# Influence of Religiosity:
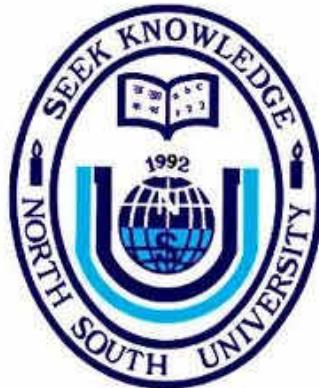## A Perception Study on Government Officials' Ethical View

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*Dedicated to......*

# My Parents

# Acknowledgement

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# List of Abbreviation

| | |
|---|---|
| BTCL | Bangladesh Telecommunications Company Limited |
| DESCO | Dhaka Electric Supply Company |
| HR | Highly Religious |
| LGED | Local Government Engineering Department |
| MHR | Moderately High Religious |
| MR | Moderate Religious |
| MLR | Moderately Low Religious |
| NR | Not Religious |
| PDB | Power Development Board |
| PGCB | Power Grid Company of Bangladesh |
| SRO | Scale of Religious Orientation |

# Abstract

The ethical concern of civil servants in Bangladesh is a much talked issue but the relationship between religiosity and ethical views of the public servants remains almost untouched. There is a common perception exists in the society that the more a person is religious the more possibility of him/her to be ethical. The purpose of this study is to investigate the relationship between religious involvement and the ethical views of the government officials. In doing so, this study examines whether government officials' ethical views in functioning sincerity, way of thought, service responsibility etc. are truly contingent on their different level of religiosity or not.

Despite the philosophical differences of different religions, there is a common message of every religious doctrine is to create the feelings among people and to be moral. The religiosity of an individual is a combined matter of both belief and practice. Religion offers both formal and informal norms and provides people with a freedom/constraint duality by prescribing behaviors within some acceptable boundaries. On the other hand, ethical views of government officials can be linked to some service related functions and attitude. The civil servants should be fair in judgment, objective and responsive in manner, accountable for their deeds and vigilant against unethical practices. The study utilized conceptual idea developed from the theoretical discussion on religiosity and ethics to identify the variables and design the analytical framework that actually work to locate relationship between religiosity and ethics of government officials. The literature review also, to some portion, helped in developing these items.

The study adopted basically the mixed method approach. The levels of religiosity of the respondents were subject to quantitative measurement whereas ethical views of the respondents were exploratory qualitative one. However, some associated quantitative data were assembled in order to substantiate and strengthen the findings of the qualitative data as well as relate it with the quantitative data of religiosity measurement. The study utilized questionnaire survey and in depth interview to gather primary data from the respondents. It

also employed case study and observation method to grasp the opportunity to relate facts and concepts for validation of data. The questionnaire survey was conducted among 44 respondents from various government offices in Dhaka and Jessore districts to collect primary data. Besides questionnaire survey, 7 respondents out of those 44 were selectively chosen for in-depth interview for their depth knowledge and profundity in the subject under research.

Findings of the study revealed that as a whole, for our country perspective, religiosity has minimum influence on ethical views of government officials. It was also found that only 'practice' in religiosity cannot be sufficient for an individual to make religiosity influence him/her ethical view, rather combined effort of 'practice' and 'belief' of religiosity can exert influence on his/her ethical views. Though the data analysis and findings of the study corroborated that frankly there are minimum influence of religiosity on ethical views of government officials, yet it was found that most of the government officials only assumes that higher involvement in religiosity for an individual imparts higher possibility of being honest.

The finding of the study led to the conclusion that the way religion is nurtured in our society is to some extent apart from the original teachings of the religiosity and therefore not sufficient to exert influence on ethical views.

# Chapter One: Introduction

This chapter aims to discuss the introductory aspects of the study. The chapter starts with general context and background of the study, and then it explores the statement of the problems and identifies the scope and limitation of the study. Next it specifies research objectives, research questions and hypotheses. Then the chapter ends with shedding light on the significance of the study.

## 1.1 Context:

There is a variety of views about how religion and ethics are related—from the view that *religion is the utmost foundation of ethics* to one that holds that *ethics is based on humanistic assumptions justified mainly*, *and sometimes only, appeals to reason.* The link between religion and ethics is about the relationship between revelation and reason.

Religion offers some measurements on the idea that God commands about some list of 'to do' and 'not to do', reveals insights about life, and its true meaning. In general, these insights are collected in religious texts or scriptures (the Quran, the Bible, the Torah, etc.) and presented as "revelation." Sunstein, Weaver and Agle have shown that whenever religion becomes the key element of a person's self-identity, one has very low likelihood to depart himself from religious role expectations in order to avoid emotional discomfort (Sunstein, 1996; Weaver & Agle, 2002). Therefore, religion can motivate its followers to behave themselves in line with role expectations. On the other hand, Ethics are commonly known as standards and rules that are meant to be guiding principles for any institution such as public, private and governmental. Man has been gifted with the choice to decide, which other creations do not have. So that scholars have put emphasis on ethical development of human beings to ensure rational behavior in society.

In Bangladesh, the government service sectors are growingly experiencing myriad of problems ranging from corrupt practices, bribery "business", indiscipline among the civil servants, misappropriation of public funds, derogation of rules, callousness at work, cold and

indifferent attitude towards their job and above all degradation of ethics and morality. Commonly it can be assumed that the more a person possesses high level of ethical view the more possibility of him not to indulge in illegal and corrupt practices. It is a subject to examine whether religiosity can play any role in developing ethics in individual. In this study, attempts have been made to find out is there any influence of the religiosity on the government officials ethical views.

## 1.2 Background

In one sense, ethics is a study of giving value to acts that human beings make as individuals, as member of an organization or society or team. Bangladesh, ever since it came into existence, has witnessed various impediments in proper functionalities of almost all governmental institutions. Unfortunately, the ethical standards of the government officials have been sliding away rapidly in Bangladesh day by day. The small thing has grown bigger! The present scenario showing ethical degradation of public officials in Bangladesh imparts a systematic and institutionalized trend of illegal things make permissible by many of them in chair. Corruption, bribery and many other unethical practices are now prevalent in almost all areas of activities in Bangladesh from top bureaucrats to field level functionaries. Even in the other angles from the society, people seems to be getting accustomed with this absence of ethics and honesty – in many cases people are appeared to be ready to adjust and conform to the unlawful system even in cases of their own citizen right.

Religion, the most ancient set of beliefs, has imposed great impact on various populations at different ages. As many of the world's religions present a set of moral and ethical guidelines to adherents, most people intuitively believe that there is a relationship between religiosity and ethical viewpoint (Drane 1976; Weaver and Agle 2002). Religion produces both formal and informal norms and provides people with a freedom/constraint duality by prescribing behaviors within some acceptable boundaries (Fararo and Skvoretz, 1986). Religions, through the values they embody, often build the basis for what is considered right and wrong (Turner, 1997).

This paper attempts to identify whether there is any link between the level of religiosity and ethical consideration of government officers in Bangladesh and the influence of religiosity over individuals ethical perception addressing the following questions: *Is there any influence of level of religiosity of government officials on their ethical views?* The second question is *what is the level of influence of religiosity on government officials' ethical views?*

## 1.3  Statement of the Problem:

The scenario of Bangladesh in perspective of ethical standard, especially in civil service has reached at an alarming point. In the bureaucracy, absence of ethics spawns the array of corruption indiscriminately. The Corruption Perception Index published yearly by Transparency International unfolded the scenario of corruption. Transparency International ranked Bangladesh as the world's top most corrupt country for five consecutive years from 2001 to 2005 which reflects the diminishing image of ethical standard. Since then, in broad sense, corruption has become a much talked and serious issue in Bangladesh. The situation has led to an unhealthy practice among many public officials to indulge in gaining benefits, either keeping the relevant procedure within the law, or bypassing it. General perception shows that members of Bangladesh Government Service gradually have become too unresponsive and too incapable of maintaining satisfactory level of ethical standard. Religion provides many with the language of ethics and, often, an actual 'list' of rules to live by, some of which can be interpreted as being of particular importance to fighting against involving unethical practices (Marquette, 2012). So the question can be raised that about the persuasion capability of religiosity to overpower on the ethical squalor.

## 1.4  Illustration of the Problem:

In general, it can be said that the main purpose of public service is public welfare. Government officials are also called civil servants. So, with the increasing responsibility, scope and power of public administrators in the social and economic fields of the state, the question as to how they can be directed towards achieving the goal of public interest and welfare, has become a major concern of public administration (Noor, 2008).

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Ethics is something that determines an expected mode of behavior in society and organizations. It is a guidance system to be used in making decisions. In administrative context, ethics involves the application of moral principles to the conduct of officials in organizations (Thompson, 1985). The civil servants should be fair in judgment, objective and responsive in manner, accountable for their deeds and vigilant against unethical practices. These are the generally thought criteria that civil servants should possess. The constitution of Bangladesh has also declared in article 21(2) that every person in the service of the Republic has a duty to strive at all times to serve the people. Henry (2004) argued that although public servants related to policy formulation and implementation for public welfare, yet sufficient and effective moral guidelines for making those decisions in the interest of the public could not be provided. Rather they have the opportunity to keep themselves away from being directly accountable in the shade of Ministerial responsibility and bureaucratic anonymity. Numbers of methods had been suggested in various researches concerning public interest for preventing or correcting the wrongs in administrative behavior which are extrinsically imposed. However, it is not possible to ensure direct bureaucratic responsibility through external or institutional control mechanism (Noor, 2008). Therefore, many public administration researchers opine that not merely ensuring accountability externally or applying legislative surveillance can transform the situation. Mindset of the public servants should be addressed with ensuring internal self accountability.

It has been argued that in countries where religion plays a vital role in the lives of most people, most of them, including public servants, are likely to derive their ethical framework in part from their religion. People of Bangladesh are generally family oriented, and religious activities capture a considerable part of their lives. A general trend shows that in our country a large number of former service holder, especially the ex-government officials gradually become religious after their retirement. But while in service, he might be far from religion. The nexus between religiosity and ethics leads us to the question whether religious measurement can influence moral stance of civil servants or not. The present research will try to find out the answer to the question. Also, the research will intend to understand to what extent this influence takes place if the answer is positive.

## 1.5  Scope and Limitation

Ethical deterioration in government offices is not obscure at present in Bangladesh. Though there are some discrete efforts to transform the situation towards improvement, those are not sufficient. Even the whole society is entangled with situation of "ethical laggings" which we find from various spheres of the society. However, in this study, due to resource and time constraint it has covered only the perception study on the ethical views of government officials.

In general, government officials are responsible to serve the people; they ought to work for peoples' welfare. Public life in today's Bangladesh is dominated with concerns about various unethical practices and the inability of public sector to tackle it effectively. The unethical practices in effect undermine the credibility and effectiveness of the public sector. Practically saying, at present many of the job seekers who plan to enroll in government service, have intention to do maximum use of opportunity to earn money and facility in both legal and illegal way if they are recruited. Even people are getting habituated to fulfill non-ethical demand for getting services. As the study is limited by time and resources, most part of the research will explore the influence of the religiosity by perception on the normative approach of the government officials' ethical viewpoint.

In this study, it is the primary aim to identify influence of religiosity on ethics of the public officials. The primary focus was on Muslim, Hindu, and Buddhist government servants as these are the main religious groups in Bangladesh. However, as for the limitation of availability and the proportion of the population in civil service as well as in the country, greater portion (around 86%) of respondents have been taken from Muslim community and rests (around 14%) have been taken from Hindu, and Buddhist community. Respondent from Christian religion was not conducted for unavailability and communication gap. This study remained limited on mainly the civil servants who belong to the different posts in different cadre services and to some portion government officers in various government utility service provider offices in Dhaka and Jessore. Total 48 respondents were conducted for survey with earlier developed questionnaire. Among them 44 respondents returned fulfilled questionnaire that belongs to various cadre services, utility services and educational institutions. Out of

these 44 respondents, 7 were also conducted with in-depth interview to grasp their inner views about the influence of religiosity on ethical views. These respondents comprise both on service and retired officials. Details about the respondents will be discussed later.

## 1.6 Objectives

The objectives from this study are as follows:

- To find out whether there is any influence of level of religiosity on ethical views of government officials in Bangladesh.
- To find out, what is the level influence level of religiosity on ethical views of government officials in Bangladesh.

## 1.7 Research Questions

The study aims to answer the following questions:

1. Is there any influence of religiosity on ethical views of government officials?

2. What is the level of influence of religiosity on the ethical views of government officials?

## 1.8 Hypotheses

Considering the above research objectives and research questions, the present study proposes following hypotheses:

1. There is a positive relationship between the level of religiosity of the individuals and his/her ethical view.

2. There is no relationship or minimum relationship between level of religiosity and the ethical views of the individual.

## 1.9 Significance of the study

Ethical degradation at various level of the society in Bangladesh is rampant now a day. Anyone will agree that among those the fields of public service are the most significant. Literature was found very limited addressing the issue of religiosity of the public officials linking with their ethical standards. Especially, in the context of Bangladesh, rarely research work can be found in this aspect.

Again, historically, the civil service in Bangladesh is bearing the byzantine structure of the legacy of British era. From that period, the country has inherited many corrupt practices in civil service. These unethical practices have gradually been diffused over the different wings of the bureaucracy. In almost every phase of the bureaucracy the absence of ethics concerns us a lot. Sociologists have many times publicized the social causes and consequences associated with beliefs about the divine (Marx and Engels [1878] 1964; Weber [1922] 1963).Weaver and Agle (2002) reported that religiosity is known to have an influence both on human behavior and on attitudes. They argue that behavior is influenced by religious self-identity, which is formed by the internalization of role expectations offered by religion.

Despite the philosophical differences of different religions, the message of every religious doctrine is to create the feelings among people and to be moral. Hence, to explore the contribution of the religious beliefs in improving ethical views of the government officials, it is no doubt, very significant.

# Chapter Two: Literature Review

Research is yet to be done on religiosity's influence on government officer's ethical views in Bangladesh. However, some of the studies have been identified in various parts of the world, which bear related type objectives, are discussed in this section.

One of the prominent works on religion was Marx Weber's. Since Max Weber's writing on *the Protestant Ethic and the Spirit of Capitalism* (2009 [1904]) numerous studies have examined the question whether religion influences human behavior or not. Weber opens *The Protestant Ethics* (2009 [1904]) by posing a statistical fact for explanation that in that contemporary Europe "*Business leaders and owners of capital, as well as higher grades of skilled labor, and even more higher technically and commercially personnel of modern enterprises are overwhelmingly Protestant*". At that time there was complexity existed among the two sects: more-church oriented Catholics and comparatively liberal Protestants. Giddens explained the views of Weber as:

> "*...It is usually the case that those whose lives are bound up with economic activity and the pursuit of gain are either indifferent to religion, or positively hostile to it, since whereas their actions are directed towards the 'material' world, religion is concerned with the 'immaterial'. But Protestantism, rather than relaxing the control of the church over day-to-day activities, demanded of its adherents a much more vigorous discipline than Catholicism, and thereby injected a religious factor into all spheres of the life of the believer.*" (Giddens, 1996)

Actually Max Weber argued that while Roman Catholic religious doctrines tended to impede the development of capitalism in the Catholic countries of southern Europe, the religious doctrines of Protestantism, encouraged the development of the capitalist economies that arose in northern Europe's Protestant regions. Since then social scientists have attempted to determine exactly how and to what extent religion influences human behavior. A number of researchers have argued that religion influences behavior through the moral values that it imparts to the religious person and the subsequent expression of those values in the person's behavior.

Weber explored his interest about religion in one of his later studies *"The Economic Ethics of the World Religions",* which was a compilation of his works on Judaism and the religions of China and India. For example, he argued from the historical context that in the four or five centuries before the birth of Christ, Hinduism was firmly established in India. At that time, the development of manufacture and trade reached at a high level, rational science also flourished remarkably. However, the overwhelming influence of the caste system along with the Brahmin priesthood actually stabilized the occupational formation in the society and consequently acted against further advancement of economy (Weber, 1958).

Another important literature can be reviewed is about Emilie Durkheim's view of religions from different angel. It was the last major work published by Durkheim - *The Elementary Forms of the Religious Life*. The most important aspect of Durkheim's philosophy was that he recognized the societal origin of religion. He argued that religion performed as a basis of unity and identification for the individuals within a society. Religion provided a meaning for life, it offered authority figures, and most importantly for Durkheim, it reinforced the ethics and rituals perceived collectively by all within a society. Though he differed with religion's natural origin, Durkheim saw it as a critical part of the social system (Bellah, 1973). A religion is never simply a set of beliefs; rather it always involves prescribed ritual practices and a definite institutional form. According to Durkheim, there is no religion which does not have a 'church', although in varied forms. The concept of 'church', as he explained it as a generalized term, refers to the existence of a regularized ceremonial organization pertaining to a definite group of worshippers. It does not necessarily imply to priesthood of Christians only (Giddens, 1996). Thus Durkheim's finding that religion can best be described by this excerpt from *The Elementary Forms:*

> *"A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden -- beliefs and practices which unite into one single moral community called a Church, all those who adhere to them."* (Durkheim, 1982).

Durkheim rejected about the conception of religious system to be *imaginary* or *hallucinatory*. Rather he appreciated religions for the moral forces that these things awaken in human; he termed it to be 'real' -- as real as the ideas that words recall to us after they have served to form the ideas.

Weaver and Agle (2002) argue that it is based on the moral identity that religion inculcates through the role expectations it offers believers. A study by Kennedy and Lawton (1998), found that, in accordance with the explanations, the greater a person's religiosity, the less likely that the person will be willing to behave unethically.

One of the most widely used instruments for measuring religiosity is derived from Allport and Ross's (1967) Scale of Religious Orientation (SRO), which examines both intrinsic and extrinsic religiosity. Religiosity has been divided into two categories by them as intrinsic and extrinsic religiosity. Intrinsic religiousness was first described by them in decade of '60s (Allport & Ross, 1967) when investigating the possible reasons for discrepant findings in the area of religiousness and prejudice. At that time, some studies demonstrated that religiousness was positively associated with prejudice whereas other studies found the opposite. Allport hypothesized that one's religious orientation, or sentiment, may provide guidance in sorting out these findings. Some people have a religious orientation that is primarily *extrinsic*, a self-serving, instrumental approach conforming to social conventions. Others, in contrast, have an *intrinsic* religious orientation; religion provides them with a meaning-endowing framework in terms of which all life is understood. In explaining intrinsic and extrinsic religiosity, Allport and Ross assert: "the extrinsically motivated individual *uses* his religion, whereas the intrinsically motivated individual *lives* his religion" (1967:434). Those who are intrinsically motivated find their "master motive in religion" (Allport and Ross 1967:434), whereas those who are extrinsically motivated are driven by values that are instrumental and utilitarian (Cook et al, 2014).

Berger (1999) identified one of the crucial barriers on the way to make sense of religion in the world today as well as for integrating greater awareness to religion in the governance sectors is the widespread dominance of secular norms within elites, leaders and policymaking institutions. Although some scholars have recently observed, mostly in Western society a "de-secularization" process or a "resurgence of religion" with some even suggesting now live in a "post-secular" world, most of the large, bureaucratic institutions (such as public sector) still represent bastions of secular sentiment (Habermas, 2010, Thomas, 2005). Recognizing the ideology of secularism only two centuries old, Mandaville and Silvestri (2015) pointed

out that most of the governmental institutions and international organizations operate under a speciously obdurate conviction that secularism is a permanent, eternal, and appropriate configuration for the relationship between religion and public life. They argued that the practical result of this secular bias has been that these bureaucracies have become trapped in their individual frameworks of understanding and an operationalised form of secularism filtered through their *own* specific cultures, histories and philosophies. In short, most governments with this ideology conduct themselves with a tacit set of assumptions about what religion is, where it belongs (and where it most definitely does *not* belong), and who or what speaks on its behalf (Mandaville and Silvestri, 2015). Thus the way of religion, with its solely authoritative amenities, permissions and restrictions has been turned in twisted complication in reality.

Similarly, there are a variety of approaches to deciding whether a practice is ethical or not. In one country a practice may be considered as ethical while the same practice is regarded unethical in some other country. No act in itself can be deviant; the people give value assessments. Kindsiko (2013) argued that depending on the social system people belong to, these assessments about the degree of dishonesty and unethical practices may vary to a great extent. The pressure or the motivation for a dishonest act can come from different sources. One of the most obvious of them would be greed (Kindsiko, 2013). Cressey (1973) developed three elements of the fraud triangle, which can also be easily broadened to a larger scale of unethical acts: those are pressure, rationalization, and opportunity. The rationalization of unethical acts precedes deviant behavior. Just to bring a real life illustration, Wang and Kleiner (2005) have brought out some of the most common examples of a service holders rationale behind crossing the line of ethics in his workplace. Some of those are:

- o I am underpaid and I am taking only what I deserve.
- o Everybody does it; besides, they can write it off.
- o The company makes a large profit, and I deserve some of it.
- o The company angered me and I got back at it.

Bazerman and Gino (2012) have brought out how it is in fact the environment in which the people operate that activates ''explicit or implicit norms that, in turn, influence the tendency

to cross the ethical line.'' Unethical acts can therefore manifest in a specific environment, usually referred to as the work environment. It has been proven that the tendency to engage in unethical acts is deeply associated with situational constraints, whether the participants can rationalize their dishonest behavior or not.

It can be perceived that ethical instructions in religions can be subsumed in the other normative standards of human life. According to Dwivedi (1994), the insertion of religiosity is not actually for the exercise of establishing it in the bureaucracy but for the transformation of the values of the bureaucrats towards what is ethical norms. In the existing socio-political system and administrative culture in Bangladesh, it can be said that the source of political and administrative morality is multidimensional. As Dwivedi (1994) suggested that the insertion of religiosity should be formative of administrative theology in an ecumenical wisdom. He argued that there should be a common concept which is to be found among major religions and is also common in Public Administration. He mentioned about one such concept is service, as being the ultimate norm of all high religions and is drawn from the doctrine of vocation or calling that is definitive of a religious conception of all work. He proposed to include administrative ethics under the administrative theology.

Sommer et al (2012) argued that the presence of religious cues in state institutions systematically decreases levels of corruption. This effect, however, is conditional on the institutional framework in place. They offer that religion as such does not have the power to purge the political system of corruption. Yet, with the appropriate institutional platform, religion may be instrumental in the eradication of corruption". It is to be marked that according to their view religion alone cannot restrain corruption if not supported by right kind of nature of state, appropriate systems of economy, degree of economic openness, existence and proper functioning of other institutions of the state (Kim et al. 2013).

So far we have discussed on the earlier relevant literatures and scholastic writings on religiosity and ethics with the intention to focus the relationship between those two terms. Now we will further proceed on the next chapter to perceive the theoretical perspectives about this study.

# Chapter Three: Theoretical Perspective

The intention in this research is to determine whether religiosity can affect government servants' ethics or not. Religiosity and ethics have been defined by scholars from various angles of perspectives. Hence, it is essential to develop some conceptual idea about the two relevant terms *"religiosity"* and *"ethics"* which we intend to apply in this study context. This ethics may be formed with interaction of number of factors. Nonetheless, our study will find out the impact of religiosity mainly on ethical matters.

## 3.1 Concepts on Religiosity:

According to McDaniel and Burnett (1990), religion is a set of belief in God along with obligation towards principles or rules set by God. It is a norm where the one of the central standpoint of an individual is religion and faith as well as emotional attachment or feelings toward religion. Gallagher and Tierney (2013) defines religiosity as a perception, influence, and behavior which emerge from a consciousness of, or alleged contact with, metaphysical entities which are deemed to perform an essential role in human life.

Religion creates among the civil servants the feeling that, as the vice-regents of God, the power and responsibility entrusted on them is derived from the Almighty God (Noor, 2008). Besides institutional obligation, the public administrators will have to account for their deeds to the Almighty Lord on the Day of Judgment. As he pointed that the use of power and performance of responsibility with utmost honesty and sincerity and for public interest is not only obligatory for organizational interest, but also a religious virtue.

Religion is referred as a group affiliation whereas religiosity or religiousness is the level of one's practices and lives by his or her faith values (King, Stewart and McKay, 2010). It is to be noted that religion is a prior condition towards religiosity in spite of the fact that an individual adherent to a specific religious group without practicing it. Durkheim (1973) argued that religion performed as a basis of unity and identification for the individuals within a society. He proposed that the religion is a unified system of beliefs and practices relative to

sacred things, that is to say, things set apart and forbidden -- beliefs and practices which unite into one single moral community.

Again, religiosity has been split into two categories by Allport and Ross. Those are intrinsic religiosity and extrinsic religiosity. Intrinsic religiosity is characterized as religion that is an end in itself, a master motive. Thus, individuals described by intrinsic religiousness view their religion as the framework for their lives, and they try to consistently live the religion they believe. A prototypic intrinsic religiousness test item is *"My whole approach to life is based upon my religion."*(Masters, 2013) On the other hand, extrinsic religiosity is characterized as religion that primarily serves other more ultimate ends rather than central religious beliefs per se. Thus, individuals described by extrinsic religiousness use their religion to fulfill more basic needs such as social relations or personal comfort, but "the embraced creed is lightly held or else selectively shaped to fit more primary needs" (Allport & Ross, 1967).

**Ethics:**
**3.2  Ethics in General Terms:**

Definition of ethics normally determines the nature of what should be valued and distinguishes right from wrong. It is the study of right and wrong in human endeavors. The notion of ethics dates back to the ancient Greek philosopher Aristotle, who modified the noun *eˆthos* (custom) with an adjective which stressed the importance of *areteˆ* (excellence, virtue). It resulted in forming *eˆthikeˆ areteˆ* (ethical excellence, ethical virtue), and by time, the first part, *eˆthikeˆ* was popularized and taken into the practice independently as *eˆthikos* (kindsiko, 2013). This branch of philosophy deals with values relating to human conduct with respect to the rightness or wrongness of certain actions (Holmquist, 1993).

**3.3  Ethics and Religion:**

Religion offer a set of commandment "to do" and "not to do" for its followers. It encompasses the ethics from the divinely perspective. What would be the criteria for measuring ethical behavior? If there is no impersonal or universal standard of ethical

behavior, different human groups or even different individuals of the same group may have different perceptions of ethics (Noor, 2008). For example, say a multinational company has recently decided to cut-off a remarkable portion of its non-productive employees of 4th class, such as drivers, gardeners and peons to reduce its expenses. And the company intends to take these services from any outsourcing company. From the viewpoint of a businessman, company's decision is ethical as it reduces the expenses load. From the humanitarian viewpoint, sacking those people without arranging alternative livelihood is unethical as many of them are the only earning member of their family. So, if we acknowledge that people's perception regarding right or wrong, good or bad is related to people's or group's interest and to the changing social customs and environment, these cannot be the dependable guide to human behavior. Therefore, the universal basis for achieving uniformity in human behavior regarding good and bad should be some impersonal ethical code, which can only be received from superhuman revelation i.e., religion (Asad, 1986).

Unlike other countries, civil servants in Bangladesh are authorized to take decisions on many complicated issues owing to gravity, needs and circumstances of the problem. Michael J. Hill opined that the exercise of discretion occurs when officials are required or permitted to make decisions without being given instructions which would in effect predetermine those decisions (Hill, 1972). At such point, the government servants have to conform to their inner sense of judgment. Every religion, from its base, advises and instructs its followers to stick onto righteous judgment and shun from despoiled way. As (Noor, 2008) mentioned, religion creates among the administrators the feeling that, as the vice-regents of God, the power and responsibility entrusted on them is derived from the Almighty. The use of power and performance of responsibility with utmost honesty and sincerity and for public interest is not only obligatory for organizational interest, but also a religious virtue. So, keeping in mind that they will be asked for their each and every deed and they have ultimate accountability towards the Almighty Lord on the Day of Judgment checks the civil servants from involving unethical practice and corruption. It creates the sense to be just, fair and ethical.

## 3.4 Ethics and Public Administration

Public administration is viewed as a part of the executive branch of government. Despite the increasing number of studies that have focused on the importance of administrative ethics, there has been very little effort spent on identifying what is exactly the crux of ethics in administration (Cooper, 2004). Different people at different levels of different public organizations define their work environments in different ways. Their environment is complex and complicated, involving multiple constituencies, responsibilities, and challenges. Government officials' skill, competence, and commitment are tested daily as they try to respond to those constituencies, fulfill their responsibilities, and meet the challenges they face.

By joining the civil service individuals assume certain moral and behavioral responsibilities which must be carried out sincerely. Unlike many other developing countries, the conduct of civil servants in Bangladesh has come under criticism many times. Even civil servants at times agree that the standards of conduct among their ranks have deteriorated. According to one report of United Nations (1995), the bureaucrats of many developing countries usually attribute the cause of deterioration of ethical standards on two factors mainly. One is to blame political leaders for opening the floodgates of irregularities and corruption that also transmit to civil servants. Secondly, charge is also placed on social conditions, where it is argued that civil servants are no better or worse than the society at large and if their conduct is unbecoming, they are only following societal standards. Though in case of Bangladesh, both arguments bear plausibility to some extent, still the civil servants cannot avoid their responsibilities. However, there are numbers of laws, rules and regulations, instructions on conducts and disciplinary issues, which cannot stem the government officials from involvement in corruption, nepotism, favoritism, partiality and indiscipline. In many cases there is allusion that absence of government will to enforce the rules overpowers the lack of standards or codes of conduct. However, as promoted by Cooper (2001) ethics in public administration is not a transient concept but has proven to be an approach which has shown a great deal of sustainability which is fundamental to the area of public administration.

**3.5 The Ethics in Public Administration: Practical Mode**

If the question is asked that how the ethics is understood and interpreted in the public administration, the answers will vary depending on the particular agency involved and the implications of multiple approaches and perspectives. Yet, in spite of variety of responses public administration incline to legalistic and compliance mode for its ethical stances.

The question arises whether the compliance or obedience to the rules and regulations is enough as though they are clear or whether the civil servants should be expected to demonstrate the independence of mind by exercising judgment and prudence in meeting their obligations as public servants. Any rationale, responsible mind will support the latter- the additional utilization of mental prudence by exercising judgment to solve matters. But, the life in the bureaucracy is rarely that simple. If the choices confronting the civil servant usually call for both compliance and judgment, it requires the civil servant to make balance between the two. It is not an either-or matter always.

According to Geuras and Garofalo (2011) in reality, it is often difficult to exercise independence of mind if this independence is not a part of the institutional culture. Independence is acceptable only if it is exercised within the accepted organizational and policy framework, the constellation of norms, assumptions and technical requirements associated with a given agency's official mandate and particular culture. It is, in other words, hard to think outside the box.

**3.6 Ethics and Organization: Culture and Structure**

The consideration of ethics in public sector should highlight the organizations- especially the structures and cultures of organizations. Civil servants are influenced, to a great extent, by the organizational cultures. In some cases, this instrument can have vast impact on forming civil servants' belief and behavior. Organizational culture comprises the norms, assumptions, rituals and other aspects that contribute to creation of organizational environment and set the position of the organization towards a particular issue. Again, organizational structure refers to hierarchy, specialization, distribution of authority and power, and other common characteristics of the civil service. Organizational structure also exerts influence on civil

servants attitude and action depending on his/her level and position in the hierarchy. In short, both the organizational cultures and structures have influence in 'thinking', 'deciding', 'doing' as well as ethical perspective of public servants.

Geuras and Garofalo (2011) suggested that there is a close relationship between administrative ethics and organizational culture and structure. Administrative ethics are clearly rooted in the structure and culture of organizations. They pointed that organizational structures are not neutral or merely technical artifacts. Instead those reflect and reinforce the overt and covert moral choices and commitments of the organization. Those can either protect and promote ethical values or disable them through both intentional and unintentional means. As a result, it is necessary for the public servants to understand the nexus between ethical behavior and organizational culture and structure.

## 3.7 Code of Ethics: Ethical Guideline for Civil Servants

Ethics in public relations includes values such as honesty, openness, loyalty, fair-mindedness, respect, integrity and forthright communication (Bowen, 2007). Unethical behaviors or action of organization culture may cause failure and ineffective to entire organization. Code of ethics play a guiding role in the ethics of public administration, but sometimes they also engage a controlling function since they create and publicize boundaries of behavior and set standards for public servants. Whatever level they apply to, the development and implementation of workable codes of ethics require sound management approach that secures genuine employee acceptance of essential values and ethics being promoted.

Parsons (2008) has described ethics as "the application of knowledge, understanding and reasoning to questions of right or wrong behavior in the professional practice of public relations" The American Heritage Dictionary offers that "ethics is the study of the general nature of morals and specific moral choices; moral philosophy; and the rules of standards governing the conduct of the members of a profession" (Ferrell, Fraedrich & Ferrell, 2000). So, members of the profession need to abide by a code of ethics that is written for the entire group. Some codes of ethics are written in terms that forbid a list of certain activities; other

codes of ethics espouse a set of ethical principles which should be followed. For example, Government Servants (Conduct) Rule, 1979 is such a code of ethics for the civil servants in Bangladesh.

Codes of ethics provoke opposing views in public administration. They have often been criticized for being too abstract or too specific to be meaningful (Ink, 1979). Actually, codes inform the people outside the profession what they can and should expect from the civil servants (Svara, 2014).

The formation of Codes of Ethics or other forms of policies will exert a kick-back if such tools remain as no more than a collection of catchword. In such a case, politicians seeking to corroborate their filtration process as "good" or "ethical" will make use of them for own interest. In reality such mechanisms can serve as means of "hiding" illegal activities and lead to not only legal but also to a distrustful form of ethical deviation.

### 3.8 Challenges in Public Administration from Ethical Perspective:

As discussed earlier that the term 'ethics' varies from person to person and from society to society due to the changeable nature of human mind, behaviors and the acceptance of these behaviors in society with recognition. It is a learned behavior like defining accepted rules that indicate good or bad behavior in a society. However, civil servants in Bangladesh in general face number of challenges in meeting their responsibilities with ethical understanding. Some of those are discussed below.

*Political Pressure:* In Bangladesh, there are many instances of illegitimate political interference to influence the normal course of administrative procedures. Politicians often use the threat of transfers and punitive postings to bend the officers and make them comply with unethical and illegal orders. Under such a condition many civil servants have a tendency to create a nexus with the politicians for their personal interest. Many of them think that as they do not have any option to prevent the politicians then it is better to take a share of the benefits (Kim et al. 2013).

***Dedication to Work:*** An administrator need to respond effectively to the demands and challenges from the external as well as internal environment. He would adapt to environmental transformation and yet sustain the ethical norms of conduct. In situations of deviation from the prescribed ethical norms, the administrative system would show resilience and bounce back into the accepted ethical mould at the earliest opportunity.

***Accountability:*** Usually, unethical conduct – whatever it may be like bribery, theft, nepotism, embezzlement, abuse of power, etc. – consists in a violation of law, which is putting someone above or beyond the law. Thus, culture of tendency to bypass laws for some people threatens the equality and justice. So enforcement of law is a great challenge to ensure an ethical civil service. A phone call or a recommendation from an influential political leader works like a magic. So, there is a growing tendency to establish connections with the influential political leaders by valuable gifts or by serving their interests (Kim et al. 2013).

***Personal gain:*** People are increasingly moving toward consumerism day by day. Such consumerism is pushing people in general to become involved with corrupt practices to support their growing needs. Bureaucrats have the temptation to use their position as a platform to avail themselves of extra privileges to get extra benefit.

***Sexual Harassment:*** This challenge is now emerging in recent time in large extent in the society. Being a part of it, civil service needs to overcome this challenge, and there is no alternative way depending on ethics.

***Hierarchical Orders:*** An administrator would be committed to his duties and perform his work with involvement, acumen and adroitness. As Swami Vivekananda observed: *"Every duty is holy and devotion to duty is the highest form of worship."* This would also entail a respect for time, punctuality and fulfillment of promises made. Work is considered not as a burden but as an opportunity to serve and constructively contribute to society. But now to maintain hierarchical order in case of "Ethics" is a great challenge for public administration.

## 3.9  Constitutional Approach: Religion and Ethics

### 3.9.1  Constitution and Religion:

Unlike many other democratic countries, Bangladesh considers its constitution as the basic framework for forming any other law. The sections contained in constitutional law set out specific provisions which provides for civil and human rights as well as government entities. The laws play a very vital role in regulating the government's structure and its administration in reference to its nationals.

As we discussed organization culture and structure includes aspects that contribute to creation of organizational environment and set the position of the organization towards a particular issue as well as have influence in 'thinking', 'deciding', 'doing' and ethical perspective of public servants. Yet, it was also said that practically it is often very difficult for government officials to exercise independently while executing responsibility and professional work if this independence is not a part of the institutional culture. From the discussion in literature review part we found that Sommer et al (2012) showed that with the appropriate institutional platform, religion may be instrumental in the eradication of corruption as well as unethical activities. So, organizational culture, structure or institutional platform whatever is considered, must be consistent with the constitution – which is the premier legal framework of the state.

Religion in the constitution passed through alteration several times in the constitution of Bangladesh since its recognition. The time and again alteration of viewpoint of the state in terms of religion aspects in the constitution of Bangladesh is shown in the following table:

**Table 3.1: Constitutional amendments in terms of religion**

| Constitution/ Constitution with amendment | Inclusion | Exclusion |
|---|---|---|
| Original constitution, 1972 | ▪ Preamble: *Nationalism, Democracy, Socialism* and *Secularism* as the four fundamental principle of the state policy.<br><br>▪ Article 8(a): Same as in the preamble.<br><br>▪ Article 12: The principle of secularism shall be realized by the elimination of communalism, the granting by the State of political status in favor of any religion, the abuse of religion for political purposes, any discrimination against, or persecution of, persons practicing a particular religion. | - |
| 5th amendment, 1979 | ▪ Before preamble: *'Bismillahir Rahmanir Rahim'* with translation *'In the name of* Allah, *the Beneficent, the Merciful.'*<br><br>▪ Preamble: *absolute trust and faith in almighty Allah* as one of the four fundamental principles.<br><br>▪ Article 8(a): *absolute trust and faith in almighty Allah* as one of the four fundamental principles of state policy. | ▪ Preamble: *Secularism* as one of the fundamental principles.<br><br>▪ Article 8(a): *Secularism* as one of the four fundamental principles of state policy.<br><br>▪ Article 12: [*Omitted*] |
| 8th amendment, 1988 | ▪ Article 2A: The state religion of the Republic is Islam, but the State shall ensure equal status and equal right in the practice of the Hindu, Buddhist, Christian and other religions. | - |
| 15th amendment, 2011 | ▪ Before preamble: *'Bismillahir Rahmanir Rahim'* with translation *'In the name of* Allah, *the Beneficent, the Merciful / In the name of the* Creator, *the Merciful'*.<br><br>▪ Preamble: *Secularism* as one of the four fundamental principles.<br><br>▪ Article 8(a): *Secularism* as one of the four fundamental principles of state policy.<br><br>▪ Article 12: [*Restored*] | ▪ Preamble: *Absolute trust and faith in almighty Allah* as one of the four fundamental principles.<br><br>▪ Article 8(a): *Absolute trust and faith in almighty Allah* as one of the four fundamental principles of state policy. |

Source: Constitution of Bangladesh

So if we delve in the above table, at present, the position of religiosity in the constitution is in a mix-up condition. It can be noted that currently the article 2A is active with the retention of Islam as the '*state religion*' and restoration of secularism as a fundamental principle of state policy in article 8(a) produces some discrepancy. This two opposing stance reflects some sort of confounded position of state about religion.

As a result, it can be drawn from the above discussion that state's institutional platform is not in true sense supportive to the religious concerns in any way.

### 3.9.2  Constitution and Ethics in Public Administration

The government officials are the apparatus for various types of government functionalities. It is incumbent upon the bureaucrats to follow the laws and rules of the state. As the premier legal framework of the country the constitution provides some ethical direction for the civil servants. Some of the relevant articles of constitution are shown in the table below:

**Table 3.2: Some constitutional provisions on ethical direction for civil servants**

| No. | Title | Article | Provision |
|-----|-------|---------|-----------|
| 1 | Duties of citizens and public servants | 21(2) | Every person in the service of the Republic has a duty to strive at all times to serve the people. |
| 2 | Equity before law | 27 | All citizens are equal before law and are entitled to equal protection of law. |
| 3 | Discrimination on grounds of religion, etc. | 28(1), 28(2) | -The State shall not discriminate against any citizen on ground only of religion, race, caste, sex or place of birth. -Women shall have equal rights with men in all spheres of the State and of public life. |
| 4 | Equality of opportunity in public employment | 29(1) | There shall be equality of opportunity for all citizens in respect of employment or office in the service of the Republic. |

| 5 | Right to protection of law | 31 | To enjoy the protection of law, and to be treated in accordance with law, and only in accordance with law, is the inalienable right of every citizen, wherever he may be, and of every other person for the time being within Bangladesh, and in particular no action detrimental to the life, liberty, body, reputation or property of any person shall be taken except in accordance with law. |
|---|---|---|---|
| 6 | Freedom of profession or occupation | 40 | Subject to any reasonable restrictions imposed by law, every citizen possessing such qualifications, if any, as may be prescribed by law in relation to his professions, occupation, trade or business shall have the right to enter upon any lawful profession or occupation, and to conduct any lawful trade or business. |

*Source:* Constitution of the Peoples Republic of Bangladesh

If we inspect the articles it is found that the constitution upholds the inscribed democratic value in its contents and in every phase of states citizenries' lives the *'equality'* has been focused to maintain. So in general, the equality can be termed as the ethical deportment of the state and civil servants are the main apparatus to implement this democratic ethical position of the state.

The next section will discuss on the Analytical Framework of this study.

## 3.10 Analytical Framework

In light with the theoretical discussion, the concept developed from the theoretical discussion and study of literature, an analytical framework has been developed for the purpose of this study. As the independent variable, the level of religiosity of the government officials has been chosen. From the literature of Durkheim, religiosity can be stratified in two parts: belief and practice. For the convenience of the study the independent variable 'level of religiosity of government officials' has been measured under the belief and practice labels. Total six intervening variables namely: 1) *Level of God consciousness,* 2) *Believe in Day of Judgment,* 3) *Degree of attending daily Prayers,* 4) *Degree of observing religious rituals/festivals,* 5) *Degree of reading scripture,* and 6) *Importance of religiosity in life* have been divided into belief and practice label. The belief part of the religiosity contains three intervening variables. Those are: *Level of God consciousness, believe in Day of Judgment* and *importance of religiosity in life.* The other three intervening variables are the parts of practices in the religiosity norms. Those are: *Degree of attending daily prayers, degree of observing religious rituals/festivals* and *degree of reading scripture.*

This categorization of intervening variables has been shown in the following table:

**Table 3.3: Categorization of intervening variables**

| Srl. no. | Intervening variables | Categorization |
|:---:|:---|:---|
| 1 | *Level of God consciousness* | Belief |
| 2 | *Believe in Day of Judgment* | |
| 3 | *Importance of religiosity in life* | |
| 4 | *Degree of attending daily prayers* | Practice |
| 5 | *degree of observing religious rituals/festivals* | |
| 6 | *Degree of reading scripture* | |

The diagram of analytical framework is as follows:



**Belief**

Level of 'God Consciousness'

Believe in the Day of Judgment

Importance of religiosity in life

**Practice**

Degree of attending daily prayer

Degree of reading scriptures

Degree of observing religious rituals/festivals

Independent variables

Dependent variables

Level of Religiosity of Govt. Officials

Ethical views of Govt. Officials
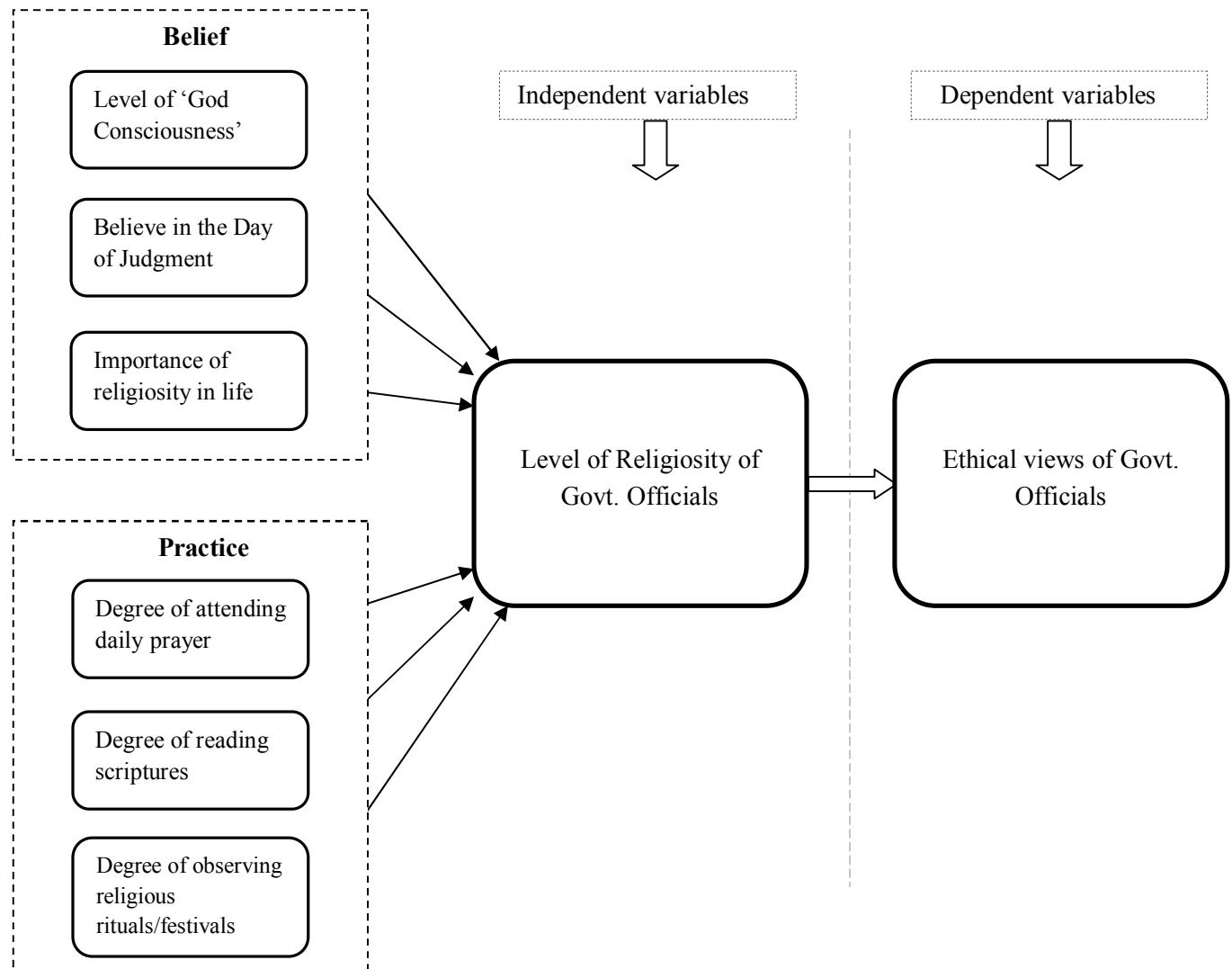
**Figure 3.1: Analytical Framework of the Study**

## 3.11 Dependent Variable:

The single dependent variable in this study is ethical views of the government officials. Ethical views of an individual can grow out of many factors such as environment, education, attitude etc. However, for this study purpose we have limited some indicators to determine ethical views of a government official exclusively. These indicators have been included in the following table:

**Table 3.4: Indicators of the dependent variable**

| Dependent variable | Indicators |
|---|---|
| Ethical views of Government Officials | Sincerity and devotion to work |
| | Office time involvement (official/personal work ) |
| | Mindset or attitude towards illicit gain/benefit |
| | Behavioral attitude towards opposite sex colleague |
| | Mindset or attitude towards backbiting, criticism |
| | Mindset or attitude towards office resources in personal utilization |
| | Resistance capability under illicit *tadbir*[1] |

## 3.12 Operational definition: Indicators of Dependable Variable

For this study purpose, the operational definition of the indicators mentioned in the above table are as follows:

a. <u>Devotion towards work:</u> It is the commitment towards the ascribed duties in the office. It is how one accepts and hopefully embraces whatever one's *job* entails. It is related to the extent of feeling of responsibility that a government official has towards the mission and goals of his office.

b. <u>Office time involvement (official/personal work):</u> It is the extent of quality time that a government official spends during the office hour for his office related tasks,

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[1] *It is a local language word. It means some unlawful recommendation to cajole someone to do some task which is under his supervision. The persuasion generally occurs from some influential entity.*

responsibilities and duties as well as assigned jobs and at the same time keeps himself away from involvement of any personal works.

c. <u>Mindset towards illicit gain:</u> It can be defined as the attitude of the government officials towards a broader list of corruption, which includes bribery, embezzlement, misappropriation, misuse of assigned power, nepotism, favoritism etc.

d. <u>Behavioral attitude towards opposite sex colleague:</u> It may be tolerant/intolerant, co-operative /non co-operative, believe/not believe in equal ability in performing tasks.

e. <u>Attitude towards backbiting, criticism:</u> It is about how a government official takes the negative attitude of others, especially from colleagues like backbiting, criticism, and non-co-operation.

f. <u>Mindset towards office resources in personal utilization:</u> It is the attitude of the government officials towards utilization of office resources for family and personal purposes.

g. <u>Dealings with illicit *tadbir*:</u> It is the measure of how the respondents deal with the unwanted illicit 'tadbirs'. Tadbir is unlawful recommendation to cajole someone to do some task which is under his supervision. The persuasion generally occurs from some influential entity.

This chapter has been attempted to raise the theoretical concepts pertaining to this study till now. Having these relevant conceptual ideas about religiosity and ethics the next chapter will focus on the methodological discussion of the research work.

# Chapter Four: Methodological Discussion

A research needs some methodology to follow which reveals that how the researcher is going to achieve his/her objectives of the stipulated study. To systematically solve the research problem and to make it understand scientifically a methodology should be followed. In this chapter light has been shed to clarify the methodology of this study.

## 4.1 Research Design:

Research design provides a framework to the researcher to navigate the journey in the process of collecting data at field and finally to execute the whole data. The main intention of a research work is relevant with getting answers of the research questions. In search for these answers the guiding features to decide what approach and strategy would be followed to pursue the result. According to Creswell (2003), research design falls into three categories. Those are a) Quantitative, b) Qualitative, and c) Mixed method. The present study intends to apply a mixed method approach to conduct the research. The quantitative approach was used to measure respondents' religiosity. The second part consisted of some case presentations and some open ended questions to grasp the idea of the respondents' ethical viewpoint. As Creswell (2003) explained the main reason for conducting a qualitative approach is this approach is exploratory and through this qualitative approach the researcher has intended to listen to the respondents and thereby draw a picture based on their experiences and perceptions. This part was inclined to somewhat normative approach towards the viewpoint of ethical position as it was not possible within the limited time to collect information of his ethical standard. It would required verification, crosschecking to finalize before reaching a decision about respondents' ethical standards. Rather, the qualitative part, in this study was used to find out the ethical views of respondents applying somewhat normative approach.

## 4.2 Research Method

As stated earlier the study has been designed to find out is there any influence of religiosity level of the government officials on their ethical views as well as the extent of influence of

the religiosity. Religious concepts and ethical concepts discussed in the previous chapter have been used as the theoretical guidance for the study.

Research methods are simply understood as all those methods or techniques that are used for conducting a research. A combination of observation, case study, questionnaire survey and in-depth interview has been adopted for this research to take advantages of their respective strengths and overcome the limitation of others. It also helps to reduce bias of any single method. Combination of these four methods is expected to be a reliable tool for the study. Combined method enables us to explore, unravel and understand problems, issues and relationships (Aminuzzaman, 1991). The use of case study method provides an opportunity for relating facts and concepts, reality and hypothesis (Weiviorka, 1992). The questionnaire survey method has been applied to collect primary data about basic religious status and ethical views of the respondents. For the questionnaire survey, there were two parts of questionnaire-first part for religiosity and second part for ethical views. Questionnaire survey was helpful to find out new insights into pattern, structure and peculiarities in the data. The in-depth interview method was used to grasp the idea and insightful opinion of the respondents about the research subject matters. The observation method gives the researcher freedom to see things in its face value. It enables the study to get an idea about what is really going on.

## 4.3  Research Area

The research requirement was that the respondents should be government service holders. As a result, the research area of the study primarily has been chosen various government offices inside the greater Dhaka district as it has most number of government offices within its territory. To clasp idea about the field level situation Jessore district was also included as the research area. Another reason for selecting Jessore district- from prior observation it was assumed that number of people from minority group religions is significant here.

## 4.4  Sample Size & Data Collection Technique

Initially a total number of 48 respondents were intended to conduct with questionnaire survey to get idea about their opinion and experience on the research subject in convenient sampling

system. In doing so, preferences were given for minority religion officials and those who seemed religion-bounded from outward appearances. However, out of them a total number of 44 respondents responded within the appropriate time and rest four could not be able to answer for various reasons. Pre-test of the questionnaire was carried out before conducting the actual interview. During pretesting it was found the English questionnaire appears a bit difficult for few of the respondents to express their opinion properly as there were provisions for some open–ended questions. Then the questionnaire was translated into Bengali with some places slightly changed which was found incomprehensible during pretesting. Among these 44 respondents, 7 were chosen for in-depth interview for their depth knowledge and experience about the related subject through purposive sampling method.

The respondents and data collection through questionnaire survey and in-depth interview method has been shown in the following table:

**Table 4.1: Data collection method and place**

| Places | Number of replied respondents | Data collection methods |
|--------|-------------------------------|-------------------------|
| Dhaka | 33 | Questionnaire survey |
| Jessore | 4 | Questionnaire survey |
| Dhaka | 7 | Questionnaire survey & in depth Interview |
| | **44 Respondents** | |

## 4.5  Sample's Religious Orientation

The respondents were from Islam, Hindu and Buddhism religions. No Christians were amongst the respondents. Total 38 respondents were Muslim, 5 were Hindu and 1 were

Buddhist in this research work. The percentage ratio of religious orientation of the respondents is shown in the following chart:

**Figure 4.1: Religious Orientation of the Respondents**
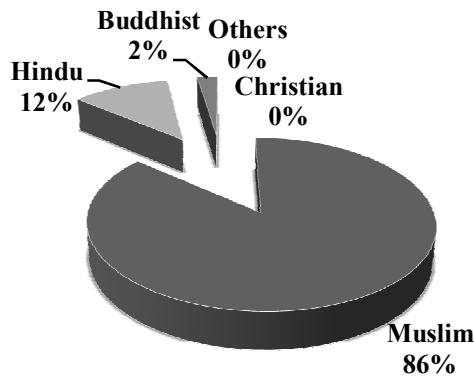


## 4.6 Sources of Data

For this study purpose, both primary and secondary sources have been used to collect data. Primary data have been collected through the questionnaire survey and in-depth interview. The respondents were from various government offices like ministries, offices under ministries, dc offices, LGED, DESCO, PDB, BTCL, PGCB, Dhaka Metropolitan Police, Bangladesh Betar (radio), Audit and Accounts department, government college lecturers etc. The respondents' composition was both from those groups who are currently in service and who have already retired from government services. Secondary data have been drawn from the existing literatures like books, publications, journals, articles, newspaper reports, previous research works, published and unpublished documents of related interest.

## 4.7 Challenges faced in Data Collection

Data collection procedure in this study was associated with some challenges. Ethical matters are no doubt a sensitive issue, other than it was found people bear different perception about sharing their religious position also. To some it was not so important to talk about, to others it was very personal, to some others it was interesting to discuss. Some respondents instantly

returned the filled up questionnaire while some other took time to answer and returned it after a few days. In the in-depth interview sessions the researcher had to deal with various situations. However, it was tough job to arrange the minority religion group to have as respondents as primarily contacted some respondents refused to allow time mentioning apposite excuses. Nonetheless the problem was handled after consecutive attempts for managing minority religion group respondents within the allowed time.

## 4.8 Tools for Data Analysis

In the study data analysis is intended to done by Microsoft office tools, especially excel. Data are presented through computer generated graphs, charts and tables.

After discussion on methodology, the next chapter includes discussion on findings and data analysis of this study.

# Chapter Five: Data Findings and Analysis

As stated earlier, to explore deeper in the shell of the research, the study used questionnaire interview method. To collect information 44 government officials were interviewed with a pre-designed questionnaire. The questionnaire had two separate parts.

The first part comprises the quantitative approach to measure respondents' religiosity. The second part consisted of some cases and some open ended questions to grasp the idea of the respondents' ethical viewpoint. This part was inclined to somewhat normative approach towards the viewpoint of ethical position as it was not possible within the limited time to collect information of his ethical standard. It would required verification, crosschecking to finalize before reaching a decision about respondents' ethical standpoint. However, it was to some extent a normative procedure not to identify the respondent's own ethical standard but can explore his overall ethical viewpoint clearly.

## 5.1 Data from Religiosity

The first part measures the religiousness or religiosity of the respondents by asking the relevant questions to measure independent variables. The level of religiosity is a sturdy subject. According to measurement the respondents were classified among 5 categories, namely highly religious, moderately high religious, moderate religious, moderately low religious and not religious.

## 5.2 Measurement of Religiosity: Quantitative Approach

The measurement of religiosity of a person is not an easy task. In this study, the level of religiosity has been classified for a respondent into two parts- *belief* and *practice,* to find out at what extent he/she follows his/her religion. Religion is something that should make one to be docile towards some rules, commands and restrictions stated in the religion. It should be comply with both his/her belief and practice reflected from religion.

Religiousness or religiosity of the respondents was intended to measure by asking the relevant questions to single independent variable *"level of religiosity of government officials"*. A pre-designed questionnaire containing 14 questions were supplied to the respondents. The first 9 question were 9 statements related to religious orientations which were asked the respondents to rate from 1(strongly disagree) to 5(strongly agree) in the Likart scale. Rest 6 questions were MCQ questions, yet they carried scaling. Each statement and MCQ carried maximum score point 5 and minimum score point 1. Thereby a respondent can score total highest score point 70 and total lowest score point 14 respectively. Thus, the level of religiosity of the respondent has been stratified into five categories between score point 70 to 14.

The categories of religious orientation of the respondents have been shown in the following table:

**Table 5.1: Level of religiosity measurement**

| Level of Religiosity | Scaling (Score point) | No. of Respondents |
|---|---|---|
| Highly Religious (HR) | (from 60 to 70) | 3 |
| Moderately High Religious (MHR) | (from 49 to 59) | 16 |
| Moderate Religious (MR) | (from 36 to 48) | 19 |
| Moderately Low Religious (MLR) | (from 25 to 35) | 5 |
| Not Religious (NR) | (from 14 to 24) | 1 |

n = 44

From here to forward, the acronyms of the levels of religiosity will be used as for convenience. The understanding will be as follows:

*HR =Highly Religious*

*MHR = Moderately High Religious*

*MR = moderately religious*

*MLR = Moderately Low Religious*

*NR = Not Religious*

Again, for the study purpose, the independent variable *'level of religiosity of government officials'* has been designed to identify through three intervening variables for the belief part and three other intervening variables for the practice part.

The intervening variables are shown in the following table:

**Table 5.2: Intervening variables of independent variable**

| Independent variable: *Level of Religiosity of the government officials* | |
| --- | --- |
| Intervening variables: **Belief** | Intervening variables: **Practice** |
| Level of 'God Consciousness' | Degree of attending daily prayer |
| Believe in the Day of Judgment | Degree of reading scriptures |
| Importance of religion in life | Degree of observing religious rituals/festivals |

In the next section we will discuss some of the findings among the respondents focusing the 'belief' part and the 'practice' part about the intervening variables.

## 5.2.1 'Belief' in Religion:

In this study the belief part of the religiosity composed by three intervening variables; namely *level of God consciousness, believe in the Day of Judgment* and *importance of religion in life*. When the respondents were asked to rate about the statement *"In my life, I experience interference of God"* the result came out same for the most the respondents. 84% of the respondents answered positively that they experience the interference of God.

Graphically it has shown below:

**Figure 5.1:** *In my life, I experience the interference of God*          *(n=44)*



**Absolutely right**
**In most cases right**
**Sometimes right sometimes wrong**
**Most cases wrong**
**Absolutely wrong**
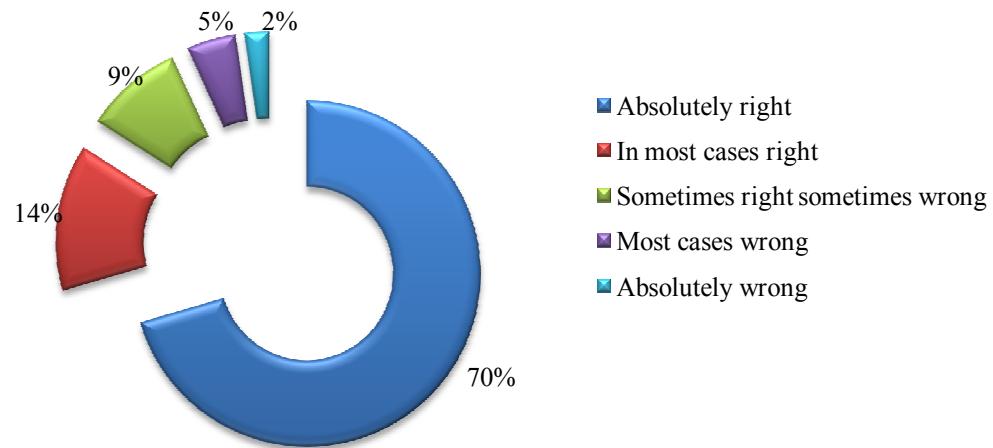
Another statement as *"I always remember God before making any important decision"* was also well appreciated by the respondents. Most cases right was selected by 23 respondents (52%), 10 said they always remember God before taking any important decision (23%).

The result has been shown in the following graph:

**Figure 5.2:** *I always remember God before making any important decision.*
*(n=44)*
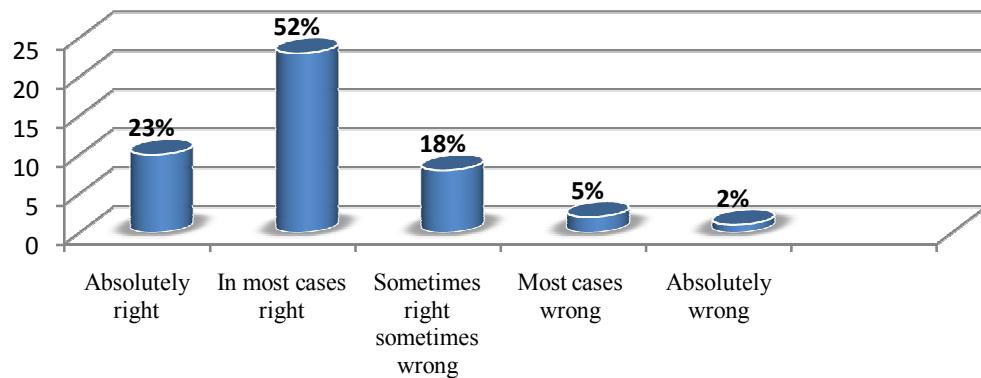
These questions are sample determinants of the *level of God consciousness* and most of the respondents were found up to significant level they have 'God consciousness' which is important criterion for being religious.

Another intervening variable in the belief part was to believe in the Day of Judgment. It is believed in Islam and Christianity. The question was somewhat related to the answerability to God. General common philosophy of religions is every person is responsible for his/her each and every action in this world and the value will be judged by God in the Day of Judgment. In Hindu religion, it is believed that result of human actions is the determinants of next reincarnation and ultimate target is to attain "Moksha[2]" which means to merge of soul with God. According to Hindu belief the reincarnation will be promoted if deeds are good and reincarnation will be degraded if deeds are bad *(Source: interview)*. However, the question was asked *"How often you can keep in mind that you have to answer to God?"* For Hindu and Buddhist religion the question was slightly changed as *"How often you can keep in mind that you have to get result of your actions from God?"* Only 9% said that they always remember, 32% respondents said that most of the time they remember and 41% of respondents answered they sometimes can remember. Rest of the respondents mentioned that they rarely can remember or most of the time they forget.

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[2] *The definition and meaning of moksha varies between various schools of Indian religions. Moksha means freedom, liberation. Moksha is also a concept that means liberation from rebirth. In Hindu traditions, moksha is a central concept and included as one of the four aspects and goals of human life; the other three goals are dharma (virtuous, proper, moral life), artha (material prosperity, income security, means of life), and kama (pleasure, sensuality, emotional fulfillment). Most Hindu traditions consider moksha the ultimate goal of life. The other three goals are considered temporary but necessary stepping –stones towards the eternal liberation.* (Source: Internet web- Wikipedia and others)

Graphical presentations of the answers of this question are shown in the following charts:

**Figure 5.3:** *Answerability to God (how many times you remember in a day (n=44)*
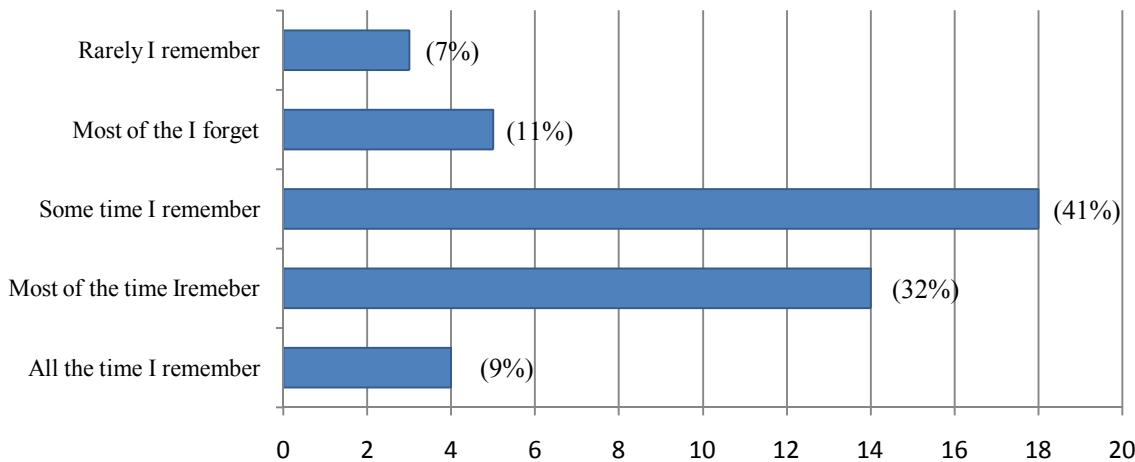


As a matter of fact, nature of human being is such that in general he/she wants to get result of his/her actions instantly, or at least as early as possible. Religions mostly deal with afterlife times. Most of the religions say about reward or punishment in the time after death. It can be assumed that if one is religious bounded to some extent in his belief, he will think of hereafter and greater chance of him to prepare himself for that afterlife time to make better. The answers to the question by the respondents show that people are generally forgetful from thinking of death.

The third intervening variable in belief part is *importance of religions in life*. This factor is crucial as it determines a person's mindset towards religion. Few questions were asked to measure respondents perceptions about the importance of religions in life. One of such question was in the statement form to rate – as *"I deliberately manage time to know about my religion"*. Total 30% of the respondents answered negatively for most cases and 9% said they do not find time to know about religion. 27% answered that sometimes they search for time to know about religion. Only 34% agreed with intentionally manage time to gain knowledge about religion.

The answer is presented graphically as follows:

**Figure 5.4: *I deliberately manage time to know about my religion* (n=44)**
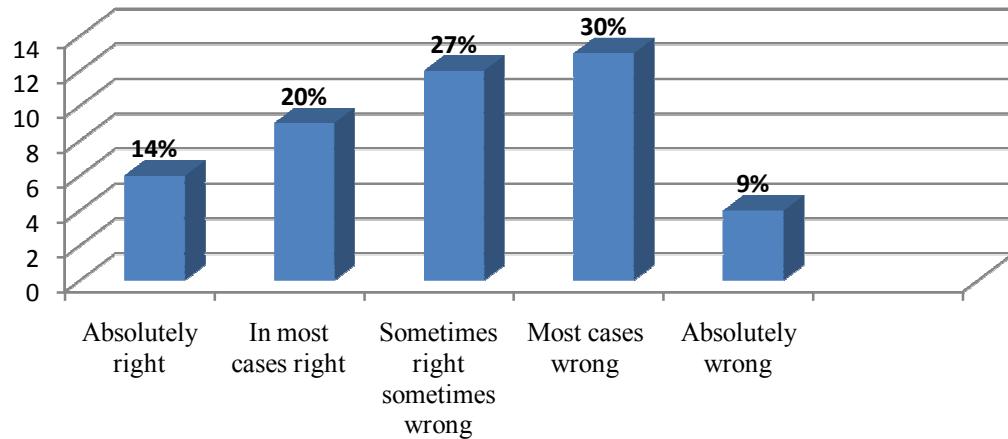


Another question was related to importance of religion. The statement was *"I refuse to let religious considerations influence my everyday affairs."* This is actually a reverse question in terms with religiosity. The answer was mixed. Graphically it can be shown as:

**Figure 5.5: *I do not want to let religious considerations influence my everyday affairs (Rev)* (n=44)**
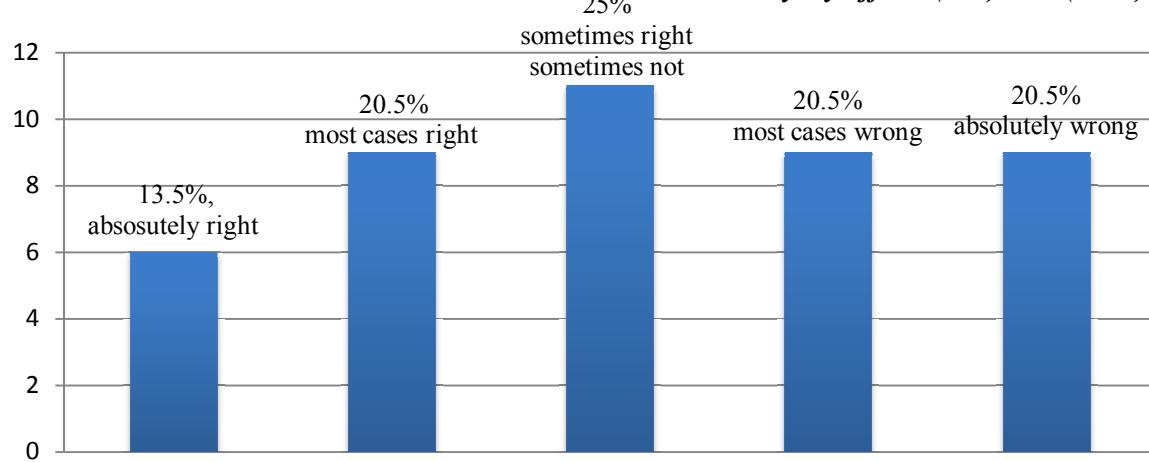


Here (6+9) =15 respondents agreed with the statement and (9+9) =18 respondents disagreed with it. Rest of the 11 answered it as sometimes right or sometimes wrong. The question arises that why so many people are not interested that religious should affect their every day affairs.

The results of these two questions actually depicts that the 'religious reluctance' of people does exist in our society significantly. It can be assumed that in general people in our country pursue for general education more and religious education get less importance, even in some cases religious education is neglected. Not necessarily one have to go in the institutions for gain knowledge about religion, rather one can gain basic knowledge if he have interest on it. Authentic institutions are required when one wants to specialized on religiosity. As it has been discussed earlier that religiosity can be classified into two categories: *Intrinsic* and *Extrinsic.* Intrinsic religiosity is an internalized faith which becomes an innate outlook on life. Extrinsic is focused more on individual practices driven by external motives, such as improved social standing or acceptance. Religion is likely more important to intrinsically religious person than to extrinsically religious person. Vitell et al. (2005) found that individuals with a high degree of extrinsic religiousness might not be as committed to a religion as they appeared to be. Their study found that intrinsic religiousness was a determinant of individual's ethical beliefs, while extrinsic religiousness was not. So, for an individual, *'Importance of religiosity in life'* is one the required item to identify whether religiosity have influence on his/her ethical views.

### 5.2.2 'Practice' in Religion:

The second part of the independent variable has been taken as 'practice'- which in this study conducted with three intervening variables. Those are *degree of attending daily prayer, degree of reading scriptures*, and *degree of observing religious rituals/festivals.* In different religions there are various forms of prayers which are ultimately embodiment of God's command to worship Him. Muslims have to pray in prescribed way five times a day which is called "Sala'at[3]" in its original term and locally known as "Namaaz". Hindus' form of prayer is "Puja" which is a range of ritual offerings and prayers typically performed either daily or on special days before an image of the deity, which may be in the form of a person or a symbol of the sacred presence. A devotee hindu perform it in daily basis. Buddhists in

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[3] *Form of daily prayer for Muslim worshippers which have to perform five times a day. Locally it is known as 'Namaaz'.*

general pray at home at small shrines or at temples where large statues and icons represent one of the many incarnations of the Buddha. The question was asked to respondents that *"How often you can perform your daily prayers?"*. Among the respondents 32% were strictly regular in their daily prayers, 23% answered that they are generally regular, and 20% are sometime regular sometimes not. So the general trend shows that people do practice religiosity as in their religions offer to perform. The graphical presentation is shown as follows:

**Figure 5.6:** *Performing daily prayer    (n=44)*
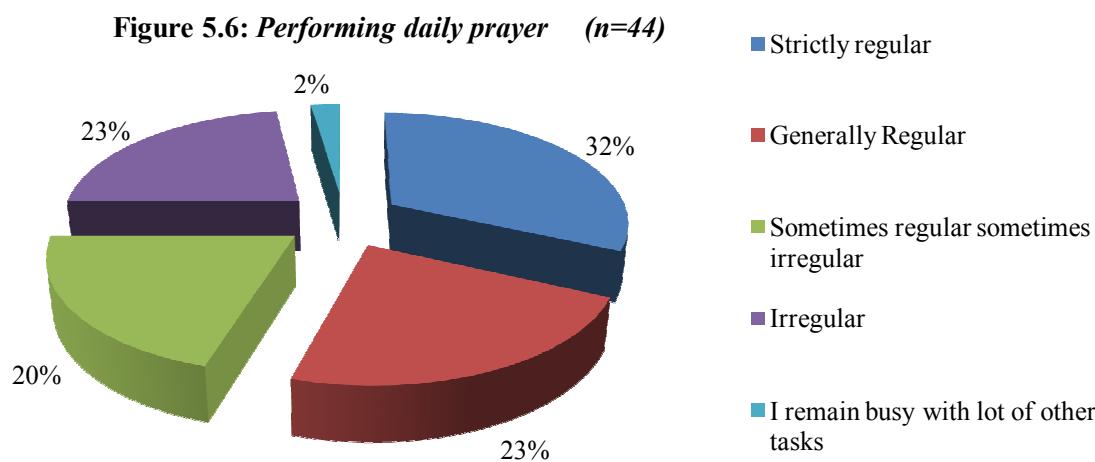


The general trend shows that the 55% of the respondents are regular in their prayers and commonly they are lenient towards prayer. There is a common cliché in our society that if a person is regular in his prayers normally than he is considered to be highly religious. Of course performing daily prayer is a crucial part to be religious but evidence shows that it does not covers all part in religions. The original influence of religiosity impacts on the person who sees the religiousness as a package, that means who live by religion; in other sense intrinsically religious person. For example, in observation one of the respondents, who was strict in performing daily prayers was found misuse the office vehicles for visiting his home district on often times. The religions have urged to be ethical in using things and not to misuse or grasp others' property. Another question in the questionnaire was to rate the statement *"Prayer definitely offer peace and happiness"*. 30 respondents strongly agreed and

10 respondents simply agreed to this statement. Other 3 respondents said it sometimes it can offer peace and happiness whereas only one disagreed with the statement. Prayer is perceived to be measurement of religiousness to a great extent among the people outwardly. It is one of the pivotal activities that can be observed by people with open eye.

Another intervening variable was chosen as the degree of reading scriptures. Scriptures of a particular religion bear the main rules, laws, commandment and forbiddances of that religion. Religions have their scriptures as the revelations, yet some of the scriptures are man written or compiled. Muslims have their primary scripture as Quran as the revelation from God, and *hadith*[4] books which includes sayings, actions and endorsement of Prophet Muhammad (peace be upon him) namely *bukhari sharif*[5]*, muslim sharif*[6]etc. Hindu primary scriptures are *Bhagavad Gita*[7]*, Vedas*[8]*, Ramayana and Mahavarat*[9]. Buddhists have *Tripitak*[10] as their primary scripture and Christians have *Bible*. When the respondents were asked that *"How often you can read your scriptures?"* to identify their involvement with their scriptures, 41% were found who does not read scriptures at all. Another 25% said they rarely read scriptures.

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[4] *In Islam hadiths are the containers which refers to whatever statements, acts, approvals, physical or character descriptions that are attributable to the Prophet Muhammad (peace be upon him) conveyed during his life time and after his death.*

[5] *Hadiths collected and compiled by Imam Bukhari. It is considered to be the most authentic hadith book in Islam.*

[6] *Hadiths collected and compiled by Imam Muslim. It is considered to be the second most authentic hadith book in Islam.*

[7] *Bhagavad Gita is a 700-verse Hindu scripture in Sanskrit that is part of the Hindu epic Mahabharata.It is set in a narrative framework of a dialogue between Pandava prince Arjuna and his guide and charioteer Lord Krishna. Facing the duty as a warrior to fight the Dharma Yudhha or righteous war between Pandavas and Kauravas, Arjuna is counselled by Lord Krishna.*

[8] *The Vedas are a large body of Hindu texts originating in ancient India. Hindus consider the Vedas to be apauruṣeya, which means "not of a man, superhuman". There are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. Each Veda has been subclassified into four major text types – the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices and symbolic-sacrifices), the Brahmanas (commentaries on rituals, ceremonies and sacrifices), and the Upanishads (text discussing meditation, philosophy and spiritual knowledge)*

[9] *Ramayana and Mahavarat are the two major Sanskrit epics of ancient India. These two are regarded as the two great works of Indian and hindu literature. Ramayana means "Ram's journey" which attributed to story of retrieve his wife Sita. It depicts the duties of relationships, portraying ideal characters like the ideal father, the ideal servant, the ideal brother, the ideal wife and the ideal king. Mahavarat is an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes. It also contains philosophical and devotional material, such as a discussion of the four "goals of life"*

[10] *The teachings in Buddhist scriptures are directions for practice, or how to realize enlightenment for oneself. What's important is to understand and practice what the texts are teaching, not just "believe in" them. Buddhism has a vast number of scriptures, but few texts are accepted as authentic and authoritative by every school of Buddhism.However among the scriptures, the Theravada school are collected in a work called the Pali Tipitaka mostly followed.*

The following graph shows the statistics:

**Figure 5.7:** *Frequecy of reading scriptures*            *(n=44)*
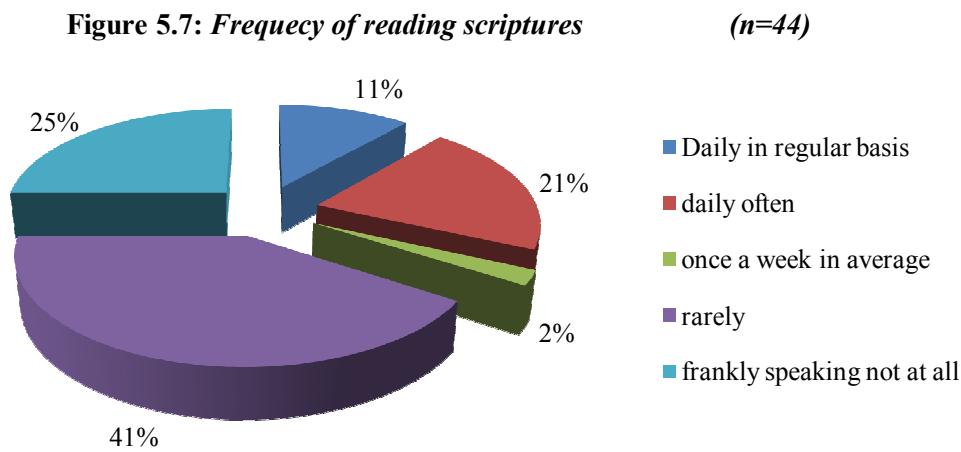


So these (41+25)% or   66% of respondents are detached from the religious authentic sermons. It somewhat shows loose involvement with their religious communication. Without reading scriptures one cannot expect to know about the religion properly. So, the half hearted knowledge about religion cannot influence much in true sense on the way to be properly religious.

The third intervening variable in terms of practice was *degree of observing religious rituals/festivals*. Muslims have their primary festivals on two "Eid-days", whereas Hindus observe "Durga- Puja" as their prime festivals. Again Christians celebrates "Christmas Day" while Buddhists observe "Buddha Purnima" as their highest festivals respectively. However, almost all of the respondents were enthusiast in observing their religious rituals/festivals irrespective of level of orientation to other terms used in belief and practice sections in this study. The question was asked to respondents to rate how they welcome their prime festival with the statement that *"I vigorously wait for prime religious festivals to come"*. The most of the respondents answered *"certainly yes"* or *"yes because I enjoy"*. Only a few answered *"It comes every year"*. So the general pattern shows that people are interested about religious festivals, whatever level of religiosity they possess does not affect these enthusiasms.

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## 5.3 Ethical Viewpoint of the Respondents: An Analysis

In order to grasp the idea about government officials own thought on relationship between religiosity and ethical view, one question was asked in the questionnaire. It was in the statement form to rate them as mentioned earlier. The statement was as *"I think the more people are religious, the more is the possibility of them being honest and moral"*. The answer was as follow:

**Figure 5.8:** *I think that the more people are religious, the more is the possibility of them being honest and moral      (n=44)*
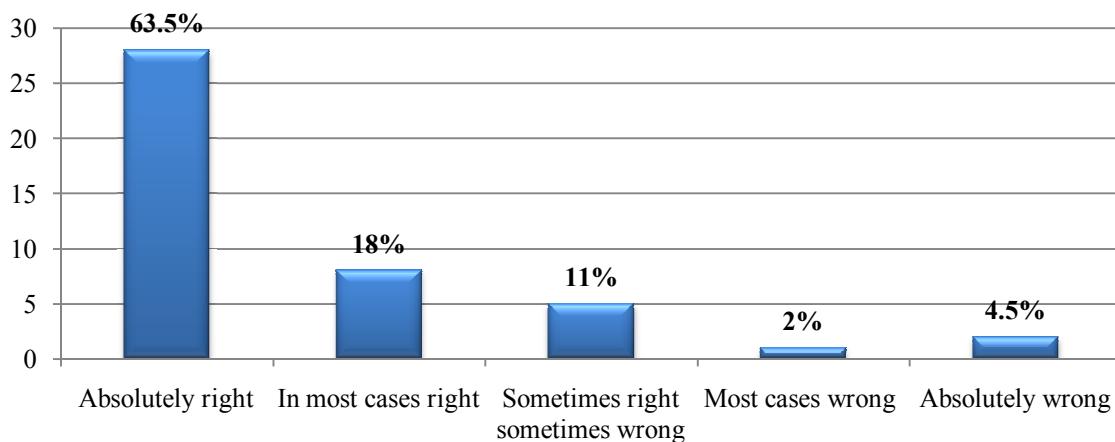


The result shows that more than 80% respondents themselves think that the religious person has the higher possibility to be ethical comparing to others. Actually this perception is common and accepted in most of the arena in the society. However, though the respondents' general perception about high religiosity imparts high level of honesty and morality, we need to examine its validation with other data. We will check whether respondents' ethical view come out in accordance with this perception or not.

Now let us proceed on the second part of the questionnaire which measures the ethical viewpoint of the respondents. It is part of human nature that in general every person adopt self-defense mood if directly questioned about his/her ethical position. There was a possibility that answer could be biased if such method would follow. He or she could attempt to establish own self as a person with high ethics. So the respondents were supplied with

some case presentations. Each case carried to some portion of decision making subject which was relevant to decision maker's ethical position. It is to be noted that the several cases are overlapped in sharing the indicators of the dependent variable - *ethical views of government officials*. It was observed how the respondents took the ethical 'adjustment' of the decision maker and how he thought about it. Besides the case presentations, some open ended questions were asked in the questionnaire.

### 5.3.1 Sincerity and Devotion to Work of Government Officials: Hard to Measure?

One of the indicators of ethical views in this study is sincerity and devotion to work. Sincerity and devotion to work is related to one's involvement to work by heart. About the government jobs in our country common perception among the people is that government officers enjoy highest job security to any other jobs. It is extremely difficult to sack a civil servant unless he or she has committed gross irregularities. As a result, many of the government officials think that they are safe from the fear of losing job and gradually become indifferent about betterment of their performance level. Again, performance evaluation systems in most of the government offices are almost absent. So, it creates some sort of frustration to those who are the really better performer in government services than other colleagues. Again in civil service, consideration for the promotion requires fulfilling some simple criteria and followed according to maintaining the priority for once achieved recruitment merit list. So, sincerity and devotion towards work of government officer perceived to be generated from some intrinsic inspiration or characteristics.

One of the respondents categorized in this study in moderately high religiosity (MHR), emphasized in his interview that most of the problems arisen in workplace can be solved by devotion to work. Devotion to work is something related to person's inner satisfaction. It is obvious that one's inner satisfaction in his professional life is unparallel to any other feelings. Moreover, this feeling cannot be gauged with any material scale. Most of the time in one's professional life he is the creator of his problem- arising out of many issues like poor and inappropriate knowledge, miscommunication, lethargy, greed, bad habit, lack of ability to differentiate between good and bad in things and actions and so on.

Another expert retired government officer explains the sincerity and devotion to work from different angle by comparing government sector with the private sector. He explained although it is rare in private sector a person spends his whole work life in a single company without trying to switch of; it indicates his sincerity and devotion to work for that company. On the other hand, the government officers, especially who enrolled in the first class jobs rarely switch over if he or she have already been working there for five or six years. This continuation does not always come up with sincerity for the job; rather it is from the feelings of job security.

So what shows that a person is sincere and devoted to work? During the interview almost all the interviewee agreed on that it is not easy to estimate whether a person is devoted to his job or not or to what extent he is sincere in his job. While investigated among the respondents further, it was pointed out by the respondents that there are numbers of activities and standards which indicate that the employee is devoted. Anytime an officer shows that he is eager to learn more about his job manifests devotion. This learning may either by experience, or by inquisition, or by eagerness or by training. While commenting on training one retired officer, who has been categorized here in this study in moderate religiosity (MR) expressed that whatever the devotion to his work is possessed by a government officer he is in general interested on training. If it is a foreign training he tries hard to get it whether it is related to his tasks or not. As a matter of fact, senior officer in many government offices take training by abusing their superiority though he might have less than one year to retirement. This training will avail him or the country of nothing as he is going to retire soon except some financial benefit and tour. So the primary objective of the training fails. Rather it would be effective for both the organization and individual if any potential junior officer was given chance as the scope for him to apply the acquired knowledge. Some of the common ways mentioned by the respondents to show sincerity and devotion to work comprises asking questions about related matters, innovate solution to problems, helping co-workers, taking extra responsibility by self interest to do benefit the organization and love the profession.

What the religions say about sincerity and devotion to work? If the major religions are examined it is found that all religions strongly insisted on sincerity and devotion to works. About the sincerity and responsibility the position of Islam is clear. Allah says in Quran:

*"..Verily, Allaah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice..".[Sura Nisa: verse 58]*

From the Islamic perspective it is clear that Allah commands to return the trust to whom it is due. The Government officers are entrusted to serve the citizen and they are assigned with some responsibility. So it is ultimately directing towards sincerity and devotion to work.

A hadith explains Islam's position about the responsibility upon a service holder. From 'Umar (radiyAllahu 'anhu[11]) who said that Allah's Messenger (peace be on him) said:

*"Each of you is a guardian and is responsible for those whom he is in charge of. So the ruler is a guardian and is responsible for his subjects; a man is the guardian of his family and is responsible for those under his care; a woman is a guardian of her husband's home and is responsible for those under her care; a servant is the guardian of his master's wealth and is responsible for that which he is entrusted with; and a man is the guardian of his father's wealth and is responsible for what is under his care. So each one of you is a guardian and is responsible for what he is entrusted with."[Bukhari, Muslim]*

*So Islam holds incumbent responsible for how his assigned responsibilities are fulfilled.*

*In Hindu religion for example it is quoted in Bhagavad Gita:*
*You certainly have the right for prescribed activities but never at anytime in their results. You should never be motivated by the results of the actions, nor there be any attachment in not doing your prescribed activities.    [Chapter two: verse 47; Bhagavad Gita]*

So Hindu religion also tells to work in the prescribed way without thinking about the result; this ultimately indicates to the sincerity and devotion to work.

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[11] *Radhiallahu 'anhu  is an Arabic phrase meaning, "May God Be Pleased With Him." This phrase is usually uttered after a Companion's name.*

However, practically most of the government officials are far from these wisdoms of religions. One of moderately high religious (MHR) respondent in his interview commented in general that lack of knowledge and lack of involvement with religious teachings in this materialistic world, those sermons rarely affect on the government officials. If they know, they do not care about it. Or else, if they do not know, they do not want to know it now.

### 5.3.2 Gauge through the Normative Mood: Sincerity and Office Time Utilization

In the questionnaire survey the following case was presented to indirectly perceive the respondents thought on two indicators of the dependent variable *ethical views of government officials*. The first one is 'sincerity and devotion to work' and second one is 'office time involvement'.

The case presentation was as follows:

> *The employee goes to have his lunch or break time more than 30 minutes average exceeding the allowed time. The office head overlooks this because the employer generally does not pile up any pending.*

This case was asked to find out respondents' sincerity about being at office in the office hour. It is to an extent relevant to devotion to work also. The result came astonishingly different from the common thinking from the ethical perspective. Most of the respondents (72.7%) think that as he was efficient in his work, he should have this facility. A few (6.8%) answered that this facility would work as motivation and revive his inspiration to work efficiently for better performance. Some respondents (13.6%) answered that it will be established as a bad example for other colleagues and make them frustrated for inequity. The few rest respondents did not answer this question.

The answers have been clustered and put in the following table for convenience:

**Table 5.3: Case Presentation on *Office time involvement (office/personal work), Sincerity & Devotion to work***

| Case presentation: *The employee goes to have his lunch or break time more than 30 minutes average exceeding the allowed time. The office head overlooks this because the employer generally does not pile up any pending.* | | | | | | | |
|---|---|---|---|---|---|---|---|
| **Main Theme of the answer** | **Level of religiosity** | | | | | **Frequency, (n)** | **Gross %** |
| | **HR** | **MHR** | **MR** | **MLR** | **NR** | | |
| | **n1** | **n2** | **n3** | **n4** | **n5** | | |
| As the employee is efficient in his work, he should have this facility | 1 | 11 | 16 | 3 | 1 | 32 | 72.7% |
| This facility will work as motivation and revive his inspiration to work efficiently for better performance | 1 | 2 | - | - | - | 3 | 6.8% |
| It will establish as a bad example for other colleagues and make them frustrated for inequity | 1 | 2 | 2 | 1 | - | 6 | 13.6% |
| Other/Not answered | - | 1 | 1 | 1 | - | 3 | 6.8% |

*(n =44)*     *(*Here n1, n2, n3, n4, n5 are the respective frequencies for HR, MHR, MR, MLR, NR)

If we delve in the answers, it explores a practical scenario of the government services. Needless to say, the government job is the most secured job and people once entered in government service rarely switch to another job like many private sectors' employee. However, irrespective of the level of religiosity major portion of the employee answered that as the employee in the case presentation works efficiently, he should be allowed the facility of "outside the office" for extra time. Actually in general, the government offices have no strong performance evaluation policy. For example, an interviewee gave an example that one of his colleague was sincerely working to fulfill a specific task. A foreign training and tour was associated with that specific task. When the target was obtained, he found that another co-worker of him with political backup has been selected for that tour. Thus, it can be said that the respondents inclination to the answer mirrored from their frustration of absent in evaluation of performance. However, religiosity could not influence at much extent in this respect. One of the respondents with moderate religiosity (MR) in interview session shared his experience related to this case presentation. When he was posted to Khulna one of his

subordinate officers was religious from his outlook, dress-code, and posture. This subordinate officer was Muslim and had long bearded face, performed prayers regularly. However, the controversial part of his attitude was that he used to go outside of the office for lunch nearby at his home, prayed in the mosque and returned to office after spending more than two hours almost every day. The respondent pointed that although being religious this subordinate officer compromised with his responsibility of being at office during the office hour.

However, some of the respondents in this study were strictly against the time spent outside of office by an employee without any real cause. One of the moderately high religious (MHR) respondent argued that this type of facility creates discrimination among the employees and raises frustration among the other colleagues. The frustration of the co-workers of this employee may be reflected in their job performances also. They may be felt neglected and loose interest to do better in their performance.

Through the lenses of religions this type of activity is transgression of responsibility. Does Islam support this act? How a person who is already assigned to a certain responsibility to pay his time and effort can waste his due time in household works? Does he not disobey the lessons of Islam? In the Quran Allah says in sura Al-Maida:

*"Those who believe, fulfill your obligations". [Sura al-Maida: verse: 1]*

Another *Hadith* narrated by Ibn 'Abbaas (radiyAllahu 'anhu) who said that Allah's Messenger (pbuh) said:

*"There are two blessings which many people lose: health and free time."[Bukhari]*

So, the act of that officer was sheer violation to this command of Allah (Subahana ta'ala). From the perspective of ethical viewpoint that outwardly religious officer did not follow the ethical modesty. Allah says in Quran:

*"Do not claim piety for yourselves. He (Allah) knows best who is God-fearing pious."[Sura Najm: verse 32]*

So from Islamic perspective, religiosity is something that can only be fathomed by God. A person may be extremely influenced by religious motivation but his appearances do not manifest it. Similarly another person has religious outlook just for he has to wear it for necessity but he is not that much pious intrinsically. May be he is a student of a *Madrasa*[12] academic line and habituated by using some specific dress-code. However, studying in *Madrasa* does not give assurance of one that he must be religious Muslim at all. For Muslims it is needed to have *'taqwaa*[13]*'* to be a pious Muslim.

### 5.3.3 Attitude towards Personal Gain: Choosing the Path of Self-Esteem or Self-Indulgence

Government officers have to work on both peripheries in international and national level, like various trades, dealings, contracts with various entities. They have the responsibility to protect government assets, resources and properties also. They have to solve problems, settle disputes and so on. So, they have the high opportunity to improperly use their ascribed responsibilities and powers for any personal gain.

In the questionnaire survey basically two case presentations were stated before the respondents by asking them to comment for identifying their viewpoints about illicit personal gain. The responses and comments will be discussed on the cases one by one. The first case was as follows:

> *A highway building contractor, though being one of the most prospective competitors, tried to avoid the stipulated chaotic bidding situation and competitive rivalry in the bidding. He, therefore in a pre-bid meeting, reached an understanding with other major contractors to permit bidding which would provide a reasonable profit for all prospective bidders.*

A significant number of the total respondents' (22.7%) answer to this case valuation was somewhat complicated. They resolved to put condition that if the bidders in the case can

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[12] *Arabic term. Which means educational institution. It is generally attributed to Islamic teaching school.*

[13] *Taqwaa is an arabic term used in Islam exclusively. It is the ever consciousness of "Allah is observing me" of religious Muslim. So a Muslim with taqwaa at his level best tries to check his sayings, actions and thoughts for only to please Allah and not to displease Him.*

accomplish a quality work up to the satisfactory level, then it will be no problem of forming this syndicate. However, majority of respondents (61.4%) identified this type of syndicate will generate very poor output as the individual profit making gets the most priority. Few other respondents think opposite to this. According to their opinion, this understanding will provide an inspiration to work better for the low profile contractor as to make good impression for future.

The responses are as follows:

**Table5.4:  Case Presentation (1) on *Attitude towards personal gain.***

| *Case Presentation: A highway building contractor, though being one of the most prospective competitors, tried to avoid the stipulated chaotic bidding situation and competitive rivalry in the bidding. He, therefore in a pre-bid meeting, reached an understanding with other major contractors to permit bidding which would provide a reasonable profit for all prospective bidders.* | | | | | | | |
|---|---|---|---|---|---|---|---|
| **Main theme of the respondent's answer** | **Level Of Religiosity** | | | | | **Frequency, (n)** | **Gross %** |
| | **HR** | **MHR** | **MR** | **MLR** | **NR** | | |
| | **n1** | **n2** | **n3** | **n4** | **n5** | | |
| This type of syndicates results in poor output, so it is against the interest of people. It is unethical. | 2 | 8 | 14 | 2 | 1 | 27 | 61.4% |
| Mutual understanding is okay if this results in quality work | - | 5 | 3 | 2 | - | 10 | 22.7% |
| Output will be satisfactory as the lower bidders resort to impress for future bids | 1 | 1 | - | 1 | - | 3 | 6.8% |
| Other / Not answered | - | 2 | 2 | - | - | 4 | 9.1% |

*n=44*

If it is elaborated further the answers of the respondents clearly explains the situation. A significant number (n2=5) of moderately high religious (MHR) respondents think that mutual adjustment is right until the quality work is not compromised whereas non religious (NR) respondent identified it as unethical. In the other hand, major portion (n3=14) of moderate religious and (n1=2) highly religious (HR) respondents think that the 'work distribution' in

this case is sheer violation of ethics. It can be said that, religiosity of government officials does not play much significant role here as the answers were mixed.

In our country many of the tenders are mutually distributed even sometimes captured by force by the syndicate of politically influential student leaders, local leaders, party members and powerful relatives of leaders. There are evidences that in many cases the contractors withdrew the bill before work is completed. Many times the quality of work is compromised and there is no authority to look after this. Especially during the rainy season, many roads and highways are manifested with the holes and broken infrastructure as a result of light rainfall. Sometimes the unethical government officials are also involved in the selection process of tender. There is no accountability here. So, the quality work is hard to expect from the tender. Two of the respondents, one from high religiosity (HR) and one from moderate (MR) classification focused on that the government works bidding during selection process of the tender - mostly the price quotation is justified. In their opinion quality and long term existence of the work is often overlooked and gets less priority in selection process of tenders. However, the government has planned for the inauguration of the e-tender system. To some portion it has been started in some offices as test basis also. However, there are scopes for the government to revise and introduce policy of the selection process and evaluation system in the tenders for quality works and longevity.

The second case presentation in the questionnaire relevant to personal gain was as follows:

> A company paid taka 50 lakhs ''consulting'' fee to an official of a foreign country. In return, the official promised assistance in obtaining a contract which should produce taka 100 crore profit for the contracting company.

In this case the transaction is obvious bribery. It has been mentioned as bribery by most of the respondents (86.3%). Here, all of highly religious (HR) and non religious (NR) respondents identified the act as unethical. They strictly identified it as illicit. However, only 3 respondents one from moderately religious (MHR), one from moderate religious (MR) and one from moderately low religious (MLR) category viewed the incident from the company's perspective. To their opinion, they suggested 'win-win negotiation' and 'give and take

policy' is acceptable to some extent. There comment was obscure as they put condition that it is acceptable if the quality job is done. However, in their answer it remained obscure that which are the entities for the win-win negotiation? Are the general people's interests to be considered in their thought, or only two dealing parties are considered in their thought? It could not be understand from their answers. These terms with respect to the given case indirectly supports their attitude towards personal gain overlooking broader interest.

The responses of the respondents are clustered in the following table:

**Table 5.5: Case Presentation (2) on *Attitude for personal gain.***

| *Case Presentation:* A company paid taka 50 lakhs ''consulting'' fee to an official of a foreign country. In return, the official promised assistance in obtaining a contract which should produce taka 100 crore profit for the contracting company. | | | | | | | |
|---|---|---|---|---|---|---|---|
| **Main theme of the answer** | **Level of religiosity** | | | | | **Frequency, (n)** | **Gross %** |
| | **H R** | **MHR** | **MR** | **MLR** | **NR** | | |
| | **n1** | **n2** | **n3** | **n4** | **n5** | | |
| It is case of bribery, so illegal | 3 | 14 | 16 | 4 | 1 | 38 | 86.3% |
| If give and take policy for the interest of country, then it is right to do | - | 1 | 1 | 1 | - | 3 | 6.8% |
| other answer/no answer | - | 1 | 2 | - | - | 3 | 6.8% |

*n=44*

The array of answers clearly explains that the respondents have obvious idea about the bribery. We can mention about one of former Minister of Energy and Natural Resources took a luxurious car from NIKO, a Canadian energy company. There are allegations of bribery against many government officials in our country. Recently in October, 2015 one of the high official Md Shahidul Haque, controller at Dhaka office of the Office of Chief Controller of Imports & Exports (CCI&E) under the commerce ministry was suspended while one of the clients complained with solid evidence of video footage of Shahidul's taking bribe captured

by hidden camera. Earlier in July, 2015 Deputy Commissioner of Barisal Metropolitan Police was also suspended on the accusation of bribery. These two are just a glimpse of the whole scenario of the bribery in our government offices. The officer who is taking bribe knows very well what he is doing are unethical and illegal, still he do not prevent himself to do this. His morality has reached at the bottom edge.

Not only bribery or illegal gift, actually many other form of personal gain is attained by the government officials in the government offices in Bangladesh. There are allegations against government officers to misuse power to seize government property illegally. For all these reasons Bangladesh remains at the last rows consecutively last few years in the index of corruption by Transparency international.

If we focus on the religions, all the religions advised to keep away from personal gain. If we look in the Bhagavad Gita, it describes the people who indulge in personal gain indiscriminately as the "demonic" man. It is said in Gita:

> *"Leaning on that way of seeing life, and by its falsehood ruining their souls and their reason, the Asuric (Demonic) men become the centre or instrument of a fierce, Titanic, violent action, a power of destruction in the world, a fount of injury and evil. Resorting to insatiable desire, arrogant, full of self-esteem and the drunkenness of their pride, these misguided souls delude themselves, persist in false and obstinate aims and pursue the fixed impure resolution of their longings."[Chapter 16: verse 9-10]  [translation in English by Aurovinda Roy]*

Their consequences are also mentioned in next another verse:

> *"Thus occupied by many egoistic ideas, deluded, addicted to the gratification of desire (doing works, but doing them wrongly, acting mightily, but for themselves, for desire, for enjoyment, not for God in themselves and God in man), they fall into the unclean hell of their own evil." [Chapter 16: verse 16]*

In Islam, any form of personal gain is strictly forbidden. Wrongful seizure of property is not restricted only to taking it by force; it may also include taking it by way of false dispute or false oaths. Allaah says in the Quran:

> *"Do not consume your property wrongfully (in any illegal way, e.g. stealing, robbing, deceiving), nor use it to bribe judges, intending sinfully and knowingly to consume parts of other people's property."* [sura al-Baqarah 2:188]

The matter is serious and the reckoning will be severe.

The Prophet Muhammad (peace be upon him) said:

> *"Whoever seizes a handspan of land unlawfully, will surround him to the depth of seven earths."* [Bukhari]

Islam has imposed importance on the ethical standard of the incumbent also.

Prophet Muhammad (peace be upon him) said:

> *"If I decide in a person's favor mistakenly concerning that which is his brother's right, let him not take it, for I am giving him a piece of fire."* [Muslim]

In one hadith it is reported by Abdullah ibn Amr who said the *Messenger of Allaah (peace be upon him) cursed the one who gives a bribe and the one who takes it (Abu Dawud[14]).*

However, in practice the people in the Muslim society are gradually moving far away from the teachings of the Islam. The following case study in can be discussed.

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**Case Study 1**

The following incident happened in the DC office, Gazipur. Mr. Anwar Hosen (not the real name) was working as an Additional Deputy Commissioner in one of the crucial section. His age was around 45. He was a bright officer with well-mannered, sophisticated

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[14] *Hadith collected by Imam Abu Dawood*

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characteristics. Moreover, he was known as a religious person and worked for *Tabligh Jamat*[15]. He had vast experience in land related issues as he worked in several land offices and DC offices. He wanted to share his knowledge and experience with others. So, he wrote a book on the land related issues which was really a good piece of work. The book was on a specific subject and so the information it had was not required by everyone. Here the questionable part is that Mr. Anwar used to utilize his acquaintance whether formal or close to sell his books. For instance, he contacted the junior AC (Land) officers and sent a lot of 15/20 copies of his book and told them to make sell of those. Though this was told in the request form, being a senior officer this request of him had to be followed by the AC (Land) officers. As a result, AC (Land) asked to other junior officers, *Umedars, Kanungos* to buy this book. In many cases, they were well aware of the information of that book, yet they had to buy one copy. Actually, to sell 15/20 copies of book are seemed to be redundant liability for an AC (Land) officer who was just in the formal relationship with that senior officer, Mr. Anwar Hosen. There is high chance that AC (Land) might feel pressurized for this tacit imposition from one of his senior officers. Selling the book entirely confers the interest of writer, publisher and those readers who want to read it by themselves. If we look through the ethical viewpoint Mr. Anwar's position was debatable. There are myriad of contents to make one think that Mr. Anwar intentionally exploited his superior position to achieve some personal gain.

### 5.3.4 Attitude towards Opposite Gender Colleagues: Issue of Respect or Neglect

Mindset about the opposite sex, especially male's attitude towards the counterpart is one of the vital considerations of ethical possession of an individual. Unlike many other countries, statistically females are comparatively in backward position to male in our country in many aspects, like education, security, status, financial ability, equity and so on. Again, the subject

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[15] *Tabligh Jama'at is a kind of global Islamic proselytizing group. Their activities began on 1926 in India first by Muhammad Elias al Khandhalobhi. They work to spread Islam in their own prescribed way. Tabligh Jama'at is very famous in this sub-continent. They have activities worldwide with their non-political only dawah (calling to Islam) based activities.*

of misandry has always remained an overlooked issue in our society. Hence, how should the government officers behave with opposite gender? To unfold this question, we placed two case presentations before the respondents, especially male ones to measure their attitude towards opposite gender.

The first case presentation was as follows:

> *An employer received applications for a supervisor's position from two qualified candidates where female one is slightly better than his male competitor. He hired the male applicant because he thought that some employees might resent being supervised by a female.*

This case was basically focused to measure respondents thinking about the woman's ability, performance and equity with male. The answers were found scattered.  Most of the respondents (n=27) irrespective of religious classification inclined for the answer that qualification should be judged first irrespective of gender. If the female candidate is qualified she will be able to control the subordinates. Another group of respondents (n=4) responded that from the perspective of our country, the employer took the right decision. Some respondents (n=6) also said that recruitment consideration should be done upon the type of work, whether a woman can do it or not. Again, it was also answered by some (n=5) that in this case, it must be mentioned that the job is for male only. The point to be noted that three of the male respondents (two from MHR and one from MR), who supported in another case presentation *(See Annex: Questionnaire: case presentation no. 3),* that the friend could be recruited as helping friends and family is one the components of ethics ignoring the magnitude of qualification, responded in this case of gender sensitivity oppositely. They answered that qualification should come first while selecting the candidates. This implies somewhat proclivity towards female part from some of the respondents.

Answers have been clustered in the table in the next page:

**Table 5.6: Case Presentation on *Attitude towards opposite sex colleague.***

| Case Presentation: *An employer received applications for a supervisor's position from two qualified candidates where female one is slightly better than his male competitor. He hired the male applicant because he thought that some employees might resent being supervised by a female.* | | | | | | | |
|---|---|---|---|---|---|---|---|
| **Main theme of the answer** | **Level of religiosity** | | | | | **Frequency, (n)** | **Gross %** |
| | **HR** | **MHR** | **MR** | **MLR** | **NR** | | |
| | **n1** | **n2** | **n3** | **n4** | **n5** | | |
| Qualification should be judged first irrespective of gender. If the female candidate is qualified she will be able to control the subordinates. | 1 | 9 | 13 | 3 | 1 | 27 | 61.4% |
| From the perspective of our country, the employer took the right decision. | - | 2 | 2 | - | - | 4 | 9.1% |
| Recruitment consideration should be done upon the type of work, whether a woman can do it or not. | 1 | 3 | 1 | 1 | - | 6 | 13.6% |
| Employer's fault. He should have to restricted the job for males only in the advertise earlier | 1 | 1 | 2 | 1 | - | 5 | 11.4% |
| No answer/ other answer | - | 1 | 1 | - | - | 2 | 4.5% |

**n=44**

The other case presentation was related to attitude of the respondents towards maintaining modesty in term with profitability. It was to examine the respondents thinking at the economic benefits- if they are putting economic status more important to maintaining civility or they just ignore the decency to achieve output.

The case presentation was as follows:

*A production manager in a garment factory has allegation against him for harassment the female subordinates very often. The factory owner, though herself being a woman, does not pay heed to the accusation as the manager is very efficient in performance.*

The responses were almost similar except few. Almost all the respondents identified manager's attitude as a culpable and punishable act. Some of them said manager should be replaced. Only few respondents were considerate for the manager as for his efficiency. They suggested that the manager needs counseling for morality to change his attitude. If he changes his attitude he should be given the opportunity to continue. Only one respondent (from MR) said that factory owner took the right decision.

It is clear that irrespective of the level of religiosity, except very few, all of the respondents reply by judging the odious act of the manager as reprehensible. As a result, it can be said in general, government officials' viewpoint about attitude towards woman is up to the mark and satisfactory. It can be drawn from this point that government offices are safe for the woman to work for and reserve the highest decorum for the female.

One interviewee with moderately high religiosity (MHR) commented that if the authority let it go without any effective action, the situation will go further worsen position. In many cases it is seen people are allowed to continue his activities after committing dishonor to women, eve-teasing. He commented on one of the student leader of Jahangirnagar University celebrating 'century' of 'dishonoring women'. He put question about how the university authority and his political party allowed worsening situation to such an extent. He added a comparison to some other countries to draw attention that the government offices have general respects for the women as well as better opportunity. He mentioned about quota system for women, maternity leave facility, convenient posting priority etc. facilities for the women are much better in our country.

**5.3.5 Mindset towards Office Resources for Personal Utilization:**

Government servants are the supervisors of the government resources, goods and assets. They ought to be trusted custodians of the government's possessions with responsibilities of protecting those from being wasted, misused or embezzled. However, As the Kautilya said in Arhashastra allegorically that it is as difficult to be sure about the honesty of an officer as to find out whether or not fishes in the water are drinking water (Tawfique, 2012). We tried from two case presentations to extrapolate the respondents' viewpoint about the office resources for personal utilization. One case presentation was intended to broader area which can be manifested outwardly by others. The second case presentation was in a minuscule level- still it has point in measuring ethical views of government servants.

The first case presentation was:

> *When in office an official allows his entitled car to drop his son to school and coaching. He uses another car for office purposes which is common official transport (reserved) kept under his supervision but currently not in use.*

The normative responses were found mixed. Many respondents opined that the official can do it. Among those who supported the act, some of them pointed out that conveniences of the family get first priority for an individual. Other group supported on the ground of traffic jam, transportation safety, scarcity of public transports the officer can do it but not in the cost of hampering official activity. Others strictly referred it as unethical and misuse of the public money.

It is shown in the following graphical presentation.
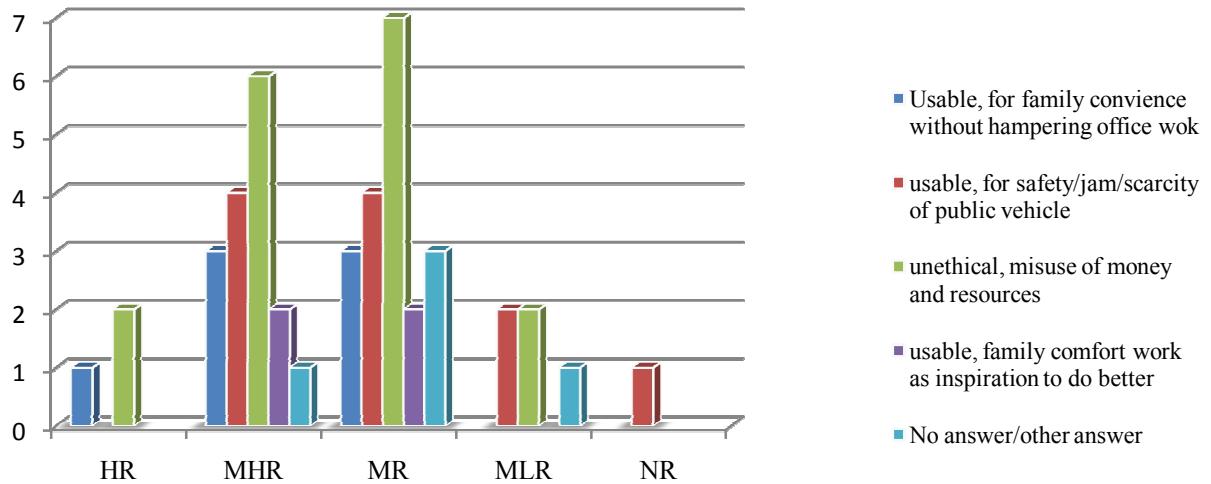


**Figure 5.9:** *Case presentation: Office vehicle for personal use (combined)    (n=44)*

From the above graph it is seen that the responses are varied to great extent in this cases. The answers can be sorted in single graph in the following way.

**Figure 5.10:**  *Case presentation: Office vehicle for personal use  (percetage wise) n=44*
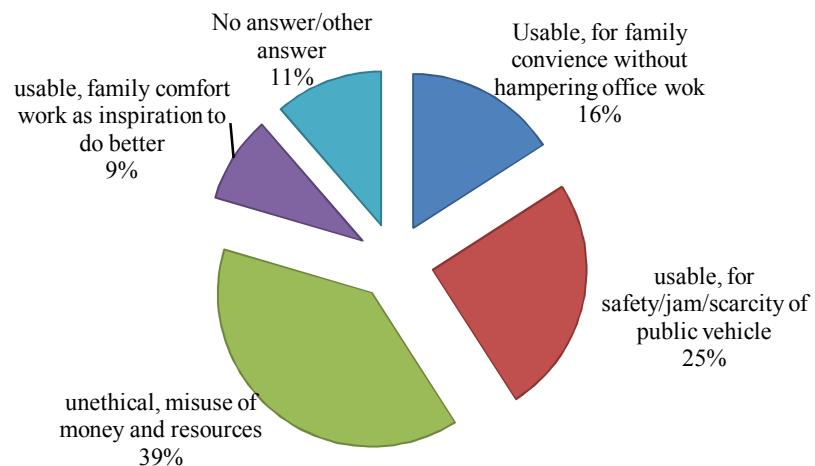


If the answers are brought under analysis, it is found that major portion of the respondents (50%) answered that the car can be used for personal needs and 39% of respondents think it

unethical. Again the question rises why most of the respondents think it is right or within ethical limit to use something which is assigned for official purposes? The government offices provide job security at a high range but unable to offer enough remuneration to afford luxurious items. While asked the question one of the respondents with moderate religiosity explains that human nature generally seeks for comfortable life. So when the officer uses something which is in his custody, he wants o share it with his close ones. Another thing is they want to maintain the status. For these reasons, government officials are prone to use the office car under his supervision for personal purposes.

Another interviewee oriented in moderately high religiosity elaborated from the ethical ground of being honest. She commented that no doubts, consuming public money by its fuel cost, maintenance cost etc. for own interest is, to some extent, corruption and violation of ethics. And she concludes that of course, frequent small violation of ethics spawns the field for bigger violation. From religious perspective, indirectly it can be drawn link. For example, if something belongs to the citizens as a whole, it is not allowable for one person to use it for himself. The support for that is the fact that the Prophet (peace be upon him) forbade a person taking something from the war-booty for himself, because this (the war-booty) was public property.

The second case presentation in identifying mindset towards office resources personal utilization was in a narrowed way. It was as follows:

> A government officer has recently been transferred to another equivalent position. He took some office stationary items for home use as these had been done requisition by his name in the former posting.

However, only in this case, the all of the respondents, irrespective of religiosity level, answered that his taking of items are explicitly unethical and misuse of government offices' assets. Actually these types of activities explore the stingy and narrow mind of an individual.

**5.3.6  Dealings with Illegal *'Tadbir'*: The Engulfing Silhouette**

The next indicator for being ethical for government official has been taken as dealings with illegal *'Tadbir'*. Actually *'tadbir'* is a local word which means to persuade someone to do something which he or she ought not to do. Now a day this *'tadbir'* is rampant in the government offices. *'Tadbir'* is present in recruitment, in promotion, in posting and transfer, in foreign tour – almost everywhere in the government offices. So the government servants have to face this *'tadbir'* very often. One of the moderately low religious (MLR) respondent mentioned that government servants should work according to rules, regulations and laws. So, illegal *'tadbir'*, how it is handled by government officers is an issue of ethical matter. In this study one case presentation is used to identify the respondents' views on the illegal *'tadbir'*.

The case presentation in this regard was as follows:

> *A candidate has been sent to a private power generation company with high recommendation of power minister of GOB to recruit him which sales power to the government. After examining his resume and a short interview the owner found the candidate incompetent for his company. However, he recruited him for his strong recommendation.*

More than half (52.3%) respondents said that this recruitment is unethical or he should not recruit him or recruited person will not be able to serve the company. Some (15.9%) identified that as the company sells its product to the government, it is not possible to refuse the minister. To continue business the owner has to recruit him. Another group (9.1%) suggested that he should be recruited to maintain good relation with government for future benefit. Only two respondents one from high religiosity (HR) orientation and other from moderately low religiosity (MLR) orientation suggested refusing the minister politely by mentioning the candidate's lack of qualification.

The answers of the respondents have been clustered in the following table:

**Table 5.7: Case Presentation on *dealings with illicit 'tadbir'.***

*Case Presentation: A candidate has been sent to a private power generation company with high recommendation of power minister of GOB to recruit him which sales power to the government. After examining his resume and a short interview the owner found the candidate incompetent for his company. However, he recruited him for his strong recommendation.*

| Main theme of the answer | Level of religiosity | | | | | Frequency, (n) | Gross % |
|---|---|---|---|---|---|---|---|
| | HR | MHR | MR | MLR | NR | | |
| | n1 | n2 | n3 | n4 | n5 | | |
| Recruitment is unethical or he should not recruit him or recruited person will not be able to serve the company | 1 | 7 | 14 | 1 | - | 23 | 52.3% |
| As the company sells its product to the government, it is not possible to refuse the minister | - | 4 | 1 | 1 | 1 | 7 | 15.9% |
| To continue business the owner has to recruit him. | - | 1 | 3 | 2 | - | 6 | 13.6% |
| He should be recruited by the owner to maintain good relation with government for future benefit. | 1 | 2 | 1 | - | - | 4 | 9.1% |
| No answer/ other answer | 1 | 2 | - | 1 | - | 4 | 9.1% |

*n=44*

However, the result shows that only half of the respondents see the recruitment as unethical. Among the rest half majority thinks that the owner should recruit or has to recruit the incompetent candidate for his own interest, either to continue business or to make good relationship with minister. Their answer was from the empathetic overview of the situation as the result actually depicts the original scenario of the government offices. As one of the interviewee mentioned that it is hard to find any government office which did not face any kind of *'tadbir'* at any stage of its function. Promotion, recruitment and transfer are the main subjects for *'tadbir'*. However, recently it was also found that there are allegations against

some people at the higher levels in the government, like ministers, members of parliament also do some *'tadbir'* after taking money as bribe from the candidates. If the data in the above table are analyzed level of religiosity has no significance on the dealings with the illegal *'tadbir'*. Let us see the following case study:

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**Case Study 2**

Many of the government offices, there are politically influential officers who are sometimes reckless in their corruption practices as for their close connection to the ruling party. Most of the time, these corrupt officers use their political recognition to avert any adverse situation. The common trend shows that these typologies of service holders categorically enjoy some advantages for their political identity and other people generally avoid to question about their misdeeds. Still, in many cases, they are well-known for their notorious attachments among their co-workers, subordinates and others who have closely worked with them. However, they are not always fortunate enough to evade the accusation. Mr. Rasel Yamin (not the real name) had a good reputation in his office for his polite, soft-spoken characteristics. He had been working in an upper mid level position in DESCO, a government based electricity generation and supply company. He was known as very pious in his office circle as he worked actively for *"Tabligh Jamat"*. His outward appearance reflected that he supposed to be a religious person. He used to offer *Dawah* work in the *Tablighi* prescribed procedures. He retained a good reputation for his own official dealings and performance in his organization. Mr. Shimul Aktar (not the real name) was another employee in the same organization. He was politically very active. He was blind adherent of the ruling party and he held posts of several party based associations. He maintained liaisons with the high level political leaders even up to some ministers of the government. He had been enjoying heydays since his party ascended the crown. He himself also boasted of being an active member of the ruling party and of his high level political connection. In fact, he had been alleged for corruption and misappropriation from several project works. However, eventually he gets caught! Due to some inevitable circumstances, internally a financial corruption charge was filed against him officially. The authority formed an investigation team consisting three members to look into the matter. The chief of this inspection team happened to be Mr. Rasel

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Yamin. While the inspection was going on, the purported result of this inspection was generally assumed to bring some warning for others who were involved in corruption practices. However, contradictory to general thought, the investigation report absolved him from the accusation of corruption. It was reported by some of the associates of the inspection team that Mr. Rasel was pressurized from the higher political level to report in favor of Mr. Shimul. As a result, the investigation team reported that they found no corruption had taken place in the subject matter and suggested to free Mr. Shimul from the blame. It arose some questions about the acceptability and authenticity of the investigation team. Mr. Rasel could not establish any exceptional example!

In above case study 2 and previous case study 1 *(in section 5.8)*, both cases there are persons who are religious and they have involvement with *"Tabligh Jamaat"* group. *Tabligh Jama'at* is one of the groups who are working for Islam. They have no doubt contribution in spreading Islam. Their efforts in calling people to Islam by dawah cannot be denied. *Tabligh Jama'at* is remarkably prominent in Muslim community in Bangladesh as well as in government offices for their non-political only "Islamic dawah" based activities. Further, most of the respondents (86%) in this study were from Muslim creed. When interviewing some of the Muslim respondents expressed their inclination towards *Tabligh Jama'at*. Major part of the South Asian and South East Asian Muslim community are greatly influenced by the *Tableegh Jama'aat*. Some of the respondents perceive *Tabigh Jama'at* and Islam synonymously. So some light should be shed on the *Tabligh Jama'at* for their importance in government offices.

### 5.3.6.a *'Tabligh Jama'at'* Influence:

*Tabligh Jama'at* largely put emphasis on the calling people for *sala'at (daily prayer)* and inviting them to mosque. However, their process for calling Islam enfolds only a fractional part of religiosity. Their whole work is to deal with the 'practice' part of religiosity. They avoid exploring into 'belief' part. They place vast endeavor on making people practice more Islamic activities 'physically' but give minuscule efforts in enriching the belief 'mentally'.

As a result, this poor level of belief, in the sense of 'God consciousness' that *"Allah is observing whatever I do"* cannot be sufficient to keep them away from transgress the ethical lines. Observation shows that many of the government officials, who maintain outward appearance in line with *'Islamic presumed posture'* in dress-code, face with beard, are mostly involved in *Tabligh Jama'at*. Many among them have allegations for the involvement in various unethical acts. Their *'tablighi'* religious attachment was not enough to keep them away from the violation of ethics. Another point is that *'Tabligh Jama'at'* rarely speaks of *munkaraat* (evil things), thinking that enjoining what is good is sufficient. In fact the danger of this avoidance to forbid evil is evident in the society now. There are people who enjoined with 'Tabligh' and calls for good but do not urge to keep away from evil things. So it is seen in the government services that many government servants perform religion and at the same time they do not mind to do unethical tasks.

## 5. Attitude towards Criticism: Individual Characteristics

In the interview respondents opined that Attitude towards criticism solely depends on individual characteristics. A man can be highly ethical but he might be vulnerable towards criticism. Again, a person can be highly religious but sensitive towards criticism. On a whole, attitude towards criticism was found varied depending on the characteristics of the individuals. Though the religions say to behave politely, still the respondents' attitude was found varied in observation and interview.

### 5.4 Findings at a Glance:

If we recap the overall findings in this study, we have the following result:

- ✓ Even among the government servants' the common assumption exists that religiosity can play role to make a person more honest and ethical.
- ✓ Only 'practice' in religiosity cannot be sufficient for an individual to make religiosity influence him/her ethical view, rather combined effort of 'practice' and 'belief' of religiosity can exert influence on his/her ethical views.
- ✓ As a whole, for our country perspective, religiosity has minimum influence on ethical views of government officials.

We have so far elaborately discussed on findings of the study and analyzed the associated data. In the next chapter we will summarize the whole study findings by answering research questions and draw the conclusion.

# Chapter Six: Discussion and Conclusion

The ultimate goal of any research is to find out the answer of the research questions. So in the light of previous discussions, this chapter will intend to find the answers of the research questions and compatibility with the hypothesis. It will be also analyzed to what extent the study has been successful to bring out the answers of the research questions. Finally it will draw the conclusion.

## 6.1 Finding the Research Questions' Answer and Examine the Hypotheses:

The research deals with basically two research questions. The first one is "Is there any influence of religiosity on ethical views of government officials?" The overall discussion and findings suggests that the various levels of religiosity measured in this study have little effect on the ethical viewpoints of the government officials. The general opinion about religiosity that higher religious people are more ethical could not be supported from the research findings. Ultimately it has found that ethical views of the individuals are formed not only out of religiosity but also from many other essences. Evidences show that many 'moderate religious (MR)', 'moderately low religious (MLR)' and 'not religious (NR)' class oriented people also have shown high standards of ethical views. So the findings ultimately raise the question about the way religiosity is seen in the society itself. Actually the religiosity that is generally practiced now is to some extent apart from the original teachings of the religiosity. Label of religiosity hold by an individual ultimately absorbed from the identification by birth mostly. That in the end, directs the religiosity of the government officials in general are as the Allports extrinsic religiosity, where government officials use their religion to fulfill more basic needs such as social relations or personal comfort, but the embraced creed is lightly held or else selectively shaped to fit more primary needs.

Again, importance of religion to an individual's life determines to what extent influence level of religiosity upon him can proffer. This importance was not found that much sturdy in the research in general. Moreover, worldwide gradual spread of materialism causes the gradual shrink of space for the religiosity. Observation shows that people are getting gradually so more involved in piles of worldly tasks day by day that it is hard for them to find time for

religious connection. To understand any subject the best way is to gather knowledge about it. The knowledge of religiosity can be enriched by assimilation the revealed scriptures- study it, ponder on it. The more a person is getting busy with the worldly affairs, the more he is moving away from the contact of religiosity. Combination of authentic belief and practice of religion offer peace of mind on submission towards God; whereas hypothetical knowledge about religiosity hampers to taste the fruits of it. So that such religiosity has very little influence on the ethical views of government officials.

Another finding is that the institutional platform -- which has high chance to make religiosity effective and conducive by its influence, was not supportive in our country. if the government of the country supports some ideology, it reflects in the orientation of the government organizations also.

The second research question was follow-up question for the first one. That is "what is the level of influence the religiosity on the ethical views of government officials?" However, the answer is this level is null or minimum on the ethical views of government officials.

There are two hypotheses set for the research study. The first one was "There is a positive relationship between the level of religiosity of the individuals and his/her ethical view." The study found no strong base to support this hypothesis. The second hypothesis was "There is no relationship or minimum relationship between level of religiosity and the ethical views of the individual". The data and findings support the hypothesis completely.

It is clear from the above discussion that the findings of the study have been able to answer the research questions quite successfully. These findings can be examined by the policy makers to give a think to the religiosity for restore the situation from currently faced ethical degradation.

## 6.2 Scope for Future Development:

This study primarily focused on influence of religiosity on the ethical views of government officials. In Bangladesh, people have general perception that religiosity can play role to make people ethical. The study finding also supports this statement. Although the influence of religiosity on ethics could not be found in this study, it can be done research on how the

religiosity can be associated with institutional platforms. Research can also be done on the impacts of intrinsic and extrinsic religiosity on decision making aspects in various fields. Another study can be on identifying the factors that impart influence on the government officials' ethical views. All these prospectus research will be helpful to establish linkage between religiosity and ethical view.

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# "Influence of Religiosity: A Perception Study on Ethical Views of Government Officials."

Questionnaire for government servants (**English** version)

(This questionnaire is designed to collect data in order to use in academic research only as a part of fulfillment MPPG course. All information will be treated strictly confidential.)

**Personal Information**

Please give the following information and put (√) mark where it is appropriate.

| 1. Age: | | | | | 2. Gender: | |
|---|---|---|---|---|---|---|
| □ 26-35 | □ 36-45 | □ 46-55 | □ 55-65 | □ 65 above | □ Male | □ Female |

| 3. Religion: | | | | |
|---|---|---|---|---|
| □ Buddhist | □ Christian | □ Hindu | □ Muslim | □ Others |

| 4. Education: | | | | |
|---|---|---|---|---|
| □ Ph.D / Post Doc | □ Masters | □ Graduate | □ Undergraduate | □ Others |

(Optional part)

| 1. Designation: |
|---|
| 2. Department/Organization/Office: |
| 3. Ministry: |

**[Part 1]**

Please evaluate yourself from your personal value  [question (1-14)]

- Please Rate in scale from strongly disagree to strongly agree *(question 1-9)*
- (*There is no yes or no answer. If you Strongly disagree rate 1, if you agree rate 4 and so on*)

| Strongly disagree | Disagree | Neither disagree nor agree | Agree | Strongly agree |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

1.  In my life, I experience the interference of God

2.  Although I am a religious person, I refuse to let religious considerations influence my everyday affairs

3.  My religious faith sometimes restricts some of my actions

4.  I deliberately manage time to know about my religion

5.  I think that the more people are religious, the more is the possibility of them being honest and moral

6.  I try hard to carry my religion over into all my other dealings in life

7.  I always remember God before making any important decision

8.  It doesn't matter so much that how deep my religious believe is as long as I lead a moral life

9.  I think Prayer definitely offer peace and happiness

- Please give the answer that suits you best in the following questions *(question 10-14)*

| 10. How often you can keep in mind that you have to answer to God | | | | |
|---|---|---|---|---|
| Always | Most of the time I remember | Sometimes I remember | Most of the time I forget | Rarely |

| 11. How often you can perform your daily prayers | | | | |
|---|---|---|---|---|
| Strictly | Almost strictly | Sometimes | Not that much | I am busy with many other activities |

| 12. I vigorously wait for prime religious festivals to come | | | | |
| --- | --- | --- | --- | --- |
| Certainly yes | When it is near I count days | Yes because I enjoy | Yes | It comes every year |

| 13. How often you can read your scriptures | | | | |
| --- | --- | --- | --- | --- |
| Everyday | Very often | Once a week | When I get time | Rarely I get time |

| 14. I feel God played role in every development in my life | | | | |
| --- | --- | --- | --- | --- |
| Nothing is my earn Everything is His gift | Everything is given by him | I tried hard so God allowed me | I believe hardship can bring success | My success is wholeheartedly mine |

**[Part 2]**

- Some case presentation have been given below. Please read those carefully and share your thought briefly from your point of view about the decision taken by the decision maker in the respective blank spaces.

### *Case Presentations*

1. A candidate has been sent to a private power generation company with high recommendation of power minister of GOB to recruit him which sales power to the government. After examining his resume and a short interview the owner found the candidate incompetent for his company. However, he recruited him for his strong recommendation.

    *[Space for answer]*

2. An employer received applications for a supervisor's position from two qualified candidates where female one is slightly better than his male competitor. He hired the male applicant because he thought that some employees might resent being supervised by a female.

    *[Space for answer]*

3.  A corporate executive promoted a loyal friend and competent manager to the position of divisional vice president in preference to a better qualified manager with whom he has no close ties.

    *[Space for answer]*

4.  When in office an official allows his entitled car to drop his son to school and uses another car for office purposes which is common official transport (reserved) kept under his supervision but currently not in use.

    *[Space for answer]*

5.  A highway building contractor tried to avoid the stipulated chaotic bidding situation and competitive competition in the bidding. He, therefore in a pre-bid meeting, reached an understanding with other major contractors to permit bidding which would provide a reasonable profit.

    *[Space for answer]*

6.  A production manager in a garment factory has allegation against him for harassment the female subordinates very often. The factory owner, though herself being a woman, does not pay heed to the accusation as the manager is very efficient in performance.

    *[Space for answer]*

7.  A company paid taka 50 lakhs ''consulting'' fee to an official of a foreign country. In return, the official promised assistance in obtaining a contract which should produce taka 100 crore profit for the contracting company.

    *[Space for answer]*

8.  The employee goes to have his lunch or break time more than 30 minutes average exceeding the allowed time. The office head overlooks this because the employer generally does not pile up any pending.

    *[Space for answer]*

9. Ill-tempered manager's behavior towards subordinates sometimes crosses the modesty limit. But the Board of trustee wants him to continue as he is sufficiently efficient but does not bother about what amount is being paid him as salary.

   *[Space for answer]*

10. A govt. doctor has recently been transferred to another equivalent position. He took some office stationary items for home use as these had been done requisition by his name in the former posting.

    *[Space for answer]*

Q1. Do you have any experience similar to any of the above case presentation?
Ans.:

Q2. What should be the ethical quality that a government servant possesses?
Ans.:

Q3. Do you have any observation or comment related to ethics of government servants?
Ans.:

Thank you for your co-operation!!!

# "Influence of Religiosity: A Perception Study on Ethical Views of Government Officials."

Questionnaire for government servants (**Bangla** version)

(This questionnaire is designed to collect data in order to use in academic research only as a part of fulfillment MPPG course. All information will be treated strictly confidential.)

**Personal Information**

Please give the following information and put (√) mark where it is appropriate.

| 5.  Age: | | | | | 6.  Gender: | |
|---|---|---|---|---|---|---|
| □ 26-35 | □ 36-45 | □ 46-55 | □ 55-65 | □ 65 above | □ Male | □ Female |
| | | | | | | |
| 7.  Religion: | | | | | | |
| □ Buddhist | | □ Christian | | □ Hindu | □ Muslim | □ Others |
| | | | | | | |
| 8.  Education: | | | | | | |
| □ Ph.D / Post Doc | | □ Masters | | □ Graduate | □ Undergraduate | □ Others |

(Optional part)

| 4.  Designation: |
|---|
| 5.  Department/Organization/Office: |
| 6.  Ministry: |

- আপনার নিজস্ব চিন্তাভাবনার সাথে সঙ্গতি রেখে নিম্নে প্রদত্ত স্কেল অনুযায়ী মূল্যায়ন করুন (১ হতে ১০ পর্যন্ত)। স্কেলটি নিম্নরূপঃ

| একদমই সঠিক নয় | অধিকাংশ ক্ষেত্রে সঠিক নয় | মাঝেমাঝে ভুল আবার মাঝেমাঝে সঠিক | অধিকাংশ ক্ষেত্রে সঠিক | সম্পূর্ণ সঠিক |
|---|---|---|---|---|
| ১ | ২ | ৩ | ৪ | ৫ |

১। আমার জীবনে আমি স্রষ্টার উপস্থিতি উপলব্ধি করতে পারি।

২। আমি চাইনা আমার ধর্মীয় চেতনা আমার দৈনন্দিন কার্যক্রমকে সম্পূর্ণ প্রভাবিত করুক।

৩। আমার ধর্মবিশ্বাস আমার কোন কোন কাজ করতে বাধা দেয়।

৪। আমার ধর্ম সম্পর্কে জানতে আমি আগ্রহী সেজন্য আমি চেষ্টা করে সময় বের করি। ,

৫। আমি মনে করি একজনের ধর্মবিশ্বাস যত বেশী প্রবলসৎ ও নীতিবান হওয়ার সম্ভাবনা তার তত বেশী প্রবল ,।

৬। আমার সকল কাজই আমি আমার ধর্মের সাথে মিল রেখে করার আপ্রাণ চেষ্টা করি।

৭। সকল গুরুত্বপূর্ণ কাজের পূর্বে আমি স্রষ্টার নাম নেই।

৮। কতটুকু ধার্মিক সেটা গুরুত্বপূর্ণ নয় যদি আমি সৎ ও নৈতিক জীবনযাপন করি।

৯। আমি মনে করি ইবাদত/প্রার্থনা নিঃসন্দেহে শান্তি ও সুখের জন্য প্রয়োজনীয়।

- নিম্নের প্রশ্নগুলির ক্ষেত্রে আপনার জন্য যেটি সর্বাপেক্ষা বেশি প্রযোজ্য তাতে টিক(√) দিন (১০ হতে ১৪ পর্যন্ত)।

| ১০। দিনের কত সময় আপনার মনে হয় যে আপনাকে স্রষ্টার নিকট জবাবদিহি করতে হবে? | | | | |
|---|---|---|---|---|
| সবসময় | বেশিরভাগ সময়েই মনে থাকে | মাঝেমাঝে মনে থাকে | বেশীরভাগ সময়েই মনে থাকে না | কদাচিৎ মনে পড়ে |

| ১১। প্রতিদিনের ইবাদত ?পালন করেন প্রার্থনা আপনি কতটা আন্তরিকভাবে/ | | | | |
|---|---|---|---|---|
| অনিবার্য কারণ ছাড়া কখনো বাদ পড়েনা | সাধারণত নিয়মিতভাবে পালন | মাঝেমাঝে পালন করা হয় | তেমন একটা পালন করা হয়না | অন্যকাজের চাপে আসলে তেমন সুযোগ |

| | |
|---|---|
| করি | হয়ে উঠেনা |

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**১২।** ধর্মীয় আচার অনুষ্ঠানে অংশ/নেয়ার জন্য আমার আগ্রহঃ

| সচেতনভাবে সবসময়ে অপেক্ষা করি | নিকটবর্তী হলে দিন গণনা করি | হ্যা কারণ আমি উৎসব পছন্দ করি | অপেক্ষা করি | প্রতি বছরই তো আসে |
|---|---|---|---|---|

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**১৩।** ধর্মগ্রন্থ পড়া হয় কেমন?

| প্রতিদিনই পড়ি | প্রায়ই পড়া হয় | গড়ে সপ্তাহে একদিন | যখন সময় পাই | বলতে গেলে পড়াই হয়না |
|---|---|---|---|---|

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**১৪।** আমার জীবনের সাফল্যের পিছনে সৃষ্টিকর্তার ভূমিকাঃ

| আমি কিছু করি নাই, সবই তাঁর দান | সব তিনিই দিয়েছেন | আমি কঠোর পরিশ্রমকরেছি তাই তিনি ফল দিয়েছেন | আমি মনে করি পরিশ্রম সাফল্যের চাবিকাঠি | আমার সাফল্য মূলত আমার পরিশ্রমের ফসল |
|---|---|---|---|---|

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**২য় পার্ট**

- নিম্নে কতগুলো ঘটনা দেয়া হলো। এ ঘটনাগুলোয় গৃহিত সিদ্ধান্তসমূহ নীতিগতভাবে কতটুকু সঠিক হয়েছে বলে আপনি মনে করেন?

**প্রথম কেসঃ** *বিদ্যুৎ মন্ত্রনালয়ের মন্ত্রীর সুপারিশসহ এক চাকুরীপ্রার্থী প্রাইভেট বিদ্যুৎ উৎপাদনকারী এক কোম্পানীর কাছে গেল যারা সরকারের নিকট উৎপাদিত বিদ্যুৎ বিক্রয় করে। প্রার্থীর ইন্টারভিউ নেয়ার পর প্রতিষ্ঠানের প্রধান তাকে যোগ্য মনে করলেন না। কিন্তু মন্ত্রীর সুপারিশ থাকায় প্রার্থীকে তিনি নিয়োগ দিলেন।*
কারণ হিসেবে আপনি যা মনে করেনঃ (সংক্ষেপে উল্লেখ করুন)

**দ্বিতীয় কেসঃ** *একজন নিয়োগকর্তা তার প্রতিষ্ঠানের সুপারভাইজার পদের জন্য যোগ্যতম দুজনের নিকট থেকে আবেদন পেলেন যেখানে নারী আবেদনপ্রার্থী তার প্রতিদ্বন্দী পুরুষ আবেদনপ্রার্থীর চেয়ে যোগ্যতায় সামান্য এগিয়ে আছেন। কিন্তু*

নিয়োগদাতা এই ভাবনা থেকে পুরুষ প্রার্থীকে নিয়োগ দিলেন যেকেই নারী সুপারভাইজারের নির্দেশ অধ্বতনদের অনে ,
সঠিকভাবে পালন করবেনা।

কারণ হিসেবে আপনি যা মনে করেনঃ (সংক্ষেপে উল্লেখ করুন)


**তৃতীয় কেসঃ** এক কর্পোরেট এক্সিকিউটিভ তার হাত দিয়ে বিভাগীয় ভাইস প্রেসিডেন্ট পদে একজন যোগ্য ও দক্ষ
ব্যক্তিকে নিয়োগ দিলেন যিনি তার নিকটতম বন্ধু। তবে তিনি একাজ করতে গিয়ে বন্ধুর চেয়ে যোগ্যতম আরেক প্রার্থীর
আবেদন নাকচ করেছেন।

কারণ হিসেবে আপনি যা মনে করেনঃ (সংক্ষেপে উল্লেখ করুন)


**চতুর্থ কেসঃ** এক সরকারী কর্মকর্তা তার জন্য বরাদ্দকৃত সরকারী গাড়ি অফিস টাইমে ছেলের স্কুল ও কোচিং এ আসা
যাওয়ায় দিয়ে রেখেছেন। তবে তিনি অফিসের প্রয়োজনে যাতায়াত দরকার হলে তার তত্ত্বাবধানে রাখা অন্য একটি
রিজার্ভ গাড়ী ব্যবহার করেন।

কারণ হিসেবে আপনি যা মনে করেনঃ সংক্ষেপে উল্ল)েখ করুন(


**পঞ্চম কেসঃ** হাইওয়ে রাস্তা তৈরীর এক ঠিকাদার টেন্ডারে কোনরকম অনিশ্চয়তা এড়াতে সম্ভাবনাময় সকল
অংশগ্রহণকারী ঠিকাদারের সাথে প্রাক টেন্ডার বৈঠকে এমনভাবে কাজ ভাগাভাগি করে নিলযাতে সবারই কিছু অংশ ,
লাভ থাকে।

কারণ হিসেবে আপনি যা মনে করেনঃ সংক্ষেপে উল্লেখ করু)ন(


**ষষ্ঠ কেসঃ** গার্মেন্টস ফ্যাক্টরীর এক প্রোডাকশান ম্যানেজারের বিরুদ্ধে অধিনস্থ নারীদের প্রায়ই হয়রানীর অভিযোগ পাওয়া
যায়। ফ্যাক্টরীর মালিক নারী হওয়া সত্ত্বেও এ সকল অভিযোগ আমলে নেন না     কারণ ম্যানেজার অত্যন্ত দক্ষ। ,

কারণ হিসেবে আপনি যা মনে করেনঃ সংক্ষেপে উল)়েলেখ করুন(


**সপ্তম কেসঃ** এক কোম্পানী দিল। বিনিময়ে  "উপহার" লক্ষ টাকা ৫০বাবদ বিদেশের এক কর্মকর্তাকে  "কনসালটিং ফি"
কোটি টাকার কার্যাদেশ প্রাপ্তিতে কোম্পানিটিকে যথাসাধ্য সহযোগিতার আশ্বাস দিল। ১০০উক্ত কর্মকর্তা একটি

কারণ হিসেবে আপনি যা মনে করেনঃ সংক্ষেপে উল্লে)খ করুন(

***অষ্টম কেসঃ*** *এক কর্মচারী তার অফিসের মধ্যবিরতিতে প্রায়শঃই নির্ধারিত বিরতিকালের চেয়ে অতিরিক্ত ৩০ মিনিট বা তারো অধিককাল পেরিয়ে অফিসে প্রবেশ করে। অফিস প্রধান তার প্রতি বিষয়টি নিয়ে রাগান্বিত নন কারণ কর্মচারীটি কোন কাজ রাখেনা। 'পেন্ডিং'*

কারণ হিসেবে আপনি যা মনে করেনঃ (সংক্ষেপে উল্লেখ করুন)

***নবম কেসঃ*** *বদমেজাজী ম্যানেজারের অধিনস্থদের প্রতি আচরণ মাঝেমাঝেই ভদ্রতার সীমালংঘন করে ফেলেন। কিন্তু বোর্ড অব ট্রাস্টি তাকে রাখতে ইচ্ছুক যেহেতু সে কাজে যথেষ্ঠ দক্ষ এবং সে কত বেতন পায় তা নিয়ে তার মাথা ব্যথা নেই।*

কারণ হিসেবে আপনি যা মনে করেনঃ (সংক্ষেপে উল্লেখ করুন)

***দশম কেসঃ*** *সরকারী এক ডাক্তার সম্প্রতি নতুন জায়গায় বদলী হয়েছেন। বদলীর সময়ে পূর্বের কর্মস্থলে তার নামে রিকুইজিশন করা কিছু স্টেশনারী দ্রব্য তিনি বাড়ীতে ব্যবহারের জন্য নিয়ে গিয়েছেন কারণ সেগুলো তার নামেই রিকুইজিশন করা হয়েছিল।*

কারণ হিসেবে আপনি যা মনে করেনঃ (সংক্ষেপে উল্লেখ করুন)

- উল্লেখিত কেসগুলোর কোনোটির সাথে মিল রয়েছে এমন কোন বাস্তব ঘটনার কথা আপনার চাকুরীজীবনের অভিজ্ঞতায় জানা আছে কি, যা উল্লেখ করা যায়?

- একজন সরকারী চাকুরীজীবির কি কি নৈতিক গুণ থাকা প্রয়োজন বলে আপনি মনে করেন? (৪/৫ টি উল্লেখ করুন)

- সরকারী চাকুরীজীবীর নৈতিকতা বিষয়ে আপনার নিজস্ব কোন পর্যবেক্ষণ/অনুধাবন আছে কি যা আপনি উল্লেখ করতে চান?

সহযোগিতার জন্য ধন্যবাদ!!!