

CITIZENS
guide
to the THIRD
WORLD



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CITIZENS' GUIDE TO THE THIRD WORLD

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By WIMARSHANÁ

Citizens' Guide to the Third World

Post Politica

Colombo: A Critical Introspection

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FOR MY UNBORN CHILD,

May you be a good citizen.

INTRODUCTION

AS I START WRITING this guide, take a look out my window with me. There goes the starving beggar child; and look even the kids passing him by on their way to school seem malnourished. What will they learn on an empty stomach? Well, even if their teacher decides to turn up today, not much. That smell that cringes your nose, what is that you ask? It's from the open sewer overflowing with human waste and garbage. You can't hear yourself think, you say? Well of course, every single vehicle, from busses to trishaws to tractors, are blaring their horns. Whew, close call, but don't worry: pedestrians are used to almost getting run over, the lucky ones anyway. And yes, amidst all this, that's a convoy of brand-new Benzes, and those are police officers shooing people away. To think we voted him in because he promised to be better than the last guy! But the dirty looks are not entirely out of disappointment, they owe just as much to envy. For as much as we suffer due to corruption, the moment we get even a sniff of a chance we would do exactly the same.

Welcome to the Third World. A place where most people on planet Earth live. A place where chaos and misery are the norm.

One of my previous books—*Colombo: A Critical Introspection*—asked the question: What are the causes of this typical Third World chaos and misery? In the broadest and briefest sense, the answer was culture. Here in *Citizens' Guide to the Third World* my aim is to provide a self-help book for culture—a practical guide to assist the billions of the Third World in their great crawl out of the abyss. As such this guide offers no specific 'Whys' to justify each and

every rule and guideline contained within it, but only the promise that if these rules and guidelines are faithfully and widely followed, a vital contribution will be made to the great crawl of the Third World toward development.

To maximise the contribution of this book toward this mission of utmost importance, keep the following in mind:

THIS BOOK IS FREE. Where possible this book will be free to any and all. This book will only have to be purchased in two circumstances: If you or your organisation wishes to have a print copy or where a particular eBook vendor does not allow free distribution.

THIS BOOK IS INTENDED TO BE PART OF THE SCHOOL CURRICULUM. In the Third World we have extremely meagre resources available for education. An overwhelming share of these resources should be allocated to primary as opposed to tertiary education since it has been proven that primary education has the greatest rate of social return in the context of the Third World. If a few have theoretical physics degrees while most do not know how to cross the road, both groups will suffer. Syllabuses can and should be designed that take these rules and guidelines and instil them as habits in young citizens. Assistance in this regard can be received by contacting me (see below).

THIS BOOK SHOULD BE TRANSLATED. Translation into your local language is strongly encouraged. To start this process, contact me (contact information is available at the end of this book).

THIS BOOK IS A WORK-IN-PROGRESS. Upcoming editions will feature new rules and guidelines that have somehow been left out and ones that due to changing circumstances require inclusion. Moreover, I welcome any rules and guidelines that you as conscientious citizens, parents, educators and policy makers can suggest to improve *Citizens' Guide to the*

Third World. On receiving your suggestions, I will carefully assess them, and you might well find them featured in subsequent editions.

Now let us embark on our long journey. It is not going to be easy. Along the way you will find that you have to make many sacrifices and that you will often have to take the longer route instead of the shortcut that you are used to taking; you very well might ask yourself—can I afford this? Is it worthwhile? The answer is yes. Stay the course. No matter what those around you are doing—stay the course. If it is difficult to stay the course while those around you are obviously not—stopping looking around, put your head down and become an inner-directed person. Keep telling yourself this: *'No matter what those around me do, I am determined to become a modern and progressive person. I am determined to become a good citizen.'* For if, no matter what, you stay the course and manage to convert these rules and guidelines into values and habits, you will see, almost by magic, your life and that of your community and country transform. Soon, around you, the chaos will become harmony, corruption will become integrity, injustice will become fairness, war will become peace, and poverty will become prosperity.

“No matter what those around me do, I am determined to become a modern and progressive person. I am determined to become a good citizen.

GENERAL RULES

THESE GENERAL RULES, like all the rules in this book, are aimed toward achieving one overriding goal—to optimise social systems. Since these social systems are many and varied, ranging from roads to governance, schools to workplaces, no matter how extensive subsequent editions of this book become, there is no possible way that it can cover every single situation of importance. This is where these general rules become necessary: To fill in the gaps.

As you work your way through this book, notice how nearly all the specific rules stem from these general rules. Keep this in mind when you are 'filling in a gap', ask yourself: Does the specific way I am about to behave follow from one or more of the general rules? If the answer is 'YES', you may go ahead, confident that you are doing the right thing.

FOLLOW THE RULES! The first and most important rule is simply to follow the rules. The set of rules which govern a system has been designed so that when followed, the best possible outcomes for all those within a system are achieved with the least negative consequences—so FOLLOW THE RULES. Most often the problem in the Third World is not the absence of rules but both the lack of awareness of the rules and the lack of willingness to follow them. So your first step is to learn the rules, and then follow them precisely. Keep in mind that rules do not necessarily have to be formal (written down and/or legally imposed). Less formal or informal rules can be established between citizens most often by verbal agreement;

such as for instance between friends. Both formal and informal rules have to be faithfully followed.

COMPETE BY SELF-IMPROVEMENT NOT BY UNDERCUTTING FELLOW CITIZENS. Wanting to outdo others is perfectly natural (although, as you will see, cooperation is equally as important in a well-functioning society). However, it is crucial that you do so only by one means—improving your own performance. Undercutting is more than just anything done by you to reduce the current performance or current share of rewards of your competitors. It also includes anything done by you that takes away from a level playing field. In other words, you have only truly won, when both you and your competitor started from the same starting line and had the same opportunities to succeed—and you still outperformed him or her. Focus on only your own performance and nothing else. In the bigger scheme of things, you do not gain a thing by undercutting your fellow citizens, instead everybody loses. Whereas, by single-mindedly improving your own performance, you yourself gain the most whilst at the same time uplifting society.

WHOLEHEARTEDLY COOPERATE. Understand which situations call for competition and which call for cooperation. The simple rule to separate the two is this: When competition is called for it is usually openly and clearly stated so. For instance, a certain organisation announces that they are launching a design competition open to the public where the best submission will become their new company logo, and you and your friend decide to take part. Here, without of course undercutting your friend, you must try to fairly outdo him or her. The more complex rule is this: Only compete where if you and your rival, and fellow citizens generally, engage in this kind of competition, society as a whole will benefit. In all other situations, where these two rules do not apply—wholeheartedly cooperate. So, for instance, if a tiny little window of daylight opens up between your

vehicle and the next and a fellow citizen is trying to turn their vehicle into this queue, do not race to beat him or her to the spot. Under neither rule is the traffic system a competition. If you carefully apply the complex rule, you will see that if no one ever gives way and everyone races to a spot, the occurrence and frequency of accidents will greatly increase. Therefore, in this instance, give way to your fellow citizen, and in general—wholeheartedly cooperate.

TREAT EVERYONE AS HUMANS FIRST. In the Third World we often put two social attributes of our fellow man before their essential humanity. Firstly, we make the **insider-outsider distinction**. Family members, of course, and friends are insiders, and everybody else is an outsider. Secondly, we make the **high-low distinction**. Those from wealthy families and dominant social groups along with those holding powerful office are the high, and the rest who make up the great majority are the low. Based on these two distinctions we discriminate against outsiders and the low. We must start off by recognising all fellow citizens including outsiders and the low as human beings. As human beings we all have certain rights, including, amongst others, to be treated respectfully and the right to have a fair opportunity to succeed. Under no circumstances should we deny any fellow human being regardless of any social distinction these rights. Indeed, after we honour these human rights for all, and one person fairly outperforms the other or others, then, and only then, must we positively discriminate in his or her favour.

DO NOT TAKE SHORTCUTS. That irresistible little shortcut that seems so convenient to you, when practised collectively leads to massive losses for your community and country. But aren't shortcuts just a more efficient way of reaching an outcome, you ask? Well, by the strict definition of the word, yes; however those Third World habits of yours that you think are

shortcuts do not in fact lead to optimal outcomes from social systems. Of course, if the same outcome or better can be achieved by spending less resources and effort we must go for it; but remember this is better described as 'efficiency' and 'innovation' rather than shortcuts. The important difference is that in the case of innovation and efficiency the same or better outcome is sure to be achieved. So completely cleanse your mind of the concept of shortcuts.

DO ONE THING AT A TIME AND DO IT WELL. Talking on the phone with one person and separately with three others around you? Working while watching a game? Trying to learn something while dealing with a family issue? Yes, there is such a thing called multitasking, but for now it is best if you focus on doing one thing at a time and doing it to the very best of your abilities. Firstly, arrange the tasks that you have to complete in order of their priority. Then work through each task until it is completed before going on to the next.

PLAN AND PREPARE PRECISELY. Do not, so to speak, simply 'wake up in the morning' or turn up 'out of the blue' and start working on something—plan and prepare, and do both with the greatest precision. Before starting anything get into the habit of asking yourself questions along these lines: What is my goal here? What is the best way to achieve my goal? What are the resources I will need? What can possibly go wrong and how can I deal with such possibilities if they occur? Importantly, begin your planning and preparation well before you start your task—you never have as much time as you think you do; and remember, things will not magically go right all on their own.

