

1. What do you understand by civil service values? Are they different from one’s personal values? Examine.

Introduction

Values are not just words; values are what we live by. They are about the causes that we champion and the people we fight for.

—former US Secretary of State John Kerry

Civil services are an integral part of Indian democracy and considered as “Steel Frame” of governance. They play a great role in societal development as they have the responsibilities of both decision making and policy implementation. There are some foundational values which are must for better administration.

Body

As per the Second Administrative Reforms Commission, the foundational values of the service are



- Integrity
- Objectivity
- Impartiality
- Dedication to public service
- Compassion towards weaker sections.

- These foundational values ensure an effective civil service which functions honestly, impartially and efficiently.
- These values empower the administrator to fill the gaps of trust deficit between the citizens and the Government.

- These foundational values provide lawfulness to the behavior of an administrator and make it more effective.
- Since civil servants have discretionary powers the values are important to give them certain guidance to prevent abuse of power.

Are they different from one's personal values

- Values relate to the norms of a culture, but they are more universal and abstract than norms. In certain cultures, norms reflect the values of respect and support of friends and family. The source of values is an issue of substantial continuing debate in ethical philosophy and is similarly challenged in organisational theory.
- Different cultures reflect different values, and so thus individuals. It is established that values mould and inform behaviour. Thus, they provide a basis for the achievement of organisational aims that cannot be achieved by simply steering according to those objectives alone, and are worthy of further consideration in the context of public service development.
- For bureaucracies, adherence to high-level public service values can produce substantial public trust and assurance. On the contrary, weak application of values or promotion of incorrect values can lead to reductions in these essential elements of democratic governance, as well as to ethical and decision-making quandaries.
- Though a core set of public service values is necessary, it is also factual that different values apply to different parts of the public service. As values can differ within different parts of the public service. One of the principal tasks of managers and leaders is to synchronize, reconcile or cope with differing values between individuals or even between parts of the organisation.
- Also, there are a number of dynamics challenging traditional values in the public service. These include new modes of governance and the fragmentation of authority, market-based reforms, politicisation and political expectations, the growth in the use of agencies, decentralisation or relocation, changes in human resource management and recruitment, and the advent of new technologies and methods of information sharing.
- Process is as important as outcomes and public trust is predicated on democratic values being represented at all stages in the decision making process. In an environment of doubts, and which is subject to frequent structural and functional change, values offer a compass for guiding activities.
- Though personal values can vary from organisational values, it provides continuity to maintain high standards in public.
- If the work of the public service is not based on or driven by proper set of values, it may lose the trust and respect of those who rely on it that is the public.

Conclusion

Different stresses may be placed on different values according to the administrative and political priorities at a given time, but adherence to a set of broadly coherent and accepted values is vital for stability and consistency (Toonen 2003). As public administrators' values are developed through an interaction of self, situation and society, it is important that values are therefore periodically re-examined and challenged to cater the interests of society at large and to achieve social, political and economic justice.

2. What is the significance of ethics in public administration? Illustrate with the help of suitable examples.

Introduction

“In the happiness of his subjects lies the happiness of the king” – Kautilya. Kautilya though a pragmatic thinker emphasized ethical administration (Dharmaneeti/ Dharma paripalana) which is a sine qua non in stable, happy and peaceful society.

Public administration is a profession that offers and unusually array of opportunities to make moral or immoral decisions, to make ethical or unethical choices, to do good or evil things to people. Ethics provide a framework for accountability between the public and administration. Ethics and values have key role in smooth functioning of public administration system.

Body

Significance of ethics in public administration:

- Public resource utilization: ethical use of resources ensures the efficient and effective development of society without corruption. It makes the one holding public office accountable for his/her actions. E.g. RTI, social audits to involve public and enhance transparency in resource utilization.
- The ethical standards of Impartiality and objectivity bring merit into organization. thereby, increasing predictability, which improves economic efficiency. E.g. e-filing of tax returns, online tenders etc.,
- Outcomes for society are better when the decisions of public office holders are made fairly and on merit and not influenced by personal and private interests. Commitment and dedication to work improves the administration. E.g. Ramkumar IAS brought in new ideas to develop dadenggre district of Meghalaya though personally it was difficult.
- Public trust and assurance: every section of public irrespective of race, religion, caste must be treated equitably and ethics ensures just and fair administration. E.g. protection of minority rights.
- Social capital: a just and ethical administration will have credibility and ensures citizen participation in administration. The trust thus generated makes the administration easier and synergetic. E.g. With the credibility he

garnered, Officer Armstrong Pame was able to raise funds and labour from public and build a 100km road without the central government help.

