

Ethical Analysis of Corruption in India: From the Indian Philosophical Perspective

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Abstract: *Corruption Is An Age Old Problem Which Is Hardly Resolved In Meaningful Ways. Wisdom Directed Initiatives Are Most Required To Eliminate The Problem. Thus, It Is Essential To Analyze The Problem From The Ethical Realm. This Paper Makes An Effort To Analyze The Problem From The Indian Philosophical Perspective In General And From The Aspect Of Indian Ethics In Particular. The Unique Aspect Of The Paper Is-It Indulges In Weaving An Anti Corruption Index –To Trace The Tendencies That Lead To Corruption. It Further Reflects On The Intervention Programmes Based On Indian Philosophical Thought Which Can Enrich People At The Thought Level So That They Are Able To Look Beyond Gross Desires. This Paper In Some Way Is A Concept Paper- In Which An Attempt Is Made To ReLook At Corruption And Reflect On The Process Of Moving From The Gross To The Refined. The Tone Of This Paper Is Idealistic And The Rhythm Is Reflective As Well As Pragmatic .*

Key Words: *Philosophy, Corruption, Indian, Ethics.*

I. Introduction

Why This Paper?

Development Of India In Diverse Ways Is Explicit Today. Scientific Progress And Advancement In Technology Has Helped In Bringing About Change. Rapid Increase In Information On Formation As Well As Knowhow Of Technology, Profit Making Initiatives, Business Opportunities , Investment Possibilities Etc Has Not In Any Way Contributed In Initiating The Process Of Transformation From Within . It Has Not Made Human Persons More Refined In Thoughts Nor Actions .The Above Mentioned Changes Indeed To A Very Large Extent Acquainted People With Excessive Materialism, Desire Centric Lifestyle And Tempted Them To Over Indulge In Unethical Practices So As To Get Money At Any Cost.

It Is Sad But True That Corruption Has Not Only Aggravated Poverty In Context To Different Sectors In India But It Has Also Revealed Extreme Poverty In Thought Leading To Erosion Of Basic Human Values. Thus, It Has Thwarted The Progress In The External World And In The World Within.

The Author Of This Paper Feels That The Problem Of Corruption Has Been Studied More From The Political, Sociological And Economic Angle. However, The Problem Of Corruption Has Not Been Studied More Often From The Philosophical Angle In General And The Ethical Perspective In Particular. In This Paper, An Attempt Is Made To Study The Problem Of Corruption From The Perspective Of Indian Ethics. The Purpose Is Not To Merely Study The Problem But To Also Suggest Some Meaningful Ways To Resolve The Problem Wherever It Exists In The Country.

It Is Interesting To Note That Analysis And Elimination Of Corruption In The World In General And In India In Particular Is Possible Only If We Are Able To Eliminate Thoughts And Actions That Lead To Corruption. This Is Quite Easy To State But Most Difficult To Practice. It Is Therefore Essential To Consider The Role Of Philosophy In This Context Most Crucial And The Approach Of A Philosopher Thought Provoking And Beneficial In Context To Spreading Awareness And Thus Preventing Corruption.

Thus, Poverty In Thought Is Most Dangerous For The Overall Progress Of The Country And In This Context -The Economic Progress Of India. Thus, Corruption Is Arresting The Pace And Possibility Of Progress In India. The Most Important Aspect Therefore Is To Enrich Our Thoughts That Impact Our Behavioural Patterns In General And Refine Our Financial Behavioral Patterns In Particular Which Are These Days More Vulnerable To Desire Centric Approach.

Every Country Which Is Affected By The Problem Of Corruption Is Emerging With Innovative Ideas To Curb Corruption Or Giving People More Encouragement To Read, Write, Reflect And Interact .This Will Certainly Initiate Transformation From Within Thereby Helping In The Process Of Elevation.

This Paper Proposes To Analyze The Problem Of Corruption From The Indian Philosophical Perspective. The Paper Aims To Go Beyond The Prevailing Perception On Corruption Which Is A Restricted Approach. Thus, It Intends To Go To The Root Of The Problem So As To Analyze It From The Philosophical Perspective. This Implies Analyzing The Problem Of Corruption From The Perspective Of Indian Philosophy In General And Indian Ethics In Particular With Special Reference To The Dimensions Of Purusarthas In

Particular. It Is Necessary To Note That, This Paper Merely Does Not Indulge In The Analysis Of The Problem From The Theoretical Angle Alone. But It Also Suggests Ways And Means To Control The Problem Of Corruption By Emphasizing The Application Of The Dimensions Of Indian Philosophical Thought In Context Designing As Well As Validating To Anti Corruption Measures Based On The Same.

Thus, An Attempt Further In The Paper Is Made To Provide An Approach To Curb The Problem Of Corruption Prevalent In The Country In The Public As Well As Private Sector.

This Paper Intends To Progress By Reflecting Upon The Following Research Questions From The Indian Philosophical Perspective:

- (a) Is Corruption Free India A Myth Or Reality?
- (B) Does The Country's Culture, Philosophy And Also Thoughts Of Great People (Not Necessarily From Already Established Domain Of Thought) Help In The Process Of Curbing Corruption In India?
- (C) Is It Possible To Refer To A Concrete Approach In Indian Ethics That Can Curb Unethical Behavioral Patterns And Thus Corruption In India?
[Is It Possible And Necessary To Study Financial Behavioral Patterns From The Indian Philosophical Approach So As To Curb Growing Corruption In India?]
- D) Is It Possible To Construct Anti-Corruption Index On The Intricate Dimensions Of Indian Philosophy?
- (e) Is It Possible To Educate The Future Managers Through Anti Corruption Intervention Programme Based On The Unique Dimensions Of Indian Philosophy?

Is Corruption In Free India A Myth Or Can It Be Turned Into Reality?

What Is Corruption?

India During Ancient Time Was A Prosperous Nation. The Problem Of Corruption Of Any Kind Did Not Really Exist (As Is Not Explicitly Stated) Since Many Centuries. Thus, It Should Make Most Indians And Others Curious To Know The Secret About It – To Inspire Us To Deeply Reflect Upon The Ethical Engagements They Indulged In, An Enriched Lifestyle They Lived As Well As Wisdom Directed Approach Which They Did Not Theorize But Actually Practiced It.

Today The Problem Of Corruption Is Quite Explicit In India As We All Very Well Know. It Is Therefore Necessary To Know The Problem Of Corruption From A Philosophical Realm So As To Effectively Resolve It In A More Subtle Way.

It Is Indeed Very Difficult To Define Corruption. However, It Is Essential To Reflect Upon The Exposition Of The Concept –‘Corruption’ Which The Dictionary Provides. The Root Of Corruption Emerges From Middle English: From Latin Corrupts, Past Which Implies To Bribe Or Destroy’.

The Oxford Dictionary's Exposition On Corruption Is:

1. Having Or Showing A Willingness To Act Dishonestly In Return For Money Or Personal Gain.
2. Cause To Act Dishonestly In Return For Money Or Personal Gain.

The Webster Dictionary Focuses On The Aspect Of Corruption As:

1. Dishonest Or Illegal Behavior Especially By Powerful People
(Such As Government Officials)
2. Inducement To Wrong By Improper Or Unlawful Means (Such As Bribery)

‘India Has Been Ranked 79th Among 176 Countries In The Corruption Perception Index 2016 Released By The Transparency International Organization. Its Score Marginally Improved From 38 In 2015 To 40 In 2016. India Had A Score Of 36 In 2012. The Organization Has Used The World Bank Data, The World Economic Forum And Other Institutions To Rank Countries By Perceived Levels Of Corruption In Public Sector. The Score Runs From Zero To 100, From Highly Corrupt To 100. Belarus, Brazil, & China Shared The Same Ranks As India. The List Was Topped By New Zealand And Denmark With A Score Of 90 Each. Higher-Ranked Countries Tend To Have Higher Degrees Of Press Freedom, Access To Information About Public Expenditure, Stronger Standards Of Integrity For Public Officials, And Independent Judicial Systems.1

The Impact Of Corruption Is Dangerous On The Economy And The Life Of The People Of The Country. It Not Only Prevents Any Kind Of Development In The Country But Also In A Subtle Way Challenges The Already Established Systems As Well As People Who Run It In All Possible Ways.

‘The Government Of India And The World Bank Group Have Joined Forces To Fight Fraud And Corruption And Systemic Deficiencies In India's Health Sector, Announcing Immediate Steps To Investigate Indicators Of Wrongdoing And Implement Further Safeguards. The Government Of India Has Announced Its Intention To Reexamine Ongoing And Future Projects To Ensure That They Incorporate The Lessons From A Detailed Implementation Review (Dir).A Dir Launched By The World Bank In 2006 And Supported By The Government Of India Found Serious Incidents Of Fraud And Corruption In Five Health Projects. The Projects Began Implementation Between 1997 And 2003, Financed By The Government Of India, The World Bank And Other Donors. Four Projects Have Been Completed; One Is Ongoing But Is Not Disbursing And Will Be Reviewed To Incorporate The Findings Of The Dir. The Detailed Review Was Prompted By A Bank

Investigation In 2005 Into A Reproductive And Child Health (Rch1) Project. It Found Corrupt Practices By Two Pharmaceutical Companies Which Were Subsequently Disbarred By The Bank And The Government. The World Bank And The Government Of India Have Introduced Detailed Anti-Corruption Plans Into All New Health Projects In View Of The Findings Of The Rch1 Investigation.

From The Above Perspective-It Is Clear That Corruption In India Is Rampant. Different Research Initiatives If Practiced In The Right Spirit –Can Definitely Help -So As To Curb Corruption In India. It Is Necessary To Contemplate Upon More Intricate Anti-Corruption Programs To Curb Corruption. It Is Essential To Study Corruption From The Philosophical Realm So As To Truly Understand Its Depth And The Difficulties It Tends To Cause. The Need Of The Hour Is To Philosophically Analyze The Process As Well As Study The Consequence Of The Unethical Practice To Eliminate It. Corruption Free India Is Not A Myth But Reality Which Can Be Manifested By Concerned Citizens By Developing Self Awareness. In The Next Section, An Attempt Is Made To Reflect Upon The Essence Of Financial Behavior From The Philosophical Perspective In General And Indian Philosophy In Particular.

Does The Country's Culture, Philosophy And Already Prevailing Healthy Financial Practices Impact Financial Behavioral Patterns Of The People?

This Is An Interesting Question For Ongoing And Forthcoming Research. The Scenario In Ancient India In Context To Its Culture, Philosophy And Everyday Life Especially In This Context Is Interesting. This Is So Because It Conveys An Interesting Integration Of The Three (Mentioned Above) In A Subtle Way.

Philosophy Has For Its Function The Ordering Of Life And Guidance Of Action. It Sits At The Helm And Directs Our Course Through The Changes And Chances Of The World. When Philosophy Are Alive; It Cannot Be Remote From Life Of The People. The Ideas Of Thinkers Are Evolved In The Process Of Their Life History. We Must Learn Not Only To Reverence Them, But To Acquire Their Spirit. 3

The Spiritual Framework Of Human Life Was To A Very Large Extent Integrated In Everyday Transactions That Concerned Work, Finance, Decision Making, Learning In General As Well As Living In Particular. Trust, Faith, Contentment, Quality, Integrity, Honesty, Concern For The Society Revealed Some Of The Important Tenets Of Value Based Lifestyle Prevalent In Ancient India. Prevalent Prosperity In India Was Due To Its Holistic Approach In Context To Its Patterns Of Education, Governance, Finance, Conservation Of Its Resources, Approach Towards Its Work Force Etc. The Possibility Of Unethical Practices Was Less. Hedonistic Tendencies Were Comparatively Less .It Was Probably For These Reasons That Instances Of Scams, Frauds, Cheating Or Corruption Were Not Much Known Then. The Prominence Of Indian Philosophical Thought In General And Reflections As Well As Functioning Of Dimensions Of Indian Ethics Was Explicit Centuries Back In India.

The Next Section Focuses On The Important Aspects Of Indian Philosophy As Well As Indian Ethics And Conveys Its Relevance Then And Now In India In Establishing Quality Life.

Direction To Curb Corruption In India: Role Of Indian Ethics Today

It Is Equally Necessary To Understand That Ethics Is One Of The Most Important Aspects Of Philosophy. It Implies The Moral Principles That Govern A Person's Behavior Or The Conduct Of Human Beings. It Is Emphasizes On Moral Values, Dictates Of Conscience And Rules Of Conduct. Ethics Is The Branch Of Knowledge That Deals With Moral Principles. It Indicates What Is 'Right' Or Wrong, 'Good Or 'Bad' Etc. Thus, In The Context To Rampant Spread Of Corruption In India –It Is Essential To Analyze Behavioral Patterns Of Human Persons That Lead To Corruption.

Ethics In General Is Concerned With Human Behavior That Is Adequate Or "Right" And That Is Not Acceptable Or "Wrong" Based On Predictable Morality". Honesty, Integrity, Respect For Others, Equality, And Justice Are The Wide-Ranging Ethical Norms Which Narrate To All Aspects Of Human Life, That Includes Business As Well As Finance. To Uphold Steadiness And Agreement Socially, Being Fair And Supportive, Caring For Others Where People Interrelate With Each Other, Ethical Norms Are Very Crucial, As It Guides Our Conduct.

Webster's Dictionary Defines Ethics As "The Discipline Dealing With What Is Good And Bad Or Right And Wrong Or With Moral Duty And Obligation."

Excessive Desire Centric Approach, Ignorance, Lack Of Proper Guidance And Indifference Towards The Society And Environment Leads To Emergence Of Unethical Behavior At The Individual Level And This Affects The Organizations As Well As The Country In A Subtle Way.

Indian Philosophy To A Very Large Extent Has Been Misinterpreted. It Is Due To Its Spiritual Nature It Is Dismissed As Meaningless, Highly Imaginative And More Prescriptive And Hardly Practical Etc. Indian Philosophy Is Also Considered Meaningless To Resolve The Crisis That Arises At The Individual As Well As Social Level Too.

Indian Ethics That Emerges From Indian Philosophy Is A Treatise For Establishing Quality Life At The Individual As Well As Social Level Too. Study Of Indian Philosophy And Ethics Orients People To Look Within. It Attempts To Develop A Subtle Intricate Awareness To Establish Harmony With The World Within And World Outside. It Attempts To Impact The Thought Processes Of The Person And Improve The Quality Of Actions In Them.

It Is Thus Necessary To Take Some Rich Inputs From Indian Philosophy To Control Or Eliminate Corruption In India. It Is By Doing This That –The Psycho-Spiritual Analysis Of Human Personality And The Society At Large Becomes Necessary. Cheating, Theft, Frauds And Scams Take Birth In Human Thought Due To Several Factors. As We Get Busy Exploring Causes Of Corruption Outside-It Is More Important To First Find Out The Reason Of Corruption From Within. Any Change Outside Without Change Within Cannot Really Bring About Change. Thus, Philosophical Study Becomes Most Essential To Explore This And Provide Important Solutions To Curb The Problem.

To Curb Corruption In India- It Is Most Required To First Understand The Important Aspects Of Indian Philosophy And Ethics. This Will Help Us To Develop Tools, Index, Techniques, And Training Programmes To Curb Corruption In India.
Realm Of Indian Philosophy

1. Spiritual Framework: The Crux Of Contentment

The Framework Of Indian Philosophy Is Spiritual. It Reflects On Exploring The Intangible Aspects Of Reality. It Conveys The Essence Of The World Which Is Beyond And Emphasizes On The Experiential Realm Of It.

‘ The Perverse Fool Who , Even After Learning There Is No Trace Of Sweetness In Worldly Objects, Remains Attached To Them, Is Nothing But An Ass And Unworthy Of Being Called A Human Being.’ 4

2. Focus On The Ultimate Reality

The Exploration Of The Ultimate Reality Is Possible When One Indulges In Ethical Actions. The Process Of Elevation Can Also Begin When One Is Able To Go Beyond This Mesmerizing Materialistic World. This Also Conveys That We Are Not In Any Way Going To Take Anything With Us. It Is Therefore Necessary To Explore Ways To Eliminate The Desire Centric Tendencies.

Sri Samkaracharya’s Interesting Question Tatam Kim...What Next? What Next? Reveals The Need To Move Towards Contentment And Away From Excessive Materialism. **Ultimate Reality Is Transcendental. It Is Not Perceived By The Senses Or Comprehended By The Mind. It Is A Matter Of Indubitable Experience For The Inmost Consciousness Of Man. 5**

Deeper Contemplation Is Most Required To Realize The Frivolity In That Which Appears Fashionable Or Attractive To The Human Mind. This Approach Is Most Essential In A World Which In Most Ways Is Directed By Gross Materialism. Indian Philosophy In A Subtle Way Focuses On The Aspects Of Realization Which Emerge Through Intricate Awareness.

If The Focus Is Not On The Beyond –In This Case On The Aspects Of The Ultimate Reality Then The Need To Realize From Within Becomes Most Essential.

Thoughts Of Corruption In A Human Person Convey His Possible Growing Alienation From The Dimensions Of The Ultimate Reality As One Reflects From The Indian Philosophical Perspective.

3. Matter And Spirit –Harmony

Indian Philosophy With The Spiritual Framework Focusses On The Aspect Of Spiritualizing Matter. Thus, Matter Is Considered Important But At The Same Time Spirit Is Not Ignored At All. This Implies Prevention Of Lopsided Behavioral Patterns-Which Focus Only On The Matter And Totally Ignore The Spirit Which Is Richer Than The Matter Since It Brings Us Closer To Oneself.

This Missing Matter And Spirit Harmony Gives Rise To Desir3e Centric Lifestyle. Thus, The Possibility Of Becoming Vulnerable To Corruption Becomes Easy.

‘But One Thing Took Deep Root In Me- The Conviction That Morality Is The Basis Of Things, And That Truth Is The Substance Of All Morality. Truth Became My Sole Objective. It Began To Grow In Magnitude Every Day, And My Definition Of It Also Has Been Ever Widening.’6

4. Wisdom Directed And Going Beyond

The Wisdom Directed Approach Of Indian Philosophy Helps People To Look Beyond Even In Everyday Life. Wisdom Directed Lifestyle Helps People To Keep Themselves Away From Greed, Or Indulge In Excessive Titillation Of Senses Etc. Thus, Any Pressure From Outside Does Not Matter To A Person Who Is Wisdom Directed And Is Able To Transcend Any Temptations. In Case Of Anti Corruption Training

Programme Initiatives People Can Be Trained To Become Wisdom Directed. Thus, The Possibility Of Corruption And Debates On Corruption Diminishes Some Day.

‘Man Is Altogether And Throughout Composed Of Desire (Kama); In Proportion To His Desire, So Is His Discretion (Kratu); In Proportion To His Discretion, So He Performs Acts (Karma); In Proportion To His Acts, So Does It Result To Him.’⁷

5. Moral And Ethical Approach In Deep And Intricate

The Framework Of Indian Philosophy Emphasizes On Nurturing Moral And Ethical Approach. It Emphasizes On Grasping The ‘Is’ (What Is The Present Scenario) And Directing The Person Towards The ‘Ought’ (What The Person Is Supposed To Do). This Awareness Can Prevent People From Corruption And Help Them To Eliminate Factors That May Cause This.

‘An Efficient Philosopher Aims At Enlightening The Minds And Illuminating The Hearts Of Individuals.’⁸

Some Of The Important Dimensions Which Convey The Deep And Distinct Aspects Of Indian Philosophy And Ethics Which Can Enrich Awareness And Prevent Possibility Of Unethical Actions Are As Follows:

(a) Rta

Its Reference Can Be Traced In Ancient Texts. It Implies The Implicit Cosmic Order Which Guards Our Life. It Conveys Intricate Connection With People, Processes, Environment And Other Aspects Of The Universe. The Most Interesting Part Of The Dynamics Of Rta Is- It Reflects Upon Maintaining The Harmony Within And With The Outside World.

It Therefore Indicates That Any Negative Pattern Of Thought Is Not Only Bad For The Progress Of The Human Beings But Also Gradually Can Harm The World Outside.

From The Corruption Perspective- Being Corrupt Hampers The Already Established Cosmic Order. The Series Of Unethical Practices Which May Involve Scams, Frauds, Destruction Of Environment, Exploitation Of People, Cheating, Claiming Someone Else’s Wealth Etc Threatens The Stability Of The Moral Order. It Is For This Reason –The People Who Indulge In Corrupt Thoughts And Actions Are Hardly Happy From Within. They Are Constantly In Guilt Or Unable To Face The Realities. Diseases, Disaster And Destruction Manifest As The Cosmic Moral Order Is Disturbed. It Is Due To Ignorance Or Arrogance That Many Are Not Able To Accept This. This Aspect Of Rta Is Inclusive Of The Intangible Aspects Of Higher Life. It Is Only When One Respects This Order That One Will Be Able To Overcome Tendencies That Bring About The Gross Intentions Of The Human Beings. Awareness About The Rta –Its Subtle Intricacies Can Definitely Help To Bring About Awareness Of A Higher Kind.

(b) Rna

Rna Is Indicative Of The Indebtedness To Our Parents, Teachers And To The Lord Who Is The Protector And Our Caretaker. It Is Thus Implied Through This- That Repayment Of These Debts Is Possible By Doing Good Actions That Not Only Benefit One’s Parents Or Teachers But Society At Large. Possibility Of Prosperity Increases When One Is Able To Move Beyond The Selfish Pursuits.

Indulging In Corruption Negates Any Possibility Of Giving Back Something Substantial To The Society. It In Fact Indicates- Depriving Many Others From What They Deserve, Becoming A Cause Of Someone’s Pain, Misleading Someone Etc. This Does Not Contribute To Nurturing Positive Mental Health Of The Doer Of Wrong Action Nor Does It Objectively Give The Person Happiness Of A Higher Kind.

(C) Focus On Nurturing Sattvic Behavior In People

Indian Philosophy Focuses On The Aspects Of Rajas, Sattva And Tamas. All The Three Are Present In Each Human Person. It Impacts Human Behavior And Also Influences Our Everyday Action. While Rajas Focuses On Activity And Tamas On Inactivity-Sattva Reflects Upon Thoughts As Well As Action Which Are Ethically Enriching. The Person With Sattvic Tendency Is The One Who Is Directed By The Conscience And Is Not A Victim Of Any Unethical Thought Or Action. This Person Is Not Vulnerable To Corruption Due To Formation Of Sharp Foresight And Wisdom Directed Approach.

Corruption Can Be Prevented If The Sattva Dimensions In People Are Awakened By Lectures And Yoga Awareness Activities. These Will Enable Them To Understand The Frivolity In The Gross Aspect Of Reality And Help Them To Recognize The Essence Of The Refined Aspect Of Reality.

(D)The Theory Of Purusarthas –Its Relevance Today

The Theory Of Purusarthas Occupies The Realm Of Indian Ethics. It Reflects Upon The Essential Aspects Of Righteousness To Be Applied Either When One Earns Money Or One Indulges In Momentary Pleasures.

The Next Section Attempts To Propose An Anti Corruption Index Based On The Theory Of Purusarthas Where A Detailed Explanation Of The Theory Of Purusarthas And Its Relevance Is Emphasized.

Relevance Of Self Designed Anti Corruption Index (Based On The Theory Of Purusarthas)

The Critics Of Indian Philosophy Have Adequate Reason To Doubt The Validity Of The Theory Of Purusarthas. It Is Likely To Be Dismissed Due To Its Ancient Tag In The Modern Age Today.

However, An Effort Is Taken In This Paper To Reconstruct The Theory Of Purusarthas So As To Emphasize Its Relevance In Curbing Corruption. The Paper Therefore Proposes An Anti Corruption Index Based On The Theory Of Purusarthas.

A. What Is The Theory Of Purusarthas?

The Theory Of Purusarthas Reflects On The Essence Of Indian Ethics. It Focuses On The Dimensions Of The Four Purusarthas Viz.Dharma, Artha, Kama And Moksa Which Implies Righteousness, Wealth, Momentary Pleasure And Liberation. In Brief –It Implies Focusing On Righteousness In One’s Thoughts And Actions –When Alone And When With Others. It Is Interesting To Learn That The Dimensions Of:

(A)Dharma

It Is The Most Important Component Of The Theory Of Purusarthas. It Very Interestingly Progresses By Stating Its Importance While One Earn Or Utilize Wealth. It Provides Direction And Reflects On The Refinement. It Empowers People To Go Beyond And Live In The World With The Spirit Of Righteousness.

(B)Artha

The Dharma Dimension Is That Which Makes The Persons Aware About Earning Money Through The Right Source, Not Taking Anybody’s Wealth As One’s Own, Not Indulging In Unethical Practices Which May Be Due To The Directions Of Desires Of The Person. It Thus Focuses On The Ethical Practices One Should Practice While One Indulges In Money Transaction – It Also Reminds In Subtle Way The Essence Of Charity, Prevention Of Destruction And Not Becoming A Slave Of Wealth .These Aspects As Stated In The Dharma Shastras Are Even True Till Date. These Have To Be Properly Utilized To Educate The People In All Possible Ways. It Is Not Always Necessary To Threaten People With Punishment That Corruption That Corruption Can Be Curbed. It Is My Genuine Effort To Develop Awareness About The Purpose Of Life, Need To Overcome Wealth That This Can Be Effectively Conveyed.

(C) Kama

Human Life Is Attracted By Momentary Pleasure. It Is Possible That To Fulfil These-One May Indulge In Unethical Actions Such As Theft Or Corruption. The Purusartha Theory Does Not Deny The Aspect Of Momentary Pleasure .But It Focuses On The Essence Of Kama With The Direction Of Dharma. It Therefore Gives Some Sanctity To Momentary Pleasure. It Makes People Aware Of The Consequences Of Indulging Excessively In Momentary Pleasures.

(D)Moksha

The Dimension Of Liberation Is Based On The Performance Of Actions (Good Or Bad). It Therefore Reflects On The Aspect Of Moksha And In A Subtle Way Conveys The Eligibility For Liberation (Which Infact Focuses On The Performance Of Ethical Actions/Selfless Action/ Being Truthful From Within Etc).

B. Aim And Approach Of Anti –Corruption Index

This Self Designed Anti-Corruption Index Is Developed To Locate The Growing Tendencies In Human Persons Who Lead To Unethical Practice Like Corruption. It Is After Knowing These Nascent As Well As Active Tendencies In People That The Possibility Of Unethical Behavior To A Large Extent Can Be Determined. The Intention Is Not Merely To Know The Tendencies Or Assume Probable Unethical Behavior From Particular People. The Genuine Intention Is To Orient Them Through Anti Corruption Intervention Program. This Program Based On The Important Dimensions Of Indian Philosophy Can Educate People To Look Within And Transform Approach Towards Oneself And Others Too. It Can Sharpen The Dimensions Of Awareness And Improve The Possibility Of Good Behavior-In This Case – Not Indulging In Corruption.

It Is Proposed That The Anti-Corruption Index Will Determine The Attitude And Intentions Of The Person Who Is Employed In Government Or Private Organizations Towards Work, Public Money Etc. This Index Will Also Indicate The Awareness About Significance Of Ethical Actions, The Control Of The Conscience Within, Belongingness To The Organization One Works, Duty Centric Approach, Responsibility Towards Nation Building And The Possibility To Be Honest Come What May.

The Index Will Be Used Based On The Questionnaire Designed To Determine The Response Of People In The Government Offices And Private Organizations. Low Rating On The Anti-Corruption Index May Be A Cause Of Worry – But The Paper Proposes An Intervention Programs Based On The Dimensions Of Indian Philosophy To Refine One's Behavioral Patterns To Prevent The Possibility Of Corruption.

Based On The General Dimensions Of The Four Purusarthas –The Following Is The Criteria/ The Components Of The Anti-Corruption Index:

Focus On:

Dharma Dimensions

- (a) Being Conscientious -Concern For Good Health
- (B) Duty Centric Approach
- (b) Concern For Nation Building
- (c) Value Based Approach
- (d) Concern For Environment
- (e) Basic Honesty

1. Artha Dimensions

- (a) Value Money (One's Own And Others' Too)
- (b) Financial Planning Initiative
- (c) Risk Taking Behavioral Patterns In Risk Taking Investment Initiatives
- (d) General Reaction To Frauds/Cheating/ Scams News
- (e) Competition With Others –The Economic Approach
- (f) Possibility Of Charity
- (g) Tendency To Multiply Wealth

2. Kama Dimensions

- (a) Consumerism And Hedonistic Tendencies
- (b) Living In The Present
- (c) Buying Branded Products
- (d) Lavish Spending On Festivals/Social Gathering
- (e) Display Of Wealth
- (f) Sense Centric Approach
- (g) Comparing With Others' (Status Symbol Etc)

3. Moksha Dimensions (It Is Reconstructed As Living A Serene /Elevate Life)

- (a) Focus On Value Based Approach
- (b) Direction From Within
- (c) Living For The Future
- (d) Thought Action Harmony
- (e) Genuine Participation In Social Work
- (f) Fighting For Rights/Justice-Is Righteous
- (g) Journey Towards Excellence

The Process Which This Researcher Intends To Progress With Is:

- (a) Designing The Questionnaire
- (b) Giving To The Target Group
- (c) Conducting A Pilot Study Prior To It
- (d) Checking The Score And Analysis
- (e) Execution Of The Intervention Programme To Focus On The Anti Corruption Dimensions
- (f) Again Taking The Response After Training

The Paper Focuses To Develop An Anti Corruption Index So As To Locate The People With Corrupt Tendencies. Anti Corruption Intervention Programmes (Based On The Dimensions Of Indian Philosophy) Can Certainly Help People Who Are Found Low On The Rating Index To Excel In The Future.

(C) Anti –Corruption Intervention Programme Based On The Thoughts Of Indian Philosophy
The Theoretical As Well As Experiential Realm Of The Human Persons Can Help The Students To Explore
And Excel As Always. The Design Of The Proposed Programme Is As Follows:

(a) Theoretical Aspects

An Expert In Indian Philosophy Through The Lecture Can Focus On:

- (1) Reflection On The Spiritual Aspect Of Reality
- (2) Focus On Improving Self Awareness
- (3) Looking At Oneself In An Objective Way
- (4) Focus On Thoughts Of Great People And Learning From Them.

(b) Practical Aspect

- (1) Yoga Session
- (2) Value Games
- (3) News, Views And Values –Interactive Programme
- (4) Other Activities.

Vigilance, Proactive Patterns Of Activities At Workplace, Guidance And Sharing Good Thoughts Can Definitely Help In Eliminating Negative Tendencies.

Limitation: This Intervention Program Can Fail Due To Cynical People, Doubt About The Programme Etc.

Cost Involved: This Program Does Not Really Need Any Money- It Requires Enriched Minds To Run This Programme To Develop A Better Nation. It Can Be Used At The Global Level Once It Becomes More Relevant In Our Country.

II. Conclusion

This Paper Has Made An Attempt To Analyze The Dimensions Of Corruption From Diverse Aspects In India. It Is Intricate .Thus; The Possibility Of Tracking Corruption, Eliminating It Is Most Significant- The Process Is Complex But In No Way Impossible.

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