THINK. Question your current behaviour, habits, values and beliefs. Ask yourself this question: Are my behaviours, habits, values and beliefs, if widely practised and held, the ones that will get the very best out of the

social systems I find myself in today? Or is it that I practise and hold them merely because everyone else does? And, does everyone else practise and hold them merely because they have been handed down from a very different past?

An important truth to place at the forefront of your thinking as you embark on your journey toward good citizenship is the extent of your reach. If you jump a queue, the person whom you unfairly jumped in front of will likely do the same the next time he or she has to stand in line, and then so will the next wronged person and the next and so on. Thankfully, 'pay it forward' works for both socially negative as well as socially positive behaviour. So remember that every time you practise socially positive behaviour based on both the specific and general rules contained in this book, you are setting-off a ripple that will soon grow into a wave toward development.

—2—
BEHAVE

“NO CORRUPTION”

Do not engage in any corruption on any scale whatsoever. Cleanse your behaviour of all corrupt practices. Take the lead or assist in stamping out corruption whenever and wherever you see it in your community or neighbourhood.

Corruption is any act or failure to act on your part for personal gain that prevents or limits the goals of the system you are functioning in from being achieved.

To prevent corruption, single-mindedly use the resources, power and opportunities you are entrusted with by the system for no reason other than achieving the goals of the system and in no way other than the specific way set out by the system.

For example, if you are a school teacher, and you announce in class that students who require extra help can attend your paid private tuition classes—this is corruption on your part. Why, you might ask? After all, you are offering a service that society generally considers to be acceptable, and one which society generally considers it acceptable to charge for. Well, this is corruption because the school system requires that you achieve only its goal of educating your students using only the specific ways it has set out. That is by using the time allotted in the school day and without requesting any additional resources from your students. This is for several good reasons.

Amongst which are the following: The school can monitor what is being taught, the safety of the students can be ensured, students whose families cannot afford to pay your tuition fees are not disadvantaged, students do not feel pressurised into unnecessarily attending your classes and, perhaps most importantly, you do not have an incentive to disadvantage students who do not attend your paid classes and you do not have an incentive to teach better in your paid classes than during the school day. All good reasons, and all of which, if they are not prevented, will soon defeat the goal of the school system which is to give the best possible education to all its students. Now you can see why you must use the resources, power and opportunities you are entrusted with by the system for no reason other than achieving the goals of the system and in no way other than the specific way set out by the system. Since even though when we start adding goals to those of the system and we start nudging away from its methods, it seems that the system's goals will still be achieved—very soon we find that these goals are defeated.

The following are all types of corruption, **DO NOT ENGAGE IN ANY OF THEM:**

- **PAYING OR ACCEPTING BRIBES.** Bribes are most often paid and received in the form of money but need not only be so. Anything of value to the party it is offered to can be a bribe, including the following:
 - Gifts.
 - Favours.
 - Opportunities to avoid due punishment.

- **NEPOTISM.** When entrusted with resources, power or the opportunity to do so, do not favour family and friends over those more deserving.

- **CRONYISM.** When entrusted with power or the opportunity to do so, do not appoint to positions of authority those who are undeserving solely because such appointees will be in debt to you and will have to act according to your orders and best-interests.
- **GRAFT.** Do not steal money and other resources meant to be used to achieve the system's goals for your own personal gain.
- **DO NOT APPEAR TO BE CORRUPT.** It is important not only that you completely cleanse your behaviour of corruption but also that your behaviour does not appear to be corrupt. For example, let us say that you are a manager looking to hire an employee to fill a vacant position in your organisation. You honestly believe that your daughter is the best person for the job: she is the most qualified and experienced. You still cannot hire her. This particular situation is one example of a **conflict-of-interest**. Since the best-interest of the system (to hire the best person for the job) naturally tends to pull in the opposite direction from your own best-interest (to hire your daughter). Whether you have the honest intention to act according to the best-interest of the system (not act in a nepotistic way) is not a factor that you should take into consideration—you cannot hire your daughter. What you must always do is disclose a conflict-of-interest: in this case, that the candidate in question is your daughter. Then, if those with suitable authority in your organisation agree, allow them to appoint an individual or a panel other than yourself to assess the suitability of your daughter to fill the position. In no way must you influence the decision of this impartial individual or panel.

“RESPECT WOMEN”

- **DO NOT HARASS.** Do not under any circumstances behave in a way that makes a fellow female citizen feel embarrassed, scared or uncomfortable. This is called **harassment**. In nearly all countries harassment is a serious crime—and where it is not, it should be. Harassment includes (but is not limited to) the following:
 - Making any kind of uninvited communication with a fellow female citizen beyond a polite greeting. This includes uninvited telephone calls, romantic offers and comments about their appearance.
 - Any shouting, screaming, hooting or whistling aimed at a fellow female citizen or group of fellow female citizens.
 - Making any kind of uninvited physical contact whatsoever with a fellow female citizen.
 - Preventing or impeding a fellow female citizen from walking or moving freely.

“RESPECT PROPERTY”

- **USE IT LIKE IT WERE YOURS.** Use and maintain the property of fellow citizens and public property the way you would use and maintain your own property. Do not do any of the following:
 - Draw, etch or write on historical monuments.
 - Draw, etch or write on public or private walls, public transport or any other public or private property.

- Remove the whole or parts of public or private property for personal use.
 - Use public or private property for any use other than the specific use it is intended for.
 - Use public property for which permission is required for its use without such permission.
 - Use private property without the permission of the owner.
 - Stick posters on public or private walls.
 - Spill food or drink on public or private property or places.
 - Pluck flowers, leaves or fruits from plants or trees growing in private property or public parks.
- **REPLACE.** Always replace items of public and private property back to their correct place or position after using them. For instance, replace chairs back to their correct positions under desks and books back to their correct positions on shelves.
- **REPLACE ANYWAY.** If you find public property left in incorrect places or positions, replace them back to their correct place or position even if you are not going to use them.
- **STOP MISUSE AND WASTE.** If you find public property or a public resource being misused or wasted take steps to stop this. For instance, if you find a tap open or a light left on during the day, try to turn them off and/or report this to the relevant authorities.
- **RETURN.** If a fellow citizen has lost an item or items of their private property such as their wallet or mobile phone, take all steps necessary to return the lost item or items to their rightful owner.

- **TAKE FAIRLY.** When free things are being handed out, no matter what they are, only take your or your family's fair share. To do so, firstly be sure that you or family belong to the group that is entitled to the hand-out—if you are not entitled, do not accept the hand-out. Secondly, if you are entitled but do not genuinely need the hand-out—do not accept the hand-out. Finally, ensure that you take no more than you are properly entitled to.

“QUEUE UP”

- **JOIN.** Where there is a queue, join it.
- **FORM.** Where there is no queue, form one.
- **QUEUE UP SINGLE-FILE.** In a proper queue you should be able to see the back of the head of the person in front of you. This formation is referred to as **single-file**.
- **KEEP SPACE.** Respect the personal space of fellow citizens in the queue by maintaining a reasonable space—at least one arm's length—between yourself and the person in front of you. Getting closer than this only inconveniences fellow citizens. It does not make the queue move any faster.
- **QUEUES CAN BE MADE UP OF ANYTHING.** Queues need not only be made up of people. They can consist of cars, documents or anything where it is fair and/or best that a policy of 'first-come, first-served' operates.
- **NEVER JUMP.** Under no circumstances should you jump a queue.

“MOVE EFFICIENTLY”

- **WAIT TO ENTER.** When getting into a bus, elevator or any other place or vehicle from which fellow citizens are getting off or out from, allow them to exit before entering. When all of them have comfortably exited, if you are not alone, enter in single-file.
- **GET OFF AT THE PROPER POINT.** Do not get off or on to public transport from anywhere other than the proper halt, station or entry/exit point.
- **NEVER PUSH OR SHOVE.** Do not push or shove your way out when you find yourself in a crowd of fellow citizens.
- **SAY 'EXCUSE ME'.** When a fellow citizen is in your way, politely say 'Excuse me'. Do not touch them or make any noises at them to move them out of your way.
- **DO NOT BLOCK ENTRANCES/EXITS IN ANYWAY.**
- **ALWAYS KNOCK.** Before you enter a room, to announce your entry, knock on the door. Then wait till the person whom you want to meet asks you to enter. Do this even if the room door is partially or completely open.
- **KEEP TO ONE SIDE.** When standing still on an escalator (lift), stay, along with your fellow citizens, on the left-hand side so that those walking faster than you can pass.
- **HOLD OPEN.** When entering or leaving a place, hold the door open for the next citizen entering or leaving.

