CHAPTER I

Introduction
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Introduction

"Government is a trust, and the officers are trustees; and both the trust and the trustees are created for the benefit of the people"

Henry Clay.

Ethics in public service has become a central issue in recent times in India. Many scandals involving huge amounts of money in the form of kickbacks and so on at high places are widely discussed issues in media (print and electronic), at various fora (parliament, state legislatures and party organisations) and in elections. Many surveys pointed out that for every third Indian, corruption is a major problem. Moreover, India is rated as seventh most corrupt country in the world (Transperancy International). This situation is partly responsible for social unrest and economic inequality, parallel economies and governments and thereby loss of government's legitimacy. This is particularly so when the number of highest public officials of the country (including former Prime Ministers and leaders of political parties) involved in scandals is increasing.

Same is the case with the members of superior civil services such as Indian Administrative Service (IAS), Indian Police Service (IPS) and so on. The number of senior bureaucrats whose names have been associated
with unethical activities has increased over the years. Many instances of scandals, fraud, crime and corruption involving them have come to light in recent years. In fact, many of them have either been prosecuted or punished under various charges of corruption. Even some of them have been jailed for having found guilty of unethical actions².

Young recruits are no exception to this. Career development, social status, power and authority rather than Public Service have become main motives for many to join the service. Besides corruption, majority of administrators are often criticised for their indifferent attitude and non-responsive behaviour. In recent times, insensitivity, arrogance, unprofessionalism, non-responsiveness, inaccessibility, manipulation, indifference, low commitment level are often attributed to them (Chaturvedi:1985, Dubashi:1994, Singh & Bhandarkar: 1994)

Keeping this in view, this study seeks to analyse ethics in superior civil services like Indian Administrative service (IAS), Indian Police Service (IPS) and so on. Superior civil services are chosen for the study as they have profound influence in the governance of the country both as advisors to the policy makers and implementors of policies.

1.2 Review of Literature

Public service ethics³ as an independent area of study, gained importance in 1980s. As a consequence, particularly empirical, on public service ethics is scanty, although many studies from philosophical
perspective are available. The available literature on public service ethics, for the purpose of this study, has been classified into three groups on the basis of issues studied, viz. conceptual, theoretical and empirical. The review of studies on conceptual issues is essential for operationalisation of variables while the review on theoretical studies is necessary for understanding the relationship between the dependent and independent variables. The review of empirical literature would help us in identifying research gaps and issues.

(a) Studies on Conceptual Issues

In the literature on ethics, there appears to be little agreement over commonly accepted definition (Denhardt: 1988). This may be due to its strong association with values (good and bad, right and wrong) and variations in the perceptions which differ from time to time, place to place and organisation to organisation (depending on the nature of job) or within a single organisation under different leaderships.

Ethics is derived from the Greek term 'ethos', which means "custom" or "character". It implies norms and principles guiding desirable human conduct. In other words, it sets "tone of appropriate behaviour" (Titus: 1966). It involves choice between right and wrong requiring moral judgments. Right practices are approved and desirable. Ethics, therefore, are "moral judgments applied to the actions of human beings, and in particular to their voluntary acts" (Titus: 1966).
In its common usage, it denotes right and good conduct or "the discipline dealing with what is good and bad and with moral duty and obligations". It is also defined as "determi(ning) what conduct is good and what is bad, or what ought to be approved and what disapproved" (Bahm:1980). The Encyclopedia of Philosophy (1967) says that the concept of ethics is "used in three different but related ways, signifying (i) a general pattern or 'way of life', which can be found in the Buddhist or Judeo-Christian ethics; (ii) a set of rules of conduct or moral code; and (iii) enquiry about ways of life and rules of conduct".

Bateson, G (1936) defined ethics as "... the system of emotional attitudes which governs what value a community shall set upon the various satisfactions or dissatisfactions which contexts of life may offer". Aristotle views administrative ethics as making choices of decisions which pursue good and happiness of all. Therefore, moral virtue, for him, is behaviour, decision and choice of means which are in accordance with principles that will produce general happiness.

means, ends and virtues. These together assist in the fulfillment of the purpose of ethical enquiry which is to search, to the extent possible, "the most ultimate principles of explanation or the most ultimate reasons why one ought to do anything" (Bahm:1980). Applying these approaches various studies have operationalised ethics as justice, fairness, loyalty, honesty, efficiency, rectitude, empathy, responsibility, accountability and 'right use' of discretion, public interest, professionalism, codes of conduct, official dissent. Likewise its negative application concentrates on misuse of authority and power vested for personal monetary and/or non-monetary gains, corruption, fraud, waste, abuse, unwillingness to assume responsibility, failure to anticipate bureaucratic problems etc.