- Curb corruption: improving efficiency and break the unholy nexus between the administration and the anti-social elements. E.g. Vohra commission mentioned that corruption is the biggest problem deteriorating the law and order.
- Adding the component of compassion to day to day works makes a lot of difference to the lives of vulnerable sections. For instance, collector S.Shankaran IAS addressing the plight of Bonded laborers, Reforms brought by Kiran Bedi in Tihar jail.
- The administration becomes responsive to the needs and aspirations of the public. For instance, creation of a separate public market for road side vendors before their evacuation in west Bengal.
- International relations: ethical administration also helps in building rapport in international relations and economy.

Absence of ethics results in authoritarianism, suppression of minority rights, high corruption and impoverishment of the poor and the vulnerable. Historically it has only been disastrous whether it is the colonial administration or the authoritarian governments like that of Hitler/Stalin. The very recent atrocities on Rohingyas in Myanmar, persecution of Palestinians etc., are a direct consequence of absence of ethics in public administration.

Conclusion

Ethics guide human conduct and it help people to lead good life by applying moral principles. The same when applied to public administration will not only bring efficiency but also helps in developing an egalitarian, just and fair society.

- 3. Do you observe a change in the way government organizations are functioning now a days. Has governance become more value driven today? Critically examine.**

Introduction

Functioning of government organizations has changed recently on account of various movements like Right to Information, movements against corruption; adoption of technology in governance; increased participative governance and new slogans like “minimum government, maximum governance”.

Body

Change in the way government organizations are functioning now a days

- **Cooperative and competitive federalism**

- **Focus on e-governance** – Direct Benefit Transfer, Geo-tagging in NREGA, online registration and clearance etc
- **Participation of Private players** – lateral entry in NITI Aayog, RBI, Civil Services; NGO implementing many government schemes like ICDS etc
- **Nudge** - is being tried by many government organizations, for instance in case of LPG subsidy.
- New slogan like **Sabka Saath Sabka Vikash Sabka Vishwas** has made governance more inclusive and participatory.
- **Effective inter-organisational cooperation** through bodies like NITI Aayog, Environment Pollution (Prevention & Control) Authority.
- **Efficiency and profitability** – Disinvestment in loss making PSUs; government's commitment to Current Account Deficit etc

Has governance become more value driven today?

Yes

- **Rule of Law** – Even the highest officials and ministers are questioned and are brought under the law.
- **Transparency** – Government bidding process had been made digital and transparent.
- **Responsiveness** – few ministers have shown extraordinary responsiveness to the grievances of people. Late External Affairs minister Smt. Sushma Swaraj even used to help people based on complains made on twitter.
- **Consensus Oriented** – GST council has created a platform consultation and dialogues among Centre and states.
- **Equity and Inclusiveness** – Expenditure of government had increased on infrastructure, agriculture etc
- **Effectiveness and Efficiency** – Disinvestment in loss making PSUs; government's commitment to Current Account Deficit etc
- **Accountability** – RTI, Social audits, Citizens Charters has increased accountability of government organisations.
- **Participation** – recently National Education Policy was framed by wider consultation and participation.

NO

- **Rule of Law** – *World Justice Project's Rule of Law Index* 2019 has ranked India 68 out of 16 countries. There has been many instances of financial fugitives, Mob taking law in their hand etc
- **Transparency** – Recently instances like Demonetization despite alleged opposition by RBI raises many questions on transparency in decision making.
- **Responsiveness** – enough compassion does not seem to come forth in government organization on issues like farmers suicide, violence against Dalit, minorities, women etc
- **Consensus Oriented** – It is alleged by many that most of the important decision are taken from PMO. Even senior ministers do not have functional autonomy.
- **Equity and Inclusiveness** – representation of SC, minorities, women at secretary level is low.

Conclusion

In a democracy values are inherent in governance. With more participatory citizenry, e-governance, audit, active judiciary and direct accountability towards people, value based governance can be further strengthened.

4. **Can technologies that eliminate human intervention in governance completely obviate the need of establishing a value driven administration? Critically examine.**

Introduction

Administration is derived from the Greek word, 'ad-ministrare' meaning 'to serve'. So service and values are inherent part of administration, with or without technology.

Body

Technologies that eliminate human intervention in governance

- E-clearance of approvals, permits, loans etc
- E-filing of tax returns
- Geo-tagging of assets and hence e-audits
- Direct benefit transfer for payments, scholarships, insurance claim, subsidy, compensations etc
- FASTag for toll collection

- Insurance claims through satellite imaging

Technologies that eliminate human intervention in governance completely obviate the need of establishing a value driven administration

- Since human intervention is minimal, ethical training, value inculcation etc are not much required in technology intensive areas.
- Values can be subjective too. For instance concept and understanding of gender neutrality and secularism may vary from group to group. Technology can bring more objectivity in administration.

Technologies that eliminate human intervention in governance do not completely obviate the need of establishing a value driven administration

Technology in itself is value neutral. However, to implement technology to fulfil the ideals of the constitution like equality, inclusiveness, justice etc. one technology must be guided with values in administration.