- **CROSS ONLY AT THE CROSSING.** Always cross the road at a marked crossing. Before doing so, carefully look both ways; always walk across, never run.
- **ENTER/EXIT AT RIGHT-ANGLES.** Do not exit or enter a pedestrian crossing diagonally. Enter a crossing by making a right-angle turn from the pavement you are walking along. Walk all the way to the end of the crossing, and make a right-angle turn toward where you want to go.
- **CROSS ONLY ON GREEN.** Do not cross the road, even at a crossing, where a lit red man or a red light faces you from the traffic light on the opposite side of the road. Wait for a green man or a green light to appear.
- **CROSS FIRST, TALK/TEXT LATER.** Do not talk or text on your mobile phone while crossing the road.
- **DO NOT JAYWALK.** Where there is a pavement, always walk along it. Do not walk on the road, this is known as **jaywalking**. Where there is no pavement and you must walk along the road, do not walk shoulder-to-shoulder (abreast) with your friends. Instead walk in single-file.
- **TALK LESS, WALK MORE.** Try to minimise conversations with your friends on public roads. Roads are intended to get you and your fellow citizens to your destinations as quickly and as safely as possible, and nothing else.

“DRIVE/RIDE SAFELY”

Your country has a long list of road rules, learn them and follow them precisely. The following are not meant to be a replacement for these rules; instead they are intended to help you overcome the most common bad habits of Third World motorists:

- **DO NOT HONK.** The horn is neither a means of communication nor a means to vent your frustration or impatience. It should be used solely in EMERGENCIES. Firstly, by honking your horn endlessly you are defeating its purpose. Fellow motorists and pedestrians will not react to it in an emergency thereby increasing the likelihood of an accident. Secondly, you are causing sound pollution (see “No Pollution”). So start off by making your mind up to NOT HONK. Do not worry, when you face an emergency, you will instinctively honk—and would have done so only where it was absolutely necessary.
- **ALWAYS STOP AT PEDESTRIAN CROSSINGS.** Apply the brakes well in advance so that you come to a halt at least five feet in advance of the pedestrian crossing. If there is no pedestrian crossing in sight, give way to pedestrians, especially groups of pedestrians, that are attempting to cross the road.
- **GIVE WAY.** This may be totally alien to you, but keep in mind that your traffic code has a pre-established set of guidelines that tell you when to give way to fellow motorists. In those situations where according to the traffic code you must give way to a fellow motorist or pedestrian, it is termed that such a fellow motorist or pedestrian has **right-of-way**. Learn these situations well. Particularly, be aware that when entering roundabouts you must give way to fellow motorists passing from a particular side. In countries where you drive on the

left-hand side, you must give way to fellow motorists on your right-hand side of the roundabout. Or, in other words, motorists passing from the right-hand side of the roundabout have right-of-way.

- **FOLLOW THE LINES.** There are several different types of lines on the road, follow each and every one of them even if they are not clearly marked:
 - Start with the ones that create **lanes**. Always keep all your wheels within lane markings. Remember, within a lane all vehicles must be in single-file. Only cross lane markings when you are changing lanes (only do so after indicating, see below). Immediately after you change lanes get back into single-file.
 - Unbroken single or double lines that divide one direction of traffic from the opposite direction should not be crossed under any circumstances.
 - At the end of any road that meets a junction, a line parallel to your shoulders marks where you should stop and look before turning. If such a line is not drawn, draw an imaginary line in your head. Do not overshoot this line and then stop to look in order to turn.
- **INDICATE.** In every situation where your vehicle for whatever reason is veering away from a straight line, indicate this by using your signal or indicator lights (or if you are a bicyclist, thrust out an arm in the direction you are veering or turning toward). This includes when you are doing the following:

- Turning into a road.
 - Changing lanes.
 - Overtaking.
 - Coming to a halt on the side of a road.
 - Starting from a halt from the side of a road.
 - Turning along the curvature of a roundabout as opposed to exiting it.
- **ENTER AND EXIT AT RIGHT-ANGLES.** When you are turning in or out of a road, always enter or exit it at a right-angle. Do not enter or exit a road diagonally.
- **KEEP A SAFE DISTANCE.** Always maintain a safe distance between your vehicle and the vehicle in front of you. Getting a few feet closer does not get you to your destination any faster. When the vehicle in front of you is moving, use this guideline: Keep enough distance behind it so that if it comes to an instant stop, you can comfortably come to a halt without hitting it. When coming to a halt behind a single-file of stopped traffic, use this guideline: Keep a distance that enables you to clearly see the number plate (or in the case of a truck or SUV, the bottom of the back buffer) of the vehicle in front of you.
- **OVERTAKE WITH CAUTION.** In the Third World we encounter many one lane roads and there is a great variation between the fastest and slowest type of vehicle. This means that sometimes overtaking the vehicle in front of you is necessary. Do this with extreme caution. Follow these guidelines:
- Do not cross an unbroken single or double line in order to overtake.

- Do not overtake at bends, hills or anywhere else where you cannot clearly see oncoming traffic.
 - Do not overtake more than one vehicle at a time.
 - Only overtake where you can comfortably get on to the lane of oncoming traffic and steer back on to your original lane without the need for sudden braking and/or extreme acceleration.
- **SLOWER VEHICLES KEEP TO ONE SIDE.** If your vehicle is generally capable of only slower speeds or if for some other reason (for instance, you are searching for a place or a road) you are moving slowly, keep to one side of the road. Usually in left-hand side countries this will be the left and in right-hand side countries the right. Particularly, motorcycles and bicycles should try to hug the very corner of the road.
- **FOLLOW THE BENDS OF THE ROAD.** On narrow bendy roads carefully manoeuvre your vehicle hugging these bends as opposed to driving straight along the middle of the road. Stay as close as possible to the side of the road that in your country you are supposed to drive on.
- **DO NOT TAKE SUDDEN U-TURNS.** If you must take a U-turn, continue on till you find a proper allocated point to do so. Do not simply make a U-turn whenever you decide you need to go in the opposite direction. If no proper point is in visible range and you are on the main road, try turning into a by-lane to make your U-turn. Only if no by-lane is visible and then only after giving way to traffic flowing in all directions, may you make a U-turn.

- **MAINTAIN YOUR LIGHTS AND BRAKES.** Vehicle maintenance can be expensive, but always ensure that your brakes and lights are working properly.
- **DO NOT HIT-AND-RUN.** If you hit a vehicle or pedestrian in any way whatsoever, indicate and come to a safe halt by the side of the road. Do this no matter how slight you believe the contact was. If you have hit a parked vehicle or property and the owner is absent, leave your contact details on the said vehicle or property so that they may contact you.
- **DO NOT FIGHT.** When you meet with an accident, do not blame each other and argue over whose fault it was. Instead, with the least fuss, if your fellow citizen is injured in any way immediately seek medical help. If not, exchange insurance information and part ways in a friendly manner.
- **DO NOT TALK OR TEXT WHILE DRIVING/RIDING.** If the call or text that you have to send or receive is urgent, indicate and then carefully come to a halt by the side of the road first.
- **ALWAYS WEAR YOUR SEATBELT.** If your vehicle has a seatbelt—wear it. Make your passengers and children wear their seatbelts as well.
- **DO NOT TAKE CHILDREN IN THE DRIVER'S SEAT.** Do not take small children under the age of 12 in the front passenger seat.
- **DO NOT DRIVE OR RIDE WHILE INTOXICATED.** Whether the police are able and equipped to catch you or not—do not drive while intoxicated.

- **PARK PROPERLY.** Always park so that there is equal space on both sides between the lines that mark your parking slot and your vehicle. Never park in such a way that obstructs fellow citizens from parking and/or wastes a parking slot. Where possible, always reverse park into a parking slot so that you do not have to reverse on to the main road when you are leaving.

“NO POLLUTION”

The resources that Mother Nature has blessed us with are fast running out. Through our activities we are killing our mother. Small steps taken by you can help sustain, restore and replenish Mother Nature for the benefit of you and future generations.

Pollution includes anything that you do that harms Mother Nature and/or anything that makes your local environment less pleasant and less liveable. Your first step is to learn as much as possible about how Mother Nature functions. Start off by learning the difference between renewable and non-renewable resources. Most importantly, carefully learn about the many ways in which we are killing our mother—AND STOP THEM.

- **REDUCE, REUSE, RECYCLE.** Always practise the three R's. Firstly **REDUCE** the amount of resources, especially non-renewable resources, that you use to live your life. Secondly, when you are using a product that has already taken up resources, **RE-USE** it as much as possible. Thirdly, once there is no possible way to re-use the product, **RECYCLE** the product: Try to break it down and use its ingredients for some other use thereby conserving resources.
- **PLAY YOUR PART.** Specifically, to keep your immediate surroundings pleasant and safe, do the following:

- Do not Litter. From a toffee wrapper on your way to work to your household garbage, always dispose of your litter and garbage in a proper way. In the long term, if no proper way such as a bin is provided, cooperate with your fellow citizens to come up with a proper way. In the short term, if you generate some litter, say when you are on the bus, and there is no bin to throw it in, keep it with you until you find a proper bin.
- Do not smoke in enclosed areas and/or near fellow citizens. Smoking is a habit that is extremely harmful to your health and the health of those around you—try to rid yourself of this habit. If you have to smoke, ensure that you are not in any type of enclosed area and that you are a safe distance away from fellow citizens. Do not dispose of your cigarette butts in anything other than an ashtray.
- Mind your toilet manners. Always flush a public toilet after you use it, and generally keep it clean and pleasant for the next citizen who is going to use it.
- Always wash your hands thoroughly with soap after you use the toilet.
- Wash your hands regularly throughout the day including each time before you eat or handle food.
- After eating, do not wash your hands onto the road, garden or any other place not intended for this. Find a proper tap and sink.