**Approaches to Ethics**

From the above definitions it is clear that ethics has its roots in the philosophical question as how one should live? Socrates, Plato and Aristotle believed that rational reflection is important in answering the question of how one should live. However, many approaches have been advocated in understanding and answering the question. Important of them are negative and positive, and deontological and teleological approaches. The negative approach of ethics is based on its understanding as to "what is bad and how to avoid it, or to oughtness, i.e. what ought to be done to avoid what is evil, both actual and potential" (Bahm:1980). Its elaborations could be seen in "codes" which are presented in the language which command. They are resisted as they act as constraints on freedom of action. The positive approach is based on the
thinking that "what is good and how to get it" (Barnum:1980). Its elaborations could be seen in the "principles" which explain why one ought to undertake some action and are, therefore, accepted. The deontological approach concentrates on universal moral order which finds advocates among scholars like Kant, Rawls etc, and, the teleological approach lays emphasis on the consequences of actions ignoring the means adopted and is advocated by the Utilitarians.

Kant advocates universal rules as the bases of moral order. According to him "Categorical Imperative" is the highest universal rule and that it should guide human actions. The "Categorical Imperative" is described by him as the actions which everyone should perform. Therefore they acquire the status of universal principles and encourage development of an internalised sense of duty which transcends self-interest. Rawls (1971) advocates that social equity should form the highest principle guiding human actions. His main thrust is to achieve social equity benefiting the vulnerable sections.

The theologists while criticising the deontological arguments lay emphasis on the consequences of actions. They argue that the consequences decide the nature of an activity. This argument attaches more importance to the benefits produced from actions than the motives or beliefs behind the actions. Their key slogan remains "greatest happiness of the greatest number". Important scholars of this school are Jeremy Bentham and J.S. Mill. Frankena (1963) gives three dimensions of
utilitarianism Act Utilitarianism (What would be the consequence of one's action on the society); General Utilitarianism (What would be the consequence of everyone's act on the general society); Rule Utilitarianism (Which rules would produce greater general good).

In the context of public administration, Ventriss (1994) developed a four-fold typology - (a) classical view, (b) neo-classical view, (c) consequential view, and (d) organisational view.

The classical view argues that public ethics is a normative enquiry and that it is a part of ethical citizenship. It lays emphasis on citizens in a political community which is also an ethical community as its normative goals lie in mutual concern, friendship and trust. The neo-classical view attaches importance to the natural laws, the regime norms and the constitution and considers them as the basis of ethical administration. Consequential view recognises the existence of various publics, the citizens who form publics and the consequences of their actions on the political community. It brings out the significance of "public interdependency and the saliency of having an active public for meaningful, effective participation in public affairs". Organisational view argues that certain practices found in the organisational context hinder ethical decision making. Organisational theorists put forward the argument that it is difficult to achieve administrative ethics due to the pressures exerted by organisational lives.
For the purpose of clarity we have discussed the literature on the concept under three important and, interrelated heads, viz. means, ends and virtues. In other words, the literature places emphasis on studies which concentrate on means required for, ends aspired for and virtues expected for ethical administration. Means emphasise on rules, duties and other guidelines which facilitate reaching ethical goals of administration. They underline the moral order of public administration. Ends deal with the goals of administration like attaining social equity and social justice, economic and political equality etc. Virtues deal with personal traits or qualities and individuals efforts in realising the goals of administration.

**Means as the content of studies on Ethics**


For a long time to come the weberian theory of adherence to rules and procedures and impartiality ruled as means to reach the organisational goals. However, with the expansion of the role of the state and its venture into various aspects of human life posed the problem of inadequacy of such means to administer ethically. For e.g. social equity was found to be the better alternative for "impartial administration" which in Hart's (1974) view had acquired lesser
significance. These developments required the administrators to rise above rules, regulations and procedures to “think” about the upliftment of last man to promote social equity. It is in this context, Rohr’s argument for allegiance to the constitution, Cooper’s argument for cultivating imaginative reflections about ethical situation, Denhardt’s stress on internal controls and Lewis’ emphasis on a committed top leadership acquired greater significance.