- Recently there were many cases of biometric malfunctioning in NREGA in Jharkhand. Although the use of technology has made payment efficient and simple in NREGA, still compassion is required for timely intervention for payments and elimination of ghost beneficiary.
- In case of Aadhar, 'Public Data' has been collected, using technology, in trust with the government. Technology has made the enormous Aadhar project a success. However value is required to maintain the integrity of 'Public Data'
- Values in administration are required to identify the focus areas like rural distress, MSME sector, environmental degradation etc and intelligently.
- Certain areas like Nudge to Give up subsidy by middle class, in the interest of poor; Behavioral changes under swachh Bharat etc, cannot be handles only through technology.

Conclusion

Governance and administration will lose both its meaning and essence without value. Constitutional values are imperative to attain the goal of making a nation where there will be equality, freedom and justice.

5. The ultimate loyalty of public officials must be to the public interests of their country as expressed through democratic institutions of government. Elucidate.

Introduction

The Civil service was envisioned by Ambedkar and Sardar Patel in India as a permanent civil service entrusted with the responsibility of keeping the unity, integrity and Constitutional values intact where governance was considered as all about maintaining a balance between different interests and maximising opportunities for public interest in the country.

Body

- According to Weber, a bureaucratic official is appointed to his or her position on the basis of merit and conduct, he exercises the authority delegated to him in accordance with impersonal rules, and his or her loyalty is enlisted on behalf of the faithful execution of his official duties.
- A public service whose members are appointed and promoted based on merit will be far less susceptible to corruption than one based predominantly on political and personal connections.
- In a meritocracy, staff advances on the basis of their performance and they owe their positions, at least in part, to the public they serve. Where positions have been obtained through powerful connections, the loyalty is to the connection, not to the institution to which the person has been appointed.
- An official must exercise his judgment and his skills, but his duty is to place these at the service of a higher authority, and therefore he is responsible only for the impartial execution of assigned tasks. Furthermore, he must sacrifice his or her personal judgment if it runs counter to his or her official duties.
- The public official has the duty to serve loyally the lawfully constituted national, local or regional authority, and he/she is expected to be honest, impartial and efficient and to perform his or her duties to the best of his or her ability with skill, fairness and understanding, having regard only for the public interest.
- The loyalty of the public service to its political masters is grounded on the obligation of the ministers in parliamentary democracies to be answerable and responsible to the legislature (ministerial responsibility to parliament). It is only by this means that the ministers, being representatives of the people of the nation, may hold the public service too accountable to the will of the people and public interest.
- It is then the fundamental ethical duty of the civil servants, in pluralistic parliamentary democracies, to subordinate themselves to political authority, to carry out all 'orders' from the 'top', as long as they are in conformity with the law of the land.
- It also needs to be emphasized that this does not amount to and cannot be taken to mean politicisation of public services and, more specifically, does not give 'licence' to the political masters to pass 'orders' contrary to law / rules / public interest, and expect the public servant to carry them out blindly; because that would undermine the instrumental value of the executive branch of the government and administration.

- In fact, in the early years of India's independence, there were several IAS officers across the country who felt that the IAS was not a career in the usual sense but an instrument to bring in social transformation of the country.
- For example, in 1978, when the then Chief Minister of Andhra Pradesh, Shri Chenna Reddy, directed Shri S. R Sankaran, the Secretary of the Social Welfare Department, to not implement the Bonded Labour Abolition Act of 1976, the Secretary indicated his inability as he was duty bound to implement an Act passed by the Parliament. It is such adherence to the values, principles and laws that enabled the civil service to provide stability and bring in social reform even in very turbulent times like the Emergency.
- When Sardar Patel argued that there is no substitute to the civil servants in terms of loyalty and hard work, he did not at all imply loyalty to the political party but loyalty to the Constitution from where the civil service derives its powers and relevance.
- In the same vein, the public servants would have to show a spirit of 'neutrality' in their official capacity and dealings, as members of the administrative infrastructure of the State vis-à-vis partisan politics, and keep at bay their own personal preferences in the performance of their duties and responsibilities.
- The ultimate responsibility for the nature and shape of policy is that of the Minister and the political executive. They can overrule, amend, modify or approve the proposals. Public officials can at best reiterate the implications of 'bad policy', advise and try to convince, but cannot question the final decision. They have to carry out the policy to the best of their ability. This is due to the fact that the architecture of governance in India is based on a political executive that is elected by the people of the country and a permanent civil service that is expected to serve the duly elected government.

Conclusion

In rapidly changing society, there is a need of good public administration with the public servants who would help in assuring in ideals of 'New India' where public officials would empower common citizens through work emphasising public interests in all their endeavours.