- Do not play loud music or watch TV loudly at home. Do not play loud music or use a loudspeaker to advertise your business. These all contribute to **sound pollution**.
- Do not hang your clothes on the front face of your house or apartment. This is a form of **visual pollution**.
- Try, as much as affordability allows, to maintain the pleasantness of the front face of your residence, by, for instance, regularly painting your walls.

“MIND BODILY FUNCTIONS”

- **KEEP YOUR BODILY FUNCTIONS PRIVATE.** Do not do any of the following in public:
 - Urinate.
 - Spit.
 - Make throat clearing noises.
 - Pick your nose.
 - Dig your ears.
- **SAY 'EXCUSE ME'.** If any of the following happens or is going to happen involuntarily, cover your mouth and say 'Excuse me':
 - Burp.
 - Sneeze.
 - Cough.
 - Yawn.
- **EAT QUIETLY.** Whilst you are eating, make sure that you are not making any munching, chewing or slurping sounds or any clanking

sounds with your cutlery. After you eat, if there is anything stuck between your teeth, cover your mouth with one hand whilst using a toothpick with the other to remove it.

- **USE KNIVES, FORKS AND SPOONS.** When you are eating in public try, as far as possible, to use utensils such as knives, forks and spoons instead of your hands. There are foods such as sandwiches and snacks where obviously this rule does not apply. However, particularly in countries where staple meals such as rice-and-curry are normally eaten by hand, strictly abide by this rule in public.
- **TEACH YOUR CHILDREN.** No exceptions to these rules should be made for your children. So start teaching them these rules at the earliest possible age.
- **DO NOT BREAST FEED IN PUBLIC.** Instead, feed your child prior to leaving the house. If you must breast feed, do so in an enclosed area away from the eyes of fellow citizens.

“MIND CHILDREN”

- **DO NOT ALLOW NUDITY.** Do not in any way allow your children to run around or be seen naked in public.
- **DO NOT CHANGE YOUR CHILDREN IN PUBLIC.** Always look for a nearby toilet to change your children. If one is not available, look for an enclosed area away from the eyes of fellow citizens.
- **DO NOT ALLOW SCREAMING OR SHOUTING.** Do not allow your children to scream or shout in public. If your child is crying in an

enclosed public space such as a cinema or a restaurant, take him or her outside or to a place with less patrons.

- **DO NOT ALLOW MEDDLING.** Do not allow your children to play or meddle with the property of businesses or fellow citizens unless they have given permission to do so.
- **NEVER LEAVE THEM UNATTENDED.** Do not leave your children (below the age they can take care of themselves) unattended in public spaces, even for a moment.

“BE PLEASANT”

- **DO NOT STARE AT FELLOW CITIZENS.** No matter if any of the following are true:
 - They are dressed in a different way from you or differently from how people you know generally dress.
 - They behave in a different way from you or differently from how people you know generally behave.
 - They suffer from a visible disease, injury, deformity or disability.
 - They have met with an accident. In this case look to see if you can help, if you cannot, move on.
 - They are from a foreign country and look different from citizens of your country.
 - They are crying or having a personal argument with a friend, relative or partner.

- They are particularly attractive.
 - They have just entered the room.
- **SAY SORRY.** If in any way you do something wrong against a fellow citizen, no matter how minor your wrong, apologise immediately. Do so even if you are not quite sure it was your mistake. For example, if you accidentally step on a fellow citizen's foot, immediately say 'Sorry'. The greater the wrong, the greater the apology will have to be.
 - **RIGHT YOUR WRONG.** If your fellow citizen has suffered injury or loss due to your wrong, take all steps necessary to return him or her to the state they were at before you committed the wrong.
 - **BE OF ASSISTANCE.** If a fellow citizen asks you for any reasonable assistance, such as for instance with directions, do your very best to help him or her.
 - **BE QUIET.** In enclosed public spaces such as restaurants and public transport, do not talk to those around you or on the phone too loudly. In certain public places, particularly libraries and cinemas, try to talk as little as possible and when you have to, whisper.
 - **GREET.** If you come into eye contact with fellow citizens in public spaces, greet them with a polite greeting such as 'Hello' or 'Good Morning/Afternoon/Evening'.
 - **DO NOT MISREAD.** Such greetings as above are nothing more than politeness. Do not automatically regard such greetings as any of the following:

- A sign of flirtation.
 - A sign that a fellow citizen wants something from you.
 - A sign that a fellow citizen is a danger to you.
- **SAY 'PLEASE' AND 'THANK YOU'.** Whenever you ask for something from a fellow citizen always say 'Please'. Whenever you receive something from a fellow citizen always say 'Thank You'. Here is an example of using the '**Please-Thank You**' brackets when you are buying something: *'Ok I'll have this one please. [And when you receive it say] Thank you.'*
- **SAY 'YOU'RE WELCOME'.** Whenever someone thanks you, reply by saying 'You're Welcome'.

“BE PUNCTUAL”

- **BE ON TIME.** For every single engagement whether professional or social—be on time. Do so by planning well ahead. Take into consideration the method of transport you are going to use, the likely travel time and possible delays that may occur along the way.
- **BE PRECISE.** Punctuality is all about precision. So while being late is far worse than being early, do not be more than five to ten minutes early when you are meeting with a fellow citizen or citizens as this may inconvenience them.
- **WAIT.** If you are more than five to ten minutes early, wait till the scheduled time before you alert whom you are meeting with.

- **INFORM.** If due to unavoidable circumstances you are getting late, where possible inform whom you are scheduled to meet with.
- **APOLOGISE.** If you are late, immediately apologise on arrival.

“CONSIDER ANIMALS”

- **DO NOT BE CRUEL TO STRAY ANIMALS.** If stray dogs, cats or other such animals are a menace, come up with ways to deter them without causing them physical pain or injury. Work with local authorities and organisations to address the stray animal problem. Do not do any of the following:
 - Throw stones or any other injurious objects or substances including harmful chemicals and firecrackers at stray animals.
 - Beat them with any type of stick or whip.
 - Use your vehicle to scare them away.
 - Poison them in any way.
 - Abandon pups and kittens that you find in your neighbourhood in other places such as religious places.
- **MANAGE THE WASTE PROBLEM.** Organise with your neighbours and fellow citizens to address the stray animal problem by coming up with ways to properly dispose of your garbage and sewage.

COMMUNICATE

“BE CLEAR”

Clear and precise communication is essential for systems, particularly complex modern systems, to function optimally. Use the following guidelines to assist you in becoming an effective communicator:

- **USE YOUR WORDS.** Do not make noises such as hissing, clicking, whistling or clapping to communicate. Instead, attract the attention of a fellow citizen by a polite gesture such as raising your hand or gently waving, or, better yet, approach the person with whom you want to speak. Upon approaching, say 'Excuse me' then communicate using your words. Use gestures and facial expressions to assist your words, not as replacements for them. For example, at a restaurant do not hiss at the wait staff to get their attention. Instead raise your hand. When a waiter or waitress approaches, don't point at an item on the menu—read it out to them (remember to use the 'Please-Thank You' brackets). While reading it out to your waiter or waitress, you may point (gesture) at the item on the menu.

- **BE PRECISE.** Always use precise words and phrases as opposed to general words and phrases such as 'over here', 'over there', 'that way', 'this way' etc. For example, if a fellow citizen asks you for directions, answer along the lines of, *“Walk straight for another three hundred*

metres until you come to a roundabout, which is just in front of a large department store called Opel. At this roundabout, take a left onto Ward Place. Then walk another four hundred metres and take what will be the third right turn...

- **SUM UP.** After you make your point, in the briefest possible way, restate it.
- **CONFIRM.** After you make your point and sum up, confirm this by politely asking whether your fellow citizen or audience has understood you.
- **DO NOT TALK OVER FELLOW CITIZENS.** Make your point then listen silently and carefully whilst your fellow citizen replies or makes his or her point. Do not interrupt a fellow citizen whilst they are speaking.

“BE DIRECT”

- **SAY WHAT YOU MEAN, MEAN WHAT YOU SAY.** If you want to ask for something—ask for it. If you are asked a question—answer honestly. Do not talk around your point, hint, use double-meanings, be purposefully vague or use any other such indirect means. Get straight to your point, and make it clearly.
- **CLARIFY.** If you did not understand what someone has just tried to say to you, make this clear to them. Do not say, or act as though, you have understood them, when you have not.
- **DISAGREE POLITELY.** If you honestly disagree with someone, do not lead them to believe that you agree and are going to act accordingly.

Instead, politely state that you disagree and your grounds for doing so.

- **DO NOT TALK BEHIND A FELLOW CITIZEN'S BACK.** If you have a negative opinion about a particular fellow citizen, do not share this with other fellow citizens or attempt to convince them of this position. Let your fellow citizens make up their own minds. If your negative opinion of a fellow citizen makes it difficult or impossible to continue a necessary relationship with him or her, then communicate your negative opinion and your reasons for holding it to that citizen, and that citizen only. Provide him or her with an opportunity to explain and/or defend themselves.