Rohr advocates that “regime norms” should guide administrators and administrative actions as they manifest public interest and that public servants take an oath of office to support the constitution. Cooper while emphasising on ethical situation argues for cultivation of imaginative reflections about it rather than prescribing a set of public service values. He expresses that “ethics involves substantive reasoning about obligations, consequences and ultimate ends” questioning the standards by which decisions are taken. Also the administrators should adapt themselves to these standards which are the reflections of core values of our society and therefore of the organisations in which they function.

Denhardt stresses on internal controls for administrators for ethical administration as they can be more effective than external controls in the form of supervision, rules and codes. The ethical decision is one which commensurates with the core social values and this, she concludes, could be secured from the responsibility to judge oneself of his/her actions within the confines of organisational boundaries. This, she
opined, could be made easier through educating the people in philosophy. In her later writings she traces the importance of the organisational structure in maintaining administrative ethics "...organisational structure along with organisational climate, individual ethical commitments and numerous other influences work simultaneously in shaping behaviour". In fact, it acts as a reflection of values and institutionalise them.

Lewis' work also discusses numerous techniques and means through which ethical decision-making is made possible. Emphasis is laid on committed top leadership along with organisational development strategies and training. There is an argument for making ethics a key priority in the organisation by the managers. Ethics factor in recruitment, performance appraisal, disincentive and discipline system, agency ethics audit, compliance and integrity training are suggested as means for ethicising administration. Scholars like Bowman (1990), Cooper (1990), Brumback (1991), Lewis (1991), Hejka-Ekins, argue recruitment (ensuring policies and procedures are ethical, recruiting agencies reputation for integrity, oath of office for commitment to ethics) educational approach (training), ethical organisational culture, formal rules and policies, agency code of ethics etc. as means for achieving ethics in administration. In short, these studies explain the process of examining, questioning and deliberating over the values and the means through which public service ethics could be attained.
Ends as the content of studies on ethics

The second category of studies emphasise on ethics in terms of ends of administration. Important issues brought out by these studies are social equity, general happiness, human well being, and upliftment of the last man as the goals of administration. Important among them are Hart (1974) Hare (1981 and 1989), and scholars of New Public Administration movement.

R M Hare advanced the utilitarian theory as applicable to the discipline of public administration. His theory of "Principle of Utility" is nothing but simple utilitarianism where the main aim of society is the promotion of happiness and human well being requiring right action. What is right action? Total maximum happiness of all people affected by the action is right action i.e. actions producing maximum happiness to all people should be given higher priority against other actions which may be right but producing lesser amount of happiness. This type of selection of actions is based in intuitions which have their origin in moral thinking.

David Hart advocates that bringing social equity should be the ultimate end of public administration. He argues that social equity should replace "impartial administration" which had lost its relevance. According to him, administrators should use their discretion to promote social equity. An intelligent use of discretionary powers is possible only when the administrators put themselves in the shoes of the poor, the inarticulate and the unorganised.
Virtues as the content of studies on ethics

The scholars identifying virtues as essential for ethical administration hold that the knowledge of greater good is not sufficient. It is the virtue or character which encourages effective implementation of knowledge which is more important. They highlight the virtues and consider them as internal controls for ethical behaviour. They lay stress on what one ought to be rather than the actions he/she ought to take as the belief lies in the assumption that the actions of a virtuous person will be moral. They also put forward another argument that however rational one's thinking may be it is difficult to decide whether certain actions are "right or wrong" because actions are results of the entire "spectrum of real life experiences". Various experiences make it hard to "give a full account of the virtues required for human flourishing today". However, an attempt is made by MacIntyre (1981) to give an account of virtues which may be considered fairly adequate to guide 'moral action'. In a nutshell, virtue ethicists argue that virtues direct every action of the individual and do not support the emotivist claim which holds that moral utterances are based on feelings of persons which may change according to circumstances and that "do not characteristically assert 'anything of anything'" (Baier: 1958).

