment and to the sustainability of our economic and social lives. Many of these deprivations can be observed, in one form or another, in rich countries as well as poor ones.

LIBERTY and Separation of Powers

- Aristotle first suggested that the functions of the state can be divided broadly into three categories of Executive, Judiciary and Legislative.
- **Locke stressed that in order to preserve liberty, executive and legislative powers should be separated. Liberty is likely to suffer when the same human makes laws, as well as executes them.**
- Montesquieu then finally developed the theory of separation of powers, envisaging a water tight separation between the three arms of the government.

Amartya Sen, Justice as Fairness

08 October 2014 18:40

Amartya Sen is an exponent of Substantive Justice. (Worldly Wise)

- He argues, that Procedural theories, or deontological theories attempt to develop a theory of justice, without considering their applicability, has two problems.
 - **Lack of Feasibility:** Inability to come up with a theory that can comprehensively guide one toward distributive justice.
 - **For example: In Rawls theory, in the original position, one cannot claim that all individuals would rationally choose the Maxi-min principle, and the consequent maxims developed by Rawls, to be just**
 - If there is a flute to be distributed between three children, one can claim that he should get it as he is the best flutist (utility), one can claim it as he is the poorest (economic equity) or the third can claim it because he is the carpenter who made it. (entitlement to fruits of one's labour). All three can argue their positions rationally, and impartially.
 - **Redundancy:**
 - **It is redundant to argue about the relative merits of a theory, when it is realized that the ideal spotless theory of justice cannot be developed by a single set of principles.**

The intuitionist position is not as weak as Rawls argues. Even under the original position, there would be diversity of principles, and the rational 2 principles would not necessary.

Thus, Sen emphasizes on Substantive Justice, not based on revolution, **but on realization of goals.** We need more information to base our choices upon. Information regarding the choices and preferences of population, as well as the outcome effectiveness of implementations of the schemes seeking to attain justice as desired by the populations.

Instead of determining principles of justice, identify injustices. Capacity Building Approach. Identify injustice and solve for it.

Make an objective judgement, and allow for open public scrutiny, rather than make a "veil of ignorance" into which only few people can enter to decide.

ISSUES:

- Different people seek different things, difficult to ascertain any scheme on this basis, as we would not reach any solution on many issues.

Sen's Philosopher turns out to be anyone willing to cross boundaries, willing to explore alternative ways of thinking and living across disciplines, communities and time

POST RAWLS And AMARTYA SEN POINTERS:

- *Ultimately, Rawls argues that Justice is best achieved through an institutional mechanism, and those which follow the two principles laid out by him.*

Some Limitations:

- *He later does admit, "there are many considerations that could be included in the original position, and that each alternate consideration may also have rational backing to it. " Thus, some considerations may appeal to some people and some particular situations, while others appeal to some other situation. - It is here that Amartya Sen marks a significant departure from Sen. Rather than finding normative principles that apply universally - Sen gives priority to democratic deliberation as the process by which we can come up with specific solutions for particular instances of injustice, or for the attainment of justice.*
- *Thus, ideal justice cannot be fully attained even if the ideal is justice as fairness, i.e. through his principles.*

CRITIQUE of RAWLS:

- *Amartya Sen criticises Rawls on the Veil of Ignorance- Read above.*
- *Sen argues that Rawls develops a **TRANSCENDENTAL INSTITUTIONALISM:***
 - *First it concentrates its attention on what it identifies as perfect justice, rather than on relative comparisons of justice and injustice applied to particular circumstances.*
 - *Second, in searching for perfection, it primarily concentrates on getting the institutions right, rather than being focussed on the actual societies and the problems that would emerge.*
- **Instead of Transcendental Institutionalism, Sen proposes a REALISATION FOCUSED**

COMPARATIVE APPROACH:

- *Primarily interested in removing the manifest injustice from the World.*
- **Next Criticism - By donning the Veil of Ignorance - we miss out on the specific details of manifest injustice and inequalities in society.** Thus, it prevents us from getting complete information about the subject matter of justice.
 - *It is likely to prevent us from trying to overcome the perpetrating and prevailing injustice and suffering in the societies.*

AMARTYA SEN : NITI and NYAYA:

- *Sen disagrees with absolute or ideal justice*
- *He observes that, there is a fundamental gap between NITI and NYAYA.*
- **Transcendental Institutionalism** - *Tries to build NITI, and monitor distribution through this.*
- **NYAYA** - *is the actual justice that is realised. Hence, it corresponds to his Realisation Focussed Approach.*

NITI are principles on which Justice is assumed to be served. NYAYA is the actual realisation of Justice in Human Lives.

*For the realisation of justice- Sen's Realisation focussed approach - focus is on **Pragmatic approach, Democratic Deliberation, Weighing alternate ways of distribution and applying solutions depending on the circumstance.***

Sen focusses on ensuring the actual well being of individuals as the means to ensure Justice- wellbeing includes income, health, consumption, education, employment, political choice, etc.

*Thus, he argues for focus on the actual realities, and the way that societies emerge. At the same time, he suggests the role of Rationality in understanding the demand of justice. Even if justice cannot be achieved, the objective should be to **work rationally towards Minimizing Injustice, through realisation focussed comparative approach.***

CAPABILITY :

- **In Development as Freedom** - *Sen focusses on the capabilities of people to do and be what they value for themselves.*
- **Capability according to Sen, is the relationship between - Freedom and Development.**
 - *This means, that is through the means of capability development in the populations that we can ensure that true freedom can be achieved by the people, to focus their respective energies on their self-development.*

RAWLS AND CIVIL DISOBEDIENCE:

- **Rawls argues that civil disobedience is justified under three conditions, all of which have to be fulfilled:**
 - *When the injustice is substantial and clear - It is evident to all.*
 - *When all institutional and political forms of appeal, have failed - i.e. the state is no longer responding to the citizen's protests through formal mechanisms*
 - *There should not be many minority groups with varied claims - i.e. - there should be a broad consensus among different groups that there is injustice- hence, there should not be many factions all having their own perceptions of injustice, and claims against the state.*

Sovereignty

25 February 2015 18:19

SOVEREIGNTY:

- Domestic Sovereignty - actual control over a state exercised by an authority within the state.
- Interdependence
- International legal sovereignty
- Westphalian model - sovereignty over domestic affairs, but not complete. Church and other institutions control other aspects

BODIN:

- Sovereignty should be absolute, perpetual.
- But sovereign has right only over positive law, formulated by people, but not over natural law and divine law. This places ethical constraints on the sovereign. But, how divine law and natural law could be enforced is a problem in Bodin's philosophy.
- Sovereignty is conferred by divine law. Bodin stood for *divine rights of kings*.

THOMAS HOBBS:

- He created the modern version of the social contract.
- Life before society was solitary poor nasty brutish and short. So, individuals come together, surrender some control to a powerful authority, in exchange for protection from external forces, and also compel the collective to act in the interest of the common good.
- He strengthened the concept of sovereignty - absolute and indivisible (as against Westphalian)
- The ruler's sovereignty is contracted to him by the people in exchange for protection - in case the ruler fails, the society can form a new contract.
- *Move towards absolute sovereignty, social contract theory*

ROUSSEAU:

- ***Sovereignty is the supreme authority of the general will of the people. The general will is harmonious, and not selfish as it reflects the true conscience of people.***
- This will is not transferrable, for it is general. Since it is general, it is indivisible, and also inalienable. (*Criticism- practically takes form of government*)
- ***Recognizes the power of the organized collective of people to be the source of all reason to determine what is right and wrong. (criticism)***
- ***Sovereignty is both a right and a duty. - Right because it belongs to the general will. Duty because it must be exercised to further the interests of the general will.***
- Law is the decision of the general will, and the legislator is an expert who can guide the general will toward enlightened thinking. (because, though the general will acts in good interest, it may not be enlightened, hence, the need for a legislator)

ROLE of the STATE:

- *Protection - Legal, Police, Sovereign preservation, war, famine, disaster, etc*
- *Infrastructure*
- *Opportunity - Welfare.*

What is needed? Authority with Accountability

Civil Service is needed to reconcile the conflict between short term political price and long term benefit that the nation needs to pursue

We are underperforming as a country. But we have great successes at the same time. We have great potential. We are capable of doing a lot, but we are underperforming.

CIVIL SERVICE REFORMS:

- *Must have specialisation. Must. We need experts*
- *Accountability. We need to remove the monopoly of civil servants*
- *Meritocracy - CAPAR, Continuous evaluation, Measurable outcomes.*

Humanism

26 February 2015 22:52

Since the French revolution, Humanism has evolved as an ethical philosophy, as well as a notion centred on humankind, without attention to the transcendental or supernatural.

Popularly, humanism is a philosophy that espouses reason, ethics, socio-economic justice, and calls for science to replace dogma and the supernatural, while giving primacy to human values, and secular morality.

Religious Humanism -

Here, the word religious may be used to mean religiousness, rather than merely to signify a belief in a higher power, such as in Buddhism/Taoism, etc. Or in the context of a belief in higher power, it is reconciled with deism by which man is the highest being in the world, while God is absent from it.

It emphasizes the development of ethical values that can connect humans with fellow beings.

Socialism

26 February 2015 23:19

Socialism is a philosophy that has many varieties such that no single definition can encapsulate all.

Broadly, it is a philosophy that believes in the **social ownership of the means of production** and the co-operative management of the economy. Variants of socialism differ on the means of socialisation of property, how resources are to be managed, the type of ownership, and the role of the state in the construction of socialism.

Etymologically, the word socialism comes from sociare, which means, to share. It originated in contrast to "individualism" which advocates that people should act as though they are in isolation with respect to others.

Early socialists, now called Utopian socialists, condemned the **liberal individualism** currents that failed to address the **problems of want, poverty, social oppression and gross inequality that was prevalent in society**. They advocated a society based on co-operation, but envisaged the shift from individualism to co-operation to take place out of "good faith or good will" of the haves in the society. They envisaged a society in which each person was ranked on the basis of his or her capacities and rewarded on the basis of his or her work.

Then came the **Fabian socialists**, who advocated to advance the principles of socialism via **gradualist and reformist** means.

Guild socialism is a popular movement that advocated the **ownership of industries to lie with the workers**.

Socialism then began to gain influence in the revolutionary/scientific socialism form as advocated by Karl Marx and Engels, also known as Communism.

Democratic Socialism seeks to build a **welfare state within the capitalist system**, through reformist methods. It can be considered a mating of the capitalist and socialist streams of thought. It supports a **mixed economy** that curtails the excesses of capitalism, the evolution of an economic democracy where worker rights are protected, while rejecting a fully free-market and fully centralized economy. Common social democratic policies include the advocacy of universal social rights and social security measures such as education, health care support, unemployment benefits, care for the elderly, etc.

Most criticisms against socialism point out the shortcomings of the planned economy model that stifles innovation, restricts economic growth, variety, leads to inefficiencies and bureaucratic hurdles, etc.

Eco philosophy

27 February 2015 20:33

In the West, philosophical studies have often ignored nature. The prevailing religious notion of deism, and the protestant religion accords instrumental value to nature, one that can be utilized to serve man's best interests.

Similarly, the development of ethics has been on humanistic ground, i.e., one that gives primacy to anthropocentrism.

As a counter current to this, those approaches which emphasize eco-centric values are called eco-philosophy.

Eco-philosophy explores the human-nature inter-relationship.

Since the 1960s, there has been a development of environmentalism. Humans have grown conscious of the detrimental effect on the environment due to the unbridled developmental activities of humankind. The movement is divided into two streams - deep ecology and shallow ecology. They differ on the depth of questioning regarding the nature of the relationship, with deep ecology being

Deep Ecology:

- Takes reference from Buddhism, Taoism, Gandhian Philosophy, Spinozan Pantheism, etc.
 - **The inherent worth of all beings, not just human**
 - The well-being and flourishing of human and non-human life on earth have value in themselves. These values are independent of the usefulness of nature to human purposes.
 - **Humans do not have a right to reduce the diversity of nature to satisfy its own needs**
 - Ecology must be looked at not just from short term solutions, but long term impacts
 - Policies must change in technological, political, economic and ideological structures, to appreciate all life along with nature, rather than adhering to a higher standard of living.
 - **Deep ecologists also see a development of this thinking to be a form of progress in humankind, one that would develop our humanity.**
- Deep ecology is critical of the prevalent industrial culture. Ecophilosophy emphasises development of local, situation/location based sustainable models that also take local level knowledge into consideration.

ANTHROPOCENTRISM:

- Human beings are the central or most significant species on the planet.
- While it has been criticized on ethical and practical grounds for being responsible for the degradation of the environment, the proponents argue that long term view supports that a healthy and sustainable environment is necessary for the well-being of humans.
- The real problem, is shallow ecology that is indifferent to the environment or nature, and advocates for indiscriminate development of the human being without consideration for his environment.

BRIGHT GREEN ENVIRONMENTALISM: or NEOENVIRONMENTALISM

Bright green environmentalism aims to provide prosperity in an ecologically sustainable way through the use of new technologies and improved design. Believe in human scientific thinking to solve the environment sustainability issue through developing new high technology solutions.

From <https://en.wikipedia.org/wiki/Bright_green_environmentalism>

Pre fab buildings, electric cars, solar battery packs, nano-technology, smart cities, etc.

Multi-culturalism

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Critics often debate whether the multicultural ideal is sustainable, or even desirable. It erodes the distinct ethnic culture of nation states.

Moreover, multiculturalism is difficult to achieve, as it requires developing social trust, and the more diverse a community is, the greater is the mutual distrust.

Communism

17 June 2015 21:00

MAOISM

Socialist democracy - government of the working class, anti feudal, anti capitalist, anti imperialists run by communists.

- *Power flows from the barrel of the gun - revolutionary and violent struggle against the oppressing classes.*
- *Rather than the capitalist - worker divide, the identified class struggle in Maoism (China) was the rural vs industrial divide. Rather than labourers, the revolution is performed by organised peasant communities.*

Cultural Revolution:

- *The theory of the [Cultural revolution](#) states that the proletarian revolution and the dictatorship of the proletariat does not wipe out bourgeois ideology; the class-struggle continues, and even intensifies, during socialism. Therefore a constant struggle against these ideologies and their social roots must be conducted. Cultural Revolution is directed also against traditionalism.*

Social Progress

20 June 2015 23:40

In the philosophy of the German thinker [Hegel](#), history radically recasts itself as the continual development of humanity towards ever-greater freedom, continually extending the limits of freedom.

From <https://en.wikipedia.org/wiki/Social_progress>

Thus, by the beginning of the 20th century, two opposing schools of thought - Marxism and liberalism - believed in the possibility and the desirability of continual change and improvement. Marxists strongly opposed capitalism and the liberals strongly supported it, but the one concept they could both agree on was [modernism](#), a trend of thought which affirms the power of human beings to make, improve and reshape their society, with the aid of scientific knowledge, technology and practical experimentation.

Postmodernists question the validity of 19th century and 20th century notions of progress - both on the capitalist and the Marxist side of the spectrum. They argue that both capitalism and Marxism over-emphasize technological achievements and material prosperity while ignoring the value of inner happiness and peace of mind.

Ethics Terms

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Attitudes-

- *Power distance*
- *Conformity pressure vs integrity*
- *Environmental influence*
- *Collectivism vs autonomy*
- *Individual agency*
- *Tendency for obedience*

Nepotism

- *Long term good vs short term good*
- *Immediate reaction vs reasoned response*

4 stages:

1. *Emotional/impulsive response*
2. *Social/conformist/convenient response*
3. *Ethically reasoned decision*
4. *Emotional intelligence based application and consideration.*

Functions of attitudes:

- *Knowledge function - if someone assumes wrongly, or has false notions - show **counter-attitudinal information** during influencing. - stereotype vs counter-attitudinal info*
- *Ego-defensive problem - need high level of empathy, patience, understanding. Provide secure environment, encourage person to discuss their issues, provide non-judgemental attention. Counselling. Positive beliefs, then coping mechanisms - yoga, etc. reward positive behaviour*

Try to overcome following - **bandwagon effect** - everyone doing the same thing, because it is convenient.

PERSUASION

- *Logos Pathos Ethos*
- *Who says what to whom and how*
- *Persuasion - receiver centric. It is not about what I say, but what the receiver understands. Hence, the message needs to be tailored according to the receiver*
- *Win-Win situation.*

- **Credibility - most crucial in process of persuasion.**
 - *Honesty, integrity, knowledge levels. Trustworthiness.*
- **Power/Authority**
 - *Needed to persuade people who would otherwise tend to disobey*
- **Attractiveness**
 - *Warmth, Empathy, Reciprocity, Consideration, etc.*

Thus, we need all three for internalization and thorough impact.

Message content is important. It should fall within zone of acceptance of the receiver.

Educated and liberal individuals have a greater tendency to be receptive

Too much persuasion can trigger rejection tendency. Hence persuasion needs to be measured over time and circumstances.

Zone of acceptance.

Fear can also be used, but in a mild dose. - but needs to be precise

How to resist corruption?

- *Forewarned - already aware of ethos and prepared to face pressure*
- *Show role models of Honesty/Integrity/*
- ***Though transactional benefits are lower, relational benefits are much higher.***

EMOTIONAL INTELLIGENCE:

- *Self awareness*
- *Self Management*
- *Ability to adapt to dynamic and adverse situations*

Conflict Management Skills:

- *Agreeable*
 - *Open*
 - *Conscientious*
 - *Collaborative*
 - *Respect for Diversity.*
-
- ***Resilience*** - *perform well under stress and crisis situations.*
 - ***Optimism*** - *Staying motivated and believing in yourself and good*
 - *Integrity*
 - *Compassion*
 - *Commitment - dedication - belief in a purpose beyond self.*

SOCIAL INFLUENCE:

- ***Power... very important***
 - *Tactics are the methods used by the communicator to influence the other. Influence is the extent of effectiveness of the tactics*

Tactics:

- *Rational Persuasion*
- *Inspirational Appeal - motivate on basis of values, emotions, etc.*
- *Personal Appeal - from friendship- only with friends.*
- ***Threat*** - *using persistent reminders and possible consequences to influence*
- ***Legitimizing tactics*** - *making request based on position of authority. - superior asking subordinate to review a case*

- **Social Influence:** People get influenced by 3 ways - Conformity, Obedience, Compliance
 - **Conformity** - need to be liked, belong to a larger social group. We do not want to deliberate for ourselves and have to deal with the consequences
 - People conform easily due to low self esteem, dependency, lack of insight. Generally - insecurity
 - **Resisting Conformity Pressures:**
 - Ego Maturity. Ego Strength
 - Not deriving self actualization from social group. High level of autonomy and self-regard
 - Social Maturity
 - Intellectual Effectiveness- ability to convey intentions effectively
 - Naturalness

*In India, women have high conformity - as they are socialized to maintain harmony. Thus, need to develop ego maturity and strength. Need an enabling environment in the form of a reliable leader. Development of Org Ethos in support of autonomy and mutual respect. Punish misbehaviour. Have clearly defined org rules to ensure compliance. Managers should have high integrity and promote gender empowering attitudes - **take pledge and commitment from people**, so there can be compliance.*

- **Compliance** - based on direct person to person relationship.
 - Either because of liking and friendship
 - Or out of commitment.
 - We comply with requests from someone of authority
- **Obedience** -
 - Important in war and military .
 - Obeying commands from authority figures
 - Obedience transfers responsibility to superior.

We need to resist destructive obedience - familial obedience. Loss of autonomy, self-reflection, objectivity, etc.

- Civil Servants - anonymity but does not mean no responsibility.
- Transparency and Accountability. To prevent superiors from wrongful commands, to prevent subordinates from blind obedience.
- Written Order Culture.
- Also - superiors need to encourage open responsive culture.. Reflects high EI, and also vision. That will inculcate positive org values

APTITUDE for CIVIL SERVICES:

- **Compassion**
 - Suffer for others
 - Highest form of inter-personal emotion
 - Empathy + intent to act... Also need to cultivate - objectivity, resilience, tolerance for distress situations, non-judgemental behaviour. Compassion should not be conditional, and it should not be limited only to particular groups or communities but to all. Then, self awareness and skill-ful action - **high EI**. Self control and calmness
 - **Public Service provides job security, health security, education and well being of family, etc. so individual need not fend for himself, and so, overcome self-centredness and**

develop compassion. Most of the public to be served in India is deprived, needs high level of commitment, inspiration and change management.

- **Empathy**
 - Ability to comprehend the others feelings and re-experience them in oneself. Em-pathos.
 - Cognitive Empathy - ability to understand the other's state, position and reasons for emotions.
 - Affective Empathy - the feeling of brotherhood and compassion we get from interaction with others
 - Empathy is developed - fair reward and punishment (environment of fairness and justice), through role models - so superior plays big role, sensitivity training - if one holds attitudes that are non-empathetic, then exposure to counter-attitudinal facts changes that.
 - Empathy increases - credibility and attractiveness- back to better persuasion.
- **Tolerance**
 - **Ability to accept difference from oneself**, be it opinion, values, culture, language, religion, etc.
 - Fair, objective opinions rather than through subjective bias.
 - **Respecting autonomy and dignity of all others. - to free speech, expression, life, freedom, etc.**
 - Hence, open debate, promote democratic values.
- **Integrity**
 - High integrity - strong moral foundation. Operates from strong set of core principles that are grounded in SIAOOHL and trust, wisdom, kindness, maturity
 - Intellectual - standing up for what you believe is right. Honesty. Pursuing truth for its own sake. Ex: Satyagraha. Dadabhai - economic ruination of India. Socrates, Galileo.
 - Moral - working towards evolving virtuous character, and acting from strong moral foundations, working toward the right thing without wavering due to passions or environmental influence, or negative outcome.
 - Personal Integrity - Manasa Vacha Karmani
 - Governance Integrity - upholding the duties of the office honorably, going by constitutional principles, institutional ethics, do not misuse office for personal gains, acting without fear or favour.

Decline in Integrity :

- Historical - colonial rule, also high incidence of poverty and deprivation prevents development of integrity
- Social Influence- high incomes, general ethos of low integrity
- Tolerance for corruption
- Familial pressures
- Cut throat competition, ethos, poor role models
- **Lack of institutional mechanisms - need to build.**
- Arbitrary reward and punishment, progress of corrupt officials

Article 38 of constitution:

38. State to secure a social order for the promotion of welfare of the people

(1) The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which **justice**, social, economic and political, shall inform all the institutions of the national life

(2) The State shall, in particular, strive to **minimize the inequalities in income**, and endeavor to **eliminate inequalities in status, facilities and opportunities**, not only amongst individuals but also amongst groups of people residing in different areas or engaged in different vocations

OTHERS:

- **Rule of Law.**
- *Open-ness*
- *Effectiveness Efficiency*
- **Commitment to Excellence.**
- **Courage. Temperance.**

- **Impartiality**

Laws are necessary but insufficient. So need development of conscience. - but conscience increases discretion. Hence we need ethical literacy/competence.

CONSCIENCE > use this word... important.

PUBLIC SERVICE DELIVERY must have :

- *Reliability*
- *Assurance*
- *Tangibles*
- *Empathy*
- *Responsiveness*

Citizen is a customer entitled to the service.

CORPORATE GOVERNANCE:

4 pillars:

- **Accountability** : *Management to the Board, Board to the Shareholders*
- **Fairness**: *ensure the interest and rights of all the stakeholders are protected, especially those who do not have a voice on the board - shareholders, employees, general public, etc.*
- **Independence**: *To auditors, management. Independent Board Members (Non-Exec Board Members)*
- **Transparency - disclosure**. *Regarding finances, Environmental Record, etc.*

Rules for the Board:

- *If Non exec director is chairman - 33% should be non-exec members*
- *If Exec Director is chairman - 50% should be non-exec members*
- *Best practises*

For Auditors:

- *Should be independent, should be changed periodically*
- *Chairman of Audit committee should be an Independent Board Member.*

Board should aim for highest level of disclosure. They should maintain the integrity and consistency of

the audit reports. - **Satyam Case. PWC**

INTERNATIONAL RELATIONS:

- *First cardinal principle - **Sovereignty of a Nation cannot be compromised at any cost.***

*Most controversial international policy are justified on the basis of **Real Politik**. But it is the duty of all Nation States to strengthen Ethical International Deliberations, and mechanisms for preventing transgression.*

For any Nation - If there is conflict between National and International Priorities - National Priorities Prevail.

UN Declaration of 1970 -

- **sovereign equality of all nations.**
- **Right of Self Determination** - Crimea : But problem - fair and transparent Plebiscite

Real Politik in IR:

- **Stature** - some countries enjoy representative status- provides order, stability, can prevent open conflict. However, can also
- **Reciprocity** - should not resort to compromise of sovereignty
- **Identity** - Mutual Co-operation and strengthening of voice. But, some nations are left out. (ASEAN, EU, etc.)

TERMS:

- *Consensus based approach*
- *Democratic values*
- *Peaceful resolution of conflict*
- *Respect for dialogue*
- *Freedom*
- *Dignity of human being, respect for human rights*
- *Harm principle*
- *Chain principle*