“BE SENSITIVE”

- **BE DIRECT, SENSITIVELY.** Whilst it is important to be direct in formal communication such as in work-related matters, if it is personal to a fellow citizen, follow this guideline: **If you have nothing good to say, say nothing at all.** Do not make any of the following comments or ask any of the following questions:
 - That a fellow citizen is too fat.
 - That a fellow citizen is too thin.
 - That a fellow citizen has put on weight.
 - That a fellow citizen has lost weight in an unattractive manner.
 - That a fellow citizen looks old or is getting old.
 - That a fellow citizen looks sick.
 - That a fellow citizen’s job or profession is in some way inferior.
 - That you disapprove of a fellow citizen’s clothes or appearance.
 - A fellow citizen’s weight.

- A fellow citizen's age.
 - Whether a fellow citizen has a medical condition.
 - About a fellow citizen's disability or deformity.
 - About a fellow citizen's sexual orientation.
 - Why a fellow citizen has not had children yet.
 - If a fellow citizen can have children.
 - Why a fellow citizen is not married yet.
 - Whether a fellow citizen is divorced.
 - Why a fellow citizen got divorced.
 - Why a fellow citizen is unemployed.
 - How much a fellow citizen earns.
 - About a family problem that a fellow citizen had or does have.
 - About a relationship problem that a fellow citizen had or does have.
- **MIND YOUR OWN BUSINESS.** Even if none of what you are inquiring about relates to the personal matters mentioned above, do not poke your nose into the personal lives of fellow citizens. This includes giving advice that is not asked for.
- **RESPECT PRIVACY.** If someone tells something private of theirs to you and asks you not to tell it to anyone else—honour this. When a fellow citizen asks this of you, he or she is said to have told you something **in confidence**. Do not repeat or imply anything said to you in confidence.

“BE POLITE”

- **DO NOT SPREAD OR BELIEVE RUMOURS.** Do not talk about those things which are not facts as though they are facts. And even if they are facts, and are only known to you, do not talk about them if they are regarding the private matters of fellow citizens or could damage their reputations. Similarly, be careful to separate what you hear into facts and those things made to sound as though they are facts.
- **DO NOT EAVESDROP.** Eavesdropping is listening into conversations which you are not a part of. Do not do this.
- **DO NOT POINT.** When you are conversing with someone and refer to another party, do not point at this other party. Instead, refer to them by name. If their name is unknown, say for instance if they are a fellow citizen at quite a distance from you, describe them to your conversational partner.
- **DO NOT PASS SECRETS IN PUBLIC.** Do not whisper into the ears of friends in front of fellow citizens. Even if what you are whispering has nothing to do with the fellow citizen or citizens in front of you, do not do this.
- **LISTEN QUIETLY.** Do not talk to those around you in any of the following situations, instead listen attentively:
 - When you are attending a meeting.
 - When you are attending a ceremony.
 - When you are in a class.
 - When a fellow citizen is giving a speech.
 - When an announcement is being made.

- **SPEAK IN A COMMON LANGUAGE.** Try, where you are able, to speak in a language that all fellow citizens in your group can understand. Do not speak to one fellow citizen about another in a language that the subject cannot understand.
- **CHEW BEFORE YOU TALK.** Do not talk with food in your mouth. Chew, swallow and then talk.
- **RAISE YOUR HAND.** When you are part of a group that has been requested to ask or answer a question, raise your hand and wait to be selected before asking or answering the question. Doing otherwise is known as speaking/asking/answering **out-of-turn**. Do not do this.
- **ASK.** When you want to use a commonly shared resource such as a seat at a table in a food hall, ask fellow citizens appearing to be using the resource whether it is already taken.

“MIND PHONE MANNERS”

- **DO NOT TALK OR TEXT WHEN IT DISTURBS.** Do not talk or text on your mobile phone in any of the following situations:
 - While you are at a meeting.
 - While you are in the middle of a conversation.
 - While you are at the cinema (here texting on silent mode is fine).
- **IF YOU HAVE TO, EXCUSE YOURSELF AND/OR LEAVE.** If you are sure it is urgent and you are in a meeting or in the middle of a conversation, firstly excuse yourself. Step out of a meeting room or a

cinema hall so that you are comfortably out of audible range before you start to talk on your phone.

- **GREET.** When you make a call, greet the person whom you are calling by name and introduce yourself. For example, *'Hi, good morning Sahib, Wimarshana here.'*
- **KNOW.** Do not ask who is on the other line—you should know this. Exceptions to this can be made in the following situations:
 - You are calling an organisation and wish to know the name of the representative of this organisation as a point of reference for future communication.
 - You are returning a missed call from an unknown number.
- **DO NOT SUDDENLY END THE CALL.** Sign-off by wishing the person appropriately. For example, *'...ok then. Thanks Sahib. Good evening.'*
- **TALK TO ONE PERSON AT A TIME.** Whilst in the middle of a call, do not carry on another conversation or conversations with those around you.
- **TAKE NOTES.** If it is a formal call, and often even if it is not, it is always handy to keep a pen and paper with you to take down information.
- **KEEP INFO HANDY.** Before a formal call, keep information that you think might be necessary close at hand. For instance, if you are calling your telephone provider, keep the document with your account details ready at your fingertips before making the call.

- **INFORM.** If you have to momentarily leave the phone conversation, inform the person on the other side, do not simply fall silent. For example, '*Sahib, give me a second...*'

- **MANAGE NOISE.** As far as possible, where it is under your control, quieten any loud sounds in your surroundings that may disturb your phone conversation.

WORK

WORK IS THE WAY you produce the things you need to survive and live a comfortable and full life. First and foremost, what matters in work is that you produce the highest quality outcomes (known as **effectiveness**), and secondly that you do so using the least resources (known as **efficiency**). The highest quality outcomes or effectiveness is important because the quality of the outputs you make equals the quality of the inputs you consume. So if the food you cook for yourself is unclean and low in nutrition, you are likely to fall sick and become malnourished. Completing your work using the least resources or efficiency is important because this saves resources which you can use to produce more and different outputs which in turn makes your life more comfortable and full. If the meal you cook for yourself is clean and nutritious, but it takes you all day and all your energy to cook it, you will neither have the time nor the energy to do much else. In other words, when you are not effective and efficient in your work, your life is threatened, your life is uncomfortable and your life is unfulfilled.

Paid employment, your job, is a type of work. Hence, if you are not effective and efficient at your job—your life is threatened, your life is uncomfortable and your life is unfulfilled. It is just that in paid employment, in your job, you do not directly consume what you produce. Yet, you exchange the money you earn for performing your job for the things you need, which are of course what your fellow citizens produce in their paid employment, their jobs. And your fellow citizens exchange the money they

earn for the things they need, which of course you have produced in your job. It is an indirect process but the result is the same: If you are not effective and efficient at your job—your life is threatened, your life is uncomfortable and your life is unfulfilled. Having a strong commitment to quality and efficiency in each and every job situation and task, no matter whether or not you can see a direct link between your outputs and your personal returns, is known as having a **work ethic**.

A work ethic is an *internal* drive. It is not about working hard only where such hard work is drawn, tricked or forced out of you by an external force. It is not about rewards or punishments, how hard others are working or not working, or adjusting your efforts based on the conveniences or inconveniences of your job. It is about you taking pride. Taking pride in having put forth your very best effort in each and every job situation and task—no matter what. Taking pride in the quality of the goods and services you produce and the efficiency with which you produce them.

When you have a work ethic, when you take pride in your work, you will find that it contributes to your fulfilment as a human being. You will find yourself no longer constantly dissatisfied with your pile of pennies no matter how big it happens to be. You will find yourself no longer constantly comparing your pile of pennies with those of colleagues and fellow citizens. You will find yourself no longer constantly resorting to ever more shameful and ultimately self-defeating ways to do the least and get the most pennies.

If effective and efficient work is what ensures your survival, your comfort and your fulfilment. And if most work nowadays is in the form of paid employment. And if to be effective and efficient at your paid employment you need to have a strong work ethic. And if working driven by a strong work ethic is in itself fulfilling. Then you must develop a work ethic.

“MIND WORK HOURS”

- **BE PUNCTUAL.** Use the rules and guidelines discussed in BEHAVE/“Punctuality” to ensure that you arrive at the appointed time to work.
- **BE PREPARED TO COME EARLY AND STAY LATE.** When called upon to work beyond your regular hours, consider this a natural part of your work. Perform in these extra hours with the same enthusiasm you would in your regular hours.

“KEEP YOUR FOCUS”

- **AT WORK, ONLY WORK.** When you are at work, do not engage in any other activities besides your given duties and tasks. Make an exception to this rule only where such activities clearly and significantly contribute to the execution of your primary duties and tasks. Do not engage in any of the following at work:
 - Any personal activity or errand.
 - Idle chat with workmates not related to work.
 - Sending personal emails.
 - Non-work related internet surfing.
 - Social media activity.
 - Receiving or taking personal phone calls (or texting) except in emergencies.
 - Bringing your children to work except where it is clearly allowed.
- **LIMIT PERSONAL ACTIVITIES TO BREAKS.** In allotted breaks such as lunch and tea breaks you may engage in personal activities. Do so in

such a manner that you are ready and able to resume work as soon as the break period ends. For instance, do not go for lunch at a restaurant so far away and/or so busy that you will not be able to return to work on time.

- **WHEN THERE IS NO WORK, FIND WORK.** During lulls or while you are waiting on workmates', suppliers' or customers' inputs to start your own work—do not idle. Find some preparatory, maintenance or improvement work to do. For instance, reorganise your files or clean up the storeroom.