Certain moral qualities gained priority as essential among administrators for ethical administration. Virtues considered as the most important are - practical wisdom (Aristotle) impartiality and neutrality (Max Weber) devotion to truth (Anderson: 1953) honesty, loyalty,

Aristotle is considered as the first virtue ethicist. His works stress on the need for citizens taking care of the welfare of other citizens. Virtue therefore, has its origin in the moral obligation to surpass self-interest. The virtuous man is more concerned with public good than private good. "For while it is satisfactory to acquire and preserve the good even for an individual, it is finer and more divine to acquire and preserve it for people and for cities" (Aristotle).

Anderson's ten core values like human personality, common consent for social action and devotion to truth etc, in his view, cannot be divorced by the administrator in his day to day administration as they have profound influence on administrative behaviour.
Rosen advocates that application of the law of doctrine of the reasonable man. He views that moral obligation arises as a result of the prediction of the consequence. Given the available knowledge (including time, expense and such other constraints) an administrator should be able to predict what is likely to occur as a consequence of such an action.

However, it is Alasdair MacIntyre's theory of "Virtues of Morality" (1981) which discusses in detail the virtues required for ethical administration. It has four components - practices, internal goods (like public interest, popular sovereignty, accountability, social order, social justice, political equality, efficiency, liberty etc), external goods (like money, power, position, status, fame, prestige etc) and virtues.

He holds that ethics of people engaged in activity can be seen in the "practices" than in their "professions". Stress is laid on "practices" as it is a larger concept than "professions". Internal goods have influence on "practice" and are therefore, inter-related. They may be defined as the feeling of satisfaction one experiences as a result of some action and may be achieved through putting into practice higher standards of profession. External goods as opposed to internal goods do not help in developing "practices but at the same time their presence is necessary as they are required to support members of the practice". In other words, external goods are the consequences of an activity as against the nature of activity itself, which is the essence of internal goods. They become objects of
competition, making the practitioners either winners or losers. In contrast, the constituents of internal goods benefit the entire society as the end products are shared by the whole society.

Virtues are described as learnt traits reflected in the actions which do not exhibit themselves only in thinking or feeling about things. They assist in the advancement and development of internal goods while acting as obstacles in the way of external goods. Maclntyre writes that "the virtues are always potential stumbling block to (some) .... comfortable ambition".

Cooper also favours the advancement of internal goods as inputs for ethical administration. He stresses justice as the main internal good while giving importance to others like popular sovereignty, accountability, rationality, faimindedness, prudence, self-discipline, civility, trustworthiness, independence etc.

Despite detailed discussion on the concept of ethics by scholars adopting various approaches the question of its widely accepted interpretation still remains unresolved encouraging disagreement over its conceptualisation.

(b) Studies on theoretical issues

In this section we have discussed theories advanced for explaining
ethical behaviour. Ethical Behaviour is attributed to two major interacting forces - individual and environmental.

Individual attributes are the result of a combination of moral reasoning and active virtues. Some of the important scholars associated with developing theories in this area are Aristotle, Hume, Piaget, Kolhberg and Gilligan.

Aristotle is an exponent of the concept of active virtues and their role in the development of moral character. Drawing guidelines from Aristotle, Hume developed his theory of active virtues. He felt that close interpersonal relationships, character traits "grounded in emotional and personal concern formulate the bases for moral development rather than religious adherence to the universal law".

Kohlberg (1976, 1981) gave scientific outlook to the theory of moral development. While following Piaget's theory of cognitive development, he focusses on moral justice and establishes the well-known stages of moral development. The individual moral development occurs on the basis of the ideas gathered at an early age from the environment, mainly from family. Family, said Kohlberg, creates "first impressions". He said that "children who were advanced in moral judgment had parents who were also advanced in moral judgement" (Kohlberg as quoted in Gortner:1991). Influences other than family start dominating when the
child starts interacting with the outside world and it grows more powerful than the family which will have peripheral effects.

His theory proceeds on a set of universal human ethical values and principles. He explains moral development through six stages grouped at three levels - pre-conventional stage, conventional stage and post-conventional or "principled" stage. At the highest stage human beings recognise not only their rights but also the "rational" rights of others. Also they emphasise on Principles of Conscience that are comprehensive, consistent, universal and abstract. In short, they achieve morality of "justice".

Gilligan observed that women rarely reached the highest stage on Kolhberg's scale which portrayed them as immature in their moral reasoning. She contested this and developed Care Perspective theory (1980). In her theory, she proposes that women also pass through six stages of moral development, but their way of experiencing the same would be different giving a different ethical perspective i.e. the one based "not on the primacy of universality of individual rights, but rather on a very strong sense of being responsible to the world". Her theory is also grouped at three levels where at the first stage child knows only how to survive meeting personal requirements. At the second stage girl children start rejecting selfish behaviour and start viewing their role as parts of the whole group. Therefore, their behaviour is based on the perception of their role as being responsible and good to others. At the highest stage,
she starts visualising her well-being in the well-being of others. Thus, morality, for women, has its foundation in connectiveness, ongoing interpersonal attachment and upon relationship. Following Gilligan scholars like Noddings (1984), Held (1987) and Chodraw(1988) have argued that care-giving, helps develop active virtues like kindness, compassion, commitment, generosity etc. These qualities, are considered as essential for establishing a truly "kinder and gentler" society and administration which in itself is the highest virtue.

Environmental factors such as social, political, economic, legal and administrative according to scholars have profound influence on ethical behaviour. Some of the organisational theorists like Scott and Hart (1979) and Denhardt (1981) argue that organisational pressures act as impediments in the way of ethical behaviour of people working in them. A bureaucratic environment with efficient and effective organisation will have compatibility with high ethical values and vice-versa is also true. At the higher level i.e. policy level these theorists recognise the exercise of discretion by the administrators which "requires autonomy of judgment and action that many times be at odds with the interests and purposes of others legitimately involved in the policy process" (Bruke and Pattenauade:1988).

The important theories specific to public administration are Person-Situation Interactionist model developed by Linda Trevino (1986), an improvement of this model by Bommer (1987) and his associates at
Clarkson University, James Rest's (1984 and 1986) model and Issue Contingent Model of Thomas Jones (1991) which find discussion in the following pages.

The Person-Situation Interactionist Model is one of the earliest efforts to systematically explain the role of various factors like personality, value orientation, reward and punishment structures in organizations on human behaviour. The perception of social values is given primary importance (critical variable) while recognising the importance of other individual and situational variables in explaining moral organizational behaviour. The theory concentrates only on the influences from within the organisational behaviour. The theory recognises the complex nature of ethical behaviour and various influences that have their impact on it. Some of the influences recognised as important are personality, value orientations and reward-punishment structures. This was further improved by a group of scholars led by Bommer of Clarkson University which made efforts to build a theoretical framework for understanding behaviour. They, like Trevino, viewed ethical behaviour as the product of individual and environmental factors. Their efforts, however, further expanded Trevino's model, both internally and externally. Internally, they expanded the theory by "articulating an individual decision process as mediating both environmental factors and individual attributes such as level of moral development" (Wittmer:1994) Externally other variables which occur outside the organizations like
social, professional, legal and personal environment have been added as variables influencing organizational behaviour.

This model emphasises on the importance of perception as it assists in synthesising, analysing and filtering the information presented to the decision-maker. The synthesis and analysis of information are subjective as they differ according to the individual perception.

James Rest's theory, built on Kolhberg's model, is rooted in classical liberalism. Like Kolhberg Rest also argues that principled reasoning occurs at stages five and six. He puts forward the argument that individual ethical behaviour is the result of a psychological process which is four fold and proposes a four component model to understand moral behaviour. He called this the Defining Issues Test.

1. Ethical Perception: Choosing the best ethical action on the basis of its effects on the welfare of the people which involves perception and interpretation of the situation;
2. Ethical Judgment: Judging the best course of action involving reasoning power which helps in arriving at what is ethically right action;
3. Ethical Selection: Selecting moral values and actions; and finally,
4. Implementing the ethical course of action for right action.

Thomas Jones' whose Issue Contingent Model of Ethical Decision Making" while concentrating on the individuals in organisation
synthesizes all other models and adds "moral intensity" as a new component to them. "Moral Intensity" is multi-dimensional having magnitude of consequences, social consensus, probability of effect, temporal immediacy, proximity and the concentration of effort as constituents. To explain the above, ethical behaviour is influenced by who is affected by the decision, whether action affects people "close" to the decision maker or not? etc. Decision-makers are likely to take extra care of ethical issues involved if the decision affects the people "close" to them.

Gortner (1991) also acknowledging internal (informal) and external (formal) factors in guiding human action identifies five sources from which theories are formulated - individual, governmental, organizational, societal and a combination of all the four. He says that each theory would be dependent on one or more types of sources - either formal or informal. He also takes the view that both formal and informal controls are inevitable as neither is individually adequate. ".... it is impossible to cover all activities in such a formal way.... Therefore, informal systems of ethical control have also developed, based upon theories of human nature and social and political systems". However, some of these theories are also discussed in the analytical framework section in chapter two.

(c) The empirical studies

As mentioned earlier empirical literature on public service ethics
is scanty and scattered. According to H G Frederickson (1994), "the conduct of field-based empirical research on administrative ethics, particularly in public management, is comparatively less common. There is, as a consequence, a much smaller literature when empirical research is compared with normative discourse in public administrative ethics. In fact, there is less research in government ethics". The available studies are classified into two categories- international and national.

Recent notable works on administrative ethics could be found in the writings of Denhardt (1988), Rohr (1989), Cooper (1990 & 1994), Lewis (1991), Bowman (1991). The major limitation of the review of empirical literature, at the international level, in this study, is the non-accessibility of literature. However, the most important available recent studies are discussed here.

In his study based on information from 750 administrators in USA, Bowman (1990) explores "ethical concerns of administrators about society and government in general, as well as organisational and behavioural standards in particular". The study mainly concentrates on three topics. They include - perceptions regarding ethics in society and government; the nature of integrity in public agencies; and organisational approaches to moral standards.

Gotner (1991) in his study on "Ethics for Public Managers" examines as to how ethical dilemmas are resolved by the middle level
managers in the federal bureaucracy. He uses 'critical incident' approach to collect data. He identifies five common themes - philosophical or cultural values, professions, individual characteristics, organisations and the law-as significant and relevant to resolve ethical dilemmas.

Stewart and Sprinthall (1993) in their study explore relationship between levels of moral reasoning and demographic variables, nature of functions and level of responsibilities and organisational context. Three domains of administrative decision-making are taken for the study - recruitment, procurement and data base management. Three categories of respondents were taken for the study. They are - graduate students in public administration, practicing public administrators (local government managers and city and county) and assistant managers.

Menzel (1993) examines the ethical climates of public organisations and their influence on organisational goals and employees ethical behaviour. The study proceeds on two assumptions (a) stronger ethical climate of organisations strongly support organisational performance values and (b) though both strong ethical climate and positive work climate are equally important for organisational performance values the former has greater influence. The study was carried out in two local governments of contrast- one headed by council-manager and the other by commission- administrator.
Even the available literature on ethics in public life in India is far and few. However, it can be classified into two—individual and environmental perspective. The former literature can further be divided into internal controls and external controls and the latter into administrative structure and culture and political environment.

Individual perspective: Internal Control Mechanisms

**Individual Perspective: External Control Mechanisms**


**Environmental Perspective: Administrative Structure and Culture**

Some studies also have brought out the impact of administrative organisations and culture on ethical behaviour of the administrators. These studies concentrate on bureaucracy in general (Santhanam Committee:1964, Barnabas:1965, Eldersveld:1964, Jagannadham and Bakshi:1971, Wade 1982, Paul:1993. Important issues raised by these studies are -

rules and regulations of the departments, attitude of the personnel towards application of rules and people's problems, the role of middlemen and speedmoney in expediting the matters, views of citizens regarding the performance of departments under study,
and the role of communication in making the people aware of the
procedure of the departments.

Environmental Perspective: Political Culture

Studies on political culture and ethics are far and few although
many studies examining the interaction between politicians and
administrators are available. They conclude that both administrators and
politicians used public office for self-convenience, self-perpetuation, self-

1.3 Research Gaps

It is evident from the above review that there are not many studies
on ethics in public life in general and administration in particular. Firstly
most of available literature on superior civil services is on profiles,
attitudes, values, beliefs and so on. No systematic study has conducted to
examine the relations between individual traits and ethical behaviour.
Secondly, available also fail to capture the influence of environmental
factors like organisational and political processes on ethical behaviour.
Most of the studies on bureaucracy study pathologies and dis-
fucntionalities like red-tapism, procedural bottlenecks etc. Similarly
descriptive studies are available on politicisation and criminalisation of
administration. Thirdly negative dimensions like fraud, nepotism,
bribery etc, have received much attention and thereby anti-corruption
institutions like lokayukta, the Central Bureau of Investigation and Central vigilance Commission. The present study intends to fill that gap in the context of a developing country like India.

1.4 Research Issues

Keeping the above review in view, a few research issues have been raised -

1. What is the perception of the administrators towards ethics? Whether they are familiar with relevant ethical standards? and whether they possess adequate skills and commitment to identify and apply appropriate standards?

2. Whether recruitment and training systems facilitate the selection of candidates with competence and commitment? whether the training programmes socialise them in ethical concepts, develop ethical reasoning, and skills as applicable to public administration philosophy?

3. Whether the existing organisational and political culture encourage or discourage ethics in public service? whether the existing external control mechanisms (ethics codes, laws and institutions) facilitate maintenance of high ethical values?

1.5 Objectives of the study

1. The study examines the administrators’ perception of ethics and
their abilities and commitment to identify and apply appropriate ethical standards with a view to find out strengths and weaknesses of recruitment and training practices;

2. The study examines ethical behaviour of the administrators with a view to understand the influence of political and organisational practices and also the effectiveness of external control mechanisms (ethics codes, laws and institutions) in maintaining high public service ethics; and

3. The study also examines whether the perceptions developed in the study could provide policy prescriptions for maintaining high public service ethics in the superior civil services.

1.6 Outline of the Study

The introductory chapter discusses the problem of the study and the relevant literature available in the field which is classified into three parts for the purpose of clarity. It also finds research gaps, research issues, objectives of the study along with an outline of the study.

The second chapter concentrates on the analytical framework and methodology adopted for carrying out the study.

The third chapter discusses administrators perception of the concept of ethics, their abilities and commitment to identify and
implement ethical standards. Attitude and behaviour of the administrators are also included in this chapter.

The fourth chapter discusses the effectiveness of recruitment and training practices of Superior civil services to attract and retain competent and committed personnel and socialise them in ethical values of administration.

The influence of organisational practices on ethical behaviour is covered in the fifth chapter. The evaluation of the performance of ethics institutions (codes, laws and machineries) to maintain integrity in public life is also included in this chapter.

The influence of political culture and processes on administrative ethics are dealt with in the sixth chapter.

The concluding chapter brings out the findings and policy prescriptions.
1. The most recent examples could be found in the controversial Bofors deal and the Hawala racket. To discuss the latter - though the government had the knowledge of huge amount of money (claimed to be Rs.65 crore) given by the Jain brothers to various political functionaries as party funds (obviously in exchange of some 'favours' to run their business) from the past five years it was made public only in early 1996 when the eleventh general elections were just hundred days away. By April 1996 twenty five politicians - including sitting and former members of Parliament and Ministers - were charged with having received different amounts of money. Of them thirteen belonged to Congress-(I), four to Bharateeya Janata Party, three each to Samajwadi Janata Party and Congress (Tiwari) factions, one to Janata Dal government at the time of allegations without any party affiliations [Times of India (Bangalore) 11.04.1996]. Apart from these many scandals are coming to light. For example, bank scam, sugar scam, land scam (in Madhya Pradesh, Maharashtra and Karnataka), having scam, oil scam, fodder scam etc. In other words, it includes various sectors of government - defence contracts, civil contracts (ex-railways), telecommunication contracts, commodity imports (in fertilizer), housing allotments, financial sector, foreign exchange regulation and income tax Act etc.

2. In Bihar six officers of Indian Administrative Services were sentenced to jail for their involvement in the fodder scandal. Similarly a secretary of the Surface Transport Ministry was ordered to jail for acquiring wealth beyond known sources of income.
3. The terms Public Service Ethics, Administrative Ethics, and Ethics in Administration Ethics in superior class Ethics in superior class are used interchangeably in the thesis.
CHAPTER II

Methodology and Analytical Framework