“PERFORM OPTIMALLY”

- **ALWAYS GIVE YOUR VERY BEST EFFORT.** Despite the personal issues, the dips in your energy level and the various distractions and obstacles you will inevitably face from time to time, at the beginning of each workday determine your mind to devote your very best effort to your work. To properly prepare yourself for optimum performance make sure you do the following:
 - Do not, out of tradition, wake up too early. Instead, wake up allowing only the time required to punctually make it to work.
 - Do not eat a heavy lunch instead eat a hearty breakfast.
 - Contemplate your day's work on your commute to work.
- **DELIVER HIGHEST QUALITY.** Ensure that everything you produce whether good or service, meets and potentially exceeds the highest expectations of quality of your organisation/employer and your

customers. This applies no matter how small the task or how insignificant your input seems to the quality of the final product.

- **DELIVER THE BEST WITH LESS.** Deliver this highest quality whilst using the least organisational resources possible. So long as quality is not compromised, consider every saving, no matter how small, to be significant.
- **CONSTANTLY SEEK TO IMPROVE QUALITY AND EFFICIENCY.** No matter how high a level of quality you have delivered and how little resources you have used to deliver it—never be satisfied. Continuously come up with ways to improve quality and increase efficiency, and share these ways with your workmates.
- **CONSTANTLY SEEK TO IMPROVE YOUR SKILLS.** Allocate some of your own time and some of the spare time that may crop up at work to learn new work-related skills and hone existing ones.
- **USE TOOLS.** For the sake of convenience or out of habit do not try to perform your work avoiding modern tools. Learn and then master the use of modern tools. To master a tool or device, carefully read its instruction manual. Use these modern tools to increase the quality and efficiency of your work.

“EMBODY ORGANISATIONAL CITIZENSHIP”

- **REGARD YOURSELF A CITIZEN OF YOUR ORGANISATION.** Behave toward your organisation using all the applicable rules and guidelines you learn from this book. Start off by representing your organisation in a positive light to those outside it.

- **AVOID ALL FORMS OF CORRUPTION.** Thoroughly re-read BEHAVE/“No Corruption”. Keep these rules and guidelines at the forefront of your mind whilst you perform your duties for your organisation.
- **HELP YOUR WORKMATES.** Strive to help your workmates in all the following areas and in any other way which both benefits them and your organisation:
 - Help them gain the particular knowledge and skills required to function in your organisation.
 - Help them resolve the work-related problems they may face.
 - Empathise with them when they face non-work related problems.
 - Never gossip or talk behind their backs. This includes criticising their work performance with other workmates.
 - Work with them to start and run employee welfare societies and social clubs that enrich the lives of organisational members.
 - Work with them to create a work environment that is neat, clean and pleasant.
- **DRESS APPROPRIATELY.** If your organisation has a dress code, follow it precisely. Always ensure that your clothes are clean and neatly ironed. If your organisation does not have a dress code, err on the side of dressing formally as opposed to casually.
- **TAKE PRIDE.** When you can honestly tell yourself that, driven by your work ethic, you faithfully follow all the above rules and guidelines,

you have exhibited the virtue of **professionalism**. Take pride in yourself, and value professionalism in your fellow citizens.

THINK

THINKING IS THE PROCESS using which we try to figure out how things—both physical and social—work. The process of thinking is successful when we accurately figure out how things work; it is unsuccessful when our understanding of the way things work is not actually how they work. Unfortunately, most people are bad thinkers: Most of the time, their thinking results in wrong understandings of the way things work.

Why, you may ask, are they bad thinkers? Well, there are several reasons. Firstly, to figure out how things work, to connect the dots, you need to already know things (these are sometimes called **premises**). If these premises are themselves false, then the results of a process of thinking will be wrong. For instance, if I ‘know’ and use the premise that gravity pulls upwards when trying to figure out where the ball in my hand will travel when I let go of it, my understanding will soon be proven wrong. Bad thinkers use false premises.

Secondly, even if your premises are broadly and generally true, you must verify if they hold true in the context of the particular problem you are trying to figure out. For instance, gravity may pull downwards but if I were about to let go of a ball in outer space, a zero gravity environment, I must obviously factor this in, otherwise once again I will soon be proven wrong. Bad thinkers do not verify if their premises hold true in the context of the particular problem they are trying to figure out.

Finally, things work the way they work regardless of the way you want them to work. Moreover, this is true regardless of how badly you want or need

them to work a particular way. For instance, if I desperately want the ball to travel horizontally when I let go of it, and somehow convince myself to think that it will—it simply will not. Bad thinkers tend to engage in **wishful thinking**; their understandings are not reflections of the way things actually work but are instead projections of the way they *want* things to work.

Particularly in the context of the Third World, the first and third causes are the primary contributors to bad thinking. Utterly false premises passed down through the ages stubbornly abound whilst emotions and bias sit in the driver's seat of the thought process, and both, together, lead thinking far astray.

Of course, developing the ability to both verify your premises and apply them appropriately, along with the strength to allow your mind to be impartially guided by them to the right conclusions takes much practice. The following guidelines, tips, techniques and case studies are intended to help you get started along the path of being a good thinker.

STEP #1 **CLEAN YOUR SLATE**

- **START WITH NOTHING.** Explore your mind to uncover any preconceptions, presumptions and biased intentions that you may hold about the subject that you are thinking about. Pay special attention to the following, and cleanse your mind of them:
 - Any traditional beliefs or superstitions that you may hold.
 - Common beliefs that currently float around society.
 - Any particular beliefs that your parents or family have taught you.

- Any beliefs that you have improperly formed without following this process.
- Any particular direction or conclusion that your emotions would like your thinking process to head toward or end up at.

STEP #2 **GATHER THE FACTS**

A fact is something that is true completely independent of the thinking of the thinker. That is, whether a thinker knows it or not, whether a thinker wants it to be true or not, whether a thinker denies it or not—a fact exists and works in its particular way. For instance, whether or not man discovered that the Earth revolves around the sun, whether or not on being informed of this some wanted it to be false and denied it, matters not one bit to the fact that the Earth does revolve around the sun.

We use our five senses and our reasoning to figure out what the facts are. Now, granted, our five senses and our reasoning even when aided by our ever-advancing technology are not perfect. Therefore it follows that we do not know all the facts and that some of what we think are facts, are not. Yet, the facts we do have—those which are the product of the expert work of **authoritative sources** (see definition below)—are the most accurate picture of the facts we have at hand, and we must use them if we are to be good thinkers.

- **SEPARATE FACTS FROM OPINIONS.** Unlike facts, opinions are very much dependent on the thinker. Indeed, they are the products of the thinker's mind; as such, without the thinker they would not exist. Opinions by their nature stem from the emotions, interests and biases of the thinker. However, they can, and ideally should, be informed by facts. Be careful that the inputs to your thinking process are not

themselves opinions as this will lead your thinking astray. Remember that the aim of successful thinking is nothing more than figuring out how things work. Hence opinions, which are concerned with what we *should* do given the way things in fact work, have no place in the thinking process.

- **USE AUTHORITATIVE SOURCES.** Draw your facts only from authoritative sources. An authoritative source has three characteristics. Firstly, such a source is someone who has been educated in a particular field, who is a professional and who perhaps engages in research in that particular field. Secondly, an authoritative source uses the scientific method to arrive at conclusions (read up on the scientific method). Thirdly, the conclusions arrived at by an authoritative source are verified and widely accepted to be true by his or her similarly qualified and professional peers.
- **USE MULTIPLE AUTHORITATIVE SOURCES.** Crosscheck the facts you draw from one authoritative source against facts from other authoritative sources. Ensure that your facts are the most up-to-date available.

STEP #3 JOIN THE DOTS

Now that you have cleaned your slate and gathered your facts from authoritative sources, it is time to join the dots to come up with what is known as a **theory**. Do not be scared of this word! It does not belong exclusively to the world of complicated textbooks and boring classroom settings. It is merely your well-reasoned understanding of how something—anything—works. Your subject can be an everyday one. For instance, you may

want to figure out why a particular shot or move you keep trying on the playground does not work.

First off, you clean your slate—you forget about everything everyone has ever told you about the sport you are playing and any particular direction or conclusion your emotions want your thinking to go in or end up at.

Secondly, you read and learn as much as possible from authoritative sources about the physics and biomechanics involved in your particular sport.

Now, beginning with your clean slate and using the facts that you have gathered, you reason your way to a theory using the following techniques and guidelines:

- **START AN INTERNAL DIALOGUE.** In ‘joining the dots’ the internal dialogue you have with yourself is extremely important. So learn to talk with yourself. This dialogue can silently use your mind’s voice or you can speak your reasoning out loud. Use the following phrases (and other ones such as these) to assist you in your thinking process:
 - ‘What I’m trying to figure out is...’
 - ‘The problem is this...’
 - ‘The problem is not that [subject], it is that...’
 - ‘Ok, this is what I know...’
 - ‘These are the facts...’
 - ‘The fact that [subject fact], is not relevant in this case...’
 - ‘Taking into account the fact that...’
 - ‘Considering that...’
 - ‘Given that...’
 - ‘Given that this/it is true...’
 - ‘Given that this/it is false...’
 - ‘So then...’
 - ‘Based on this...’
 - ‘If this is so, then...’

- 'If this is not so, then...'
 - 'If this is so, then this must be so...'
 - 'If this is so, then this can't be so...'
 - 'If this is so, then this may be so...'
 - 'If this is so, then it follows that...'
 - 'If this is not so, then this must be so...'
 - 'If this is not so, then this can't be so...'
 - 'If this is not so, then this may be so...'
 - 'If this is not so, then it follows that...'
 - 'That is true, but in this context...'
 - 'That may be true, but in this context...'
 - 'In this context, it is true that...'
- **CHECK THE APPLICABILITY OF YOUR FACTS.** Use your internal dialogue, particularly the last three phrases stated above, to ensure the following:
- The facts you are using hold true in your context and;
 - You have considered those facts, if any, that are unique to your context even though they may contradict other facts which generally hold true.
- **SEPARATE CAUSATION FROM ASSOCIATION.** Confusing the two leads to bad thinking, and is the hallmark of bad thinkers. **Causation** occurs when one thing is *necessary* for the existence or working of another thing. **Association** just means that two things *happen* to have occurred together. To distinguish causation from association, use the following simple test: If A *causes* B, then if A is removed, B will cease to exist. For example, let's say that you flip a light switch to the on position, and the bulb connected to it lights up. Now ask yourself, if A (the switch at the on position) is removed (turned off), will B (the lit

bulb) cease to exist (still be lit)? The answer is an obvious yes. Hence A (the switch at the on position) causes B (the lit bulb). If, on the other hand, the removal of A does nothing to the existence or functioning of B, the fact that A and B appeared together is a mere coincidence—an instance of association. For example, let's say that last week on both the days that you wore a red t-shirt it rained. Now ask yourself, if A (wearing a red t-shirt) were removed, would B (rain) still have occurred? Well, if you consult even the most basic science book, it will become obvious that the colour of your clothes can have no effect whatsoever on the weather. But better yet, try it out for yourself—wear a red t-shirt every day this week, and see if it rains. Now that you know how to distinguish between causation and association, it is useful to understand what an **influencer** (or an influence) is. An influence lies in between a cause and an association. Unlike a cause, regardless of whether it exists or whether it is removed, the effect (or consequence) still occurs. For example, take a radio. You will notice that when you turn the volume knob clockwise, the volume increases; and when you turn it counter-clockwise, the volume decreases. Now, assuming that your radio has a separate mute button, ask yourself, if the volume knob were removed would sound still be produced by this radio? The answer, especially in the case of this very special radio, is yes. Here, as in the case of the light switch and the bulb, the cause of the sound is the radio's power button at the on position (A) and the effect is the sound (B); the position of the volume knob (N) only influences the attributes of the sound (B), not its occurrence. Yet, though an influencer is not necessary for an effect to occur, unlike an association it can have some impact on an effect. In other words, N (the influencer) cannot change that A causes B, but it can shape B; whereas an association has no impact on this equation whatsoever.

- **USE AIDS.** To help you along with your reasoning, you can use any combination of the following aids:
 - Pen and paper.
 - A whiteboard or chalkboard.
 - Mind-maps.
 - Speaking your thoughts out loud to yourself.
 - Friends to bounce ideas off. However, initially, do not start your thinking process using your friends. Use them only to clarify your own thought process.

STEP #4 **USE YOUR THEORY**

As we have learned, a theory is an explanation of how something works. A good theory, of course, is an accurate explanation of how something works. While knowing is in itself gratifying, the power of a good theory is that it can greatly improve our chances of achieving our goals. How does a good theory do this? Well, if you look back at the steps leading up to this one, the answer should become obvious to you. Before we learnt to use these steps—when we were bad thinkers—we were basing our actions not on the way the world actually works (truths) but instead, broadly speaking, on lies. We were in the position of a person who readies herself to step off a cliff (take action) believing that gravity pulls upwards (a lie or a falsehood). But now, we know better. So now, we can formulate actions which, at the very least, are more likely to get us what we want—in other words, actions which greatly improve our chances of achieving our goals. Let us then, use the theories we have come up with and learn.

- **TEST YOUR THEORY.** Where at all possible, try to test your theory in a controlled practice setting. For instance, continuing the earlier example, try out the new move or shot (the action) that is called upon by your theory firstly by yourself.

- **LEARN. LEARN. LEARN.** Both while practising the action in a controlled setting and when executing it in a real-world setting, understand that your thinking process is nowhere near complete. Do not be discouraged if your results are not as expected. There could be four distinct reasons for this, or it could be a combination of all four. Firstly, your theory could be inaccurate. Secondly, the action you formulated could be faulty—which means it is not the action that is called upon by the theory. Thirdly, though you have formulated the correct action, you are not executing it correctly and skilfully. Fourthly, the context and/or your particular situation might have changed hence some previously unaccounted for external force is preventing you from achieving your desired results. When you carefully engage in the following remedial steps after your initial thinking run, you are genuinely undertaking the **learning process**. Depending on your diagnosis of which of the four reasons worked against you, you can do any of the following; if you are not sure, you can do all of the following:
 - *If it was an inaccurate theory:* Go back to Step 1, and start from the beginning.
 - *If it was the formulation of faulty action:* Firstly, restate your theory to yourself in great detail. Then use an internal dialogue featuring the reasoning phrases you learnt to reassess if your action is precisely what is called upon by your theory. Based on this reassessment, either correct parts of your proposed action

or throw it out altogether and come up with an entirely new course of action.

- *If it was a problem of execution:* Practise the particular action until you perfect it.
- *If the context and/or your particular situation changed:* Go back to Step 1, and start from the beginning. Be sure to plug in all the new facts that you have gathered.

CASE STUDY #1 **DISCRIMINATION**

Discrimination occurs where a person or group is treated in a disadvantageous manner based on a negative judgement of an inborn characteristic, their background, a life choice or a particular behaviour of theirs. Forms of discrimination that are both widely acceptable and widely practised across the Third World are discrimination based on race, caste, gender and sexual orientation.

If you use the reasoning skills that you have learnt and should be practising, a few truths will become obvious. Focusing on the concept of discrimination and, using Step 1, starting with a clean slate—not presuming discrimination to be either inherently good or bad—you will realise two things. Firstly that for discrimination to have even a chance of being justified the negative judgement must be itself justified. Which means that the person or group should actually and undeniably possess the attribute. And secondly that in some real and material way the attribute's existence can or does do harm either to the person or group in question or, particularly, to others. To illustrate these two essentials, picture a manager interviewing candidates to fill a vacant position that requires a high level of mathematical ability. A straight-haired candidate walks in, and the manager immediately dismisses him

because the manager believes that straight-haired people have poor mathematical ability. Here the negative judgement is not justified because there is no scientific link whatsoever between the straightness of a person's hair and their mathematical ability. The candidate (person) did not actually and undeniably possess the attribute (low mathematical ability) thus the first essential is not satisfied. Next, a purple haired candidate walks in. Again the manager immediately dismisses him. This time simply because he believes that sporting purple hair is just wrong. Here it is not the existence of the attribute (purple hair) that is in question but whether its existence in any real or material way causes loss or harm to anyone. Since without inventing very specific circumstances it does not, here the second essential is not satisfied. Hence in both these scenarios there is no right thinking justification to practise discrimination.

Now let us think about the four types of discrimination—race, caste, gender and sexual orientation—so acceptable and commonplace in the Third World. Let's start with Step 1, and clean our slate of all of the following regarding race, caste, gender and sexual orientation (given under each category are some beliefs that I used to hold before cleaning my slate).

- Any traditional beliefs or superstitions that you may hold.
 - *People of Race X have inferior intelligence.*
 - *People of lower castes are inferior to those from higher castes.*
 - *A women's place is in the home as a mother and a housewife.*
 - *Homosexuality is a choice.*

- Common beliefs that currently float around society.
 - *People of Race X are plotting to take over 'my country'.*
 - *People of lower castes will always be poor because they are lazy.*
 - *Women do not make good leaders.*
 - *Homosexuals are the cause of AIDS.*

- Any particular beliefs that your parents or family have taught you.
 - *Marriage between people of Race X and 'my race' end in disaster.*
 - *People of lower castes have a loud and vulgar way of speaking.*
 - *Women can never get along with each other.*
 - *If I hang around homosexuals, I too will become one.*

- Any beliefs that you have improperly formed without following the proper thinking process.
 - *People of a particular race will always be better friends with each other than with people from other races.*
 - *People of lower castes can easily be identified by their physical features.*
 - *Girls should and are willing to do the menial chores that I give them.*
 - *All male homosexuals are bad at sports.*

- Any particular direction or conclusion that your emotions would like your thinking process to head toward or end up at.
 - *People of Race X are the reason I can't get what I want at school.*
 - *Because I belong to a higher caste things should and will go my way.*
 - *The reason that some girls do better than me in school is that they work a lot harder than me, not because they are smarter than me.*
 - *Guys better looking than me are only better looking because they are gay.*

Now follow Step 2, and gather all the facts. Remember to separate facts from opinions, and use only authoritative sources—the more of these sources, the better. Here are just some of the facts that I gathered from authoritative sources:

- The human gene pool is remarkably unified.
 - *Since Homo sapiens (humans) appeared on Earth only a relatively short time ago in evolutionary terms, insufficient time has passed for sub-species to branch off.*
 - *The reason that people of the various races look different from each other is because only a very few genes amongst the vast human genome control these physical characteristics. While these few genes have adapted to various climatic conditions, the vast and complex array of genes that control attributes such as intelligence show no variation between races.*
 - *Race is primarily a social construct as opposed to a biological concept. As such, your race can change depending on the country, region and culture that is classifying you.*
 - *There is likely to be more genetic variation between any two individuals picked at random from within one race than between the various so-called 'races' themselves.*

- Caste is a historical classification.
 - *In ancient times people were categorised according to the economic and social function they performed. Those groups that happened to perform what were deemed lower and less important economic and social functions were labelled lower castes, and those that happened to perform what were deemed more important economic and social functions were labelled higher castes.*

- *In the new economic and social order many of these old functions do not exist. The ones that do have changed significantly and almost unrecognisably. Entirely new economic and social functions are constantly being created.*
- The status and perception of women is due to a male dominated past.
 - *In the past when brute physical strength was the most vital attribute for survival, males naturally assumed dominance. They, of course, used this dominance to further their own interests at the expense of women. They did this by restricting women to roles which in one way or another only worked to serve men.*
 - *The modern world is characterised by the far greater importance of mental ability and labour over physical strength and labour.*
 - *There is no biological basis to the belief that women's brains are better suited to certain more 'nurturing' professions and not those that involve the so-called 'hard' sciences such as mathematics and physics.*
 - *The reason that women have historically opted to enter certain fields such as nursing and avoid ones such as engineering is mostly due to the stubbornness of stereotypes and their continuing influence on educational systems and parenting styles.*
- Strong scientific evidence indicates that homosexuality is genetic and not a choice.
 - *Homosexuality is not a disease. It does not cause any mental or physical debilities and it is not transmittable.*
 - *Though estimates vary greatly, a certain percentage of every human population is homosexual. This has been true throughout*

history. However, even to this day, under-reporting due to a lack of social acceptance continues to obscure the gay population.

- *The HIV virus that causes AIDS can be spread just as much by unprotected heterosexual sex as it can be by homosexual sex. Homosexual sex did not create the HIV virus.*

Right, now that you have laid the foundation by cleaning your slate and gathering the relevant facts, you are ready to start Step 3—you are ready to join the dots. First off, start an internal dialogue. Here is my internal dialogue in brief:

- **ON RACE:** *Ok, this is what I know: The human gene pool is remarkably unified and the genetic variation within races is often greater than between races. Race is primarily a social construct. If this is so, then it follows that the differences, beyond a few visible characteristics, such as inferior intelligence that I assumed to correlate with race—in fact, do not. So then, it may very well be that the variations I assumed to be on account of race, are in fact individual variations. I was making the classic mistake of the bad thinker—I was **mistaking association for causation**. It is not that race causes the characteristics that I previously observed, it is that these characteristics can be associated with race.*
- **ON CASTE:** *Given that it is true that caste is a historical classification. And given that the modern economic and social order is fundamentally different from the one within which the caste system evolved. Then it follows that the caste system is an obsolete classification. In the context of the country I grew up in, those particular characteristics and circumstances that seem to correlate with caste, may correlate because the historical classification that is the*

caste system has been imposed on people to the economic and social disadvantage of lower castes—not because of any inherent differences between peoples of the various castes.

- **ON GENDER:** ***Given that it is true** that men dominated women in a past where physical strength was more important than mental ability. **Given that it is false** that women's brains are only suited to 'nurturing' roles and professions. And **given that it is true** that in the modern world mental ability is more important than physical strength. **So then**, it is not unreasonable to conclude that the prevailing negative judgements of women's abilities may stem, in part at least, from the resentment and resistance of men who are faced with the prospect of losing their dominance.*

- **ON HOMOSEXUALITY:** ***What I'm trying to figure out is this:** Considering that homosexuals are so hated and commonly abused, why would anyone choose to be a homosexual? **Based on this** and the scientific findings that a person is born gay, a significant proportion of any human population is gay and that this has been the case throughout history, I conclude that homosexuality is not a choice. **If it is not, then**, at the very least, it is not fair to blame homosexuals for making a problematic choice.*

Notice how in the course of my reasoning I was sure to distinguish between causation and association and how I was sure to check the applicability of the facts I gathered to the context of my problem. Remember also to use aids to help you along in your reasoning. To assist me in the next part of the problem, I used a pen and a large sheet of paper to draw a mind-map.

This is a case study on discrimination, so while over the last few pages we have done some good thinking on race, caste, gender and homosexuality, we

must return to the question of whether it is justified to discriminate based on these four attributes. To answer this question, for each of these four attributes we must consult the two essentials of justified discrimination. It will be useful if you flip back a few pages and re-read the paragraphs on these two essentials.

Firstly, let's consider race. On applying the first essential, can it be said that a particular race (group) is actually and undeniably genetically inferior to other races? No, because the human gene pool is remarkably unified and the variation within a race is often greater than the variation between races. Given that the first essential is not satisfied, we need not go on to the second essential. We can conclude that it is not justified to treat people of a so-called 'race' in a disadvantageous manner—it is not justified to discriminate based on race.

Secondly, let's consider caste. On applying the first essential, can it be said that a particular caste is actually and undeniably inherently inferior to another caste? No, the caste system is merely an obsolete historical classification—it has no usefulness to the modern economic and social order. Given that the first essential is not satisfied, we need not go on to the second essential. We can conclude that it is not justified to treat people of 'lower' castes in a disadvantageous manner—it is not justified to discriminate based on caste.

Thirdly, let's consider gender. On applying the first essential, can it be said that women are actually and undeniably inherently inferior to men in mental ability? No, there is no scientific evidence to support this. The historical dominance of men was due to the greater importance of physical strength over mental ability in the past. Given that the first essential is not satisfied, we need not go on to the second essential. We can conclude that it is not justified to treat women in a disadvantageous manner—it is not justified to discriminate based on gender.

Finally, let's consider homosexuality. On applying the first essential, can it be said that homosexuals actually and undeniably are attracted to and engage in sexual acts with people of their own gender? Yes, this is by definition true.

If they are not so attracted and do not engage in sexual acts with people of their own gender, they would not be homosexual. Given that the first essential is satisfied, we must go on to the second essential. On applying the second essential, can it be said that in some real and material way the sexual preferences of homosexuals can or does do harm to homosexuals themselves and/or any other person or group? No, sexual relations between consenting adults does not harm either party and does not (except in special circumstances) affect the material interests of those outside such consenting relations. Moreover, there is no evidence to support the allegation that homosexual sex acts are more likely to transmit sexually transmitted disease (STDs) when compared to heterosexual sex acts where proper protection is used. Hence we can conclude that it is not justified to treat homosexuals in a disadvantageous manner—it is not justified to discriminate based on sexual orientation.

Now it is time to undertake Step 4, which is to use your theory. In this case, the action called upon by the theory we have formulated is straightforward. We have already stated it individually, but it is worth restating: **In thought and action, do not discriminate based on race, caste, gender or sexual orientation.** Now go out and practise this.

The last guideline in your initial thinking run is to—learn, learn, learn. Genuinely undertaking this learning process is an essential element of good thinking. In other words, if you do not undertake learning, you are engaging in bad thinking. Here is some of what I learnt when I used my theory on discrimination:

- BEING BLIND TO RACE, CASTE AND GENDER DID NOT WORK IN SOME CIRCUMSTANCES. *Especially when it came to drawing out work performance and speaking freely, negative outcomes such as lack of confidence and self-belief, hurt sentiments and resentment resulted. Remedial action was thus demanded. I undertook*

the four courses of remedial action in combination. I questioned whether my theory was accurate, whether I had formulated faulty action, whether the problem was in my execution and whether it had anything to do with the context. What I found was interesting and extremely useful. The problem started with my insufficient regard for context. What I found as I kept learning was that though there is no inherent inferiority based on race, caste and gender, historical beliefs and circumstances had, in certain contexts, become self-fulfilling. People belonging to certain races, lower castes and women have been told for so long—indeed brainwashed, along with the rest of the population—that they are inferior, and accordingly been denied opportunities, that these negative judgements had, in certain contexts, come true. Moreover, I learnt that historical injustices were still raw in the psyches of certain oppressed peoples. My theory was not inaccurate, but it was incomplete. So I plugged in these new historical and sociological facts to flesh out my theory. Next, I reassessed the course of action that my new theory demanded. Since these groups were certainly not inherently inferior, discrimination should not be the new course of action, I figured. This would not benefit them, and it would harm everybody else by denying access to their potential. Just think: If women were denied the right to work in a given country, that country would deny itself use of half its human capital! No, the new strategy should be two-pronged. Firstly, it should be committed to emphasising and convincing these historically oppressed groups of just how unscientific these negative judgements are. Secondly, it should be committed to gradually uplifting the self-belief of individuals from these historically oppressed groups. The remedy for the understandable sensitivity of these groups was quite simple: Take extra caution in speech and action to avoid accidentally offending them or hurting their

feelings. Then it was a matter of faithfully executing this new course of action and repeating the learning process. I found that implementing this Anti-Discrimination Theory 2.0 and tweaking and amending it using learning loops, did indeed work. At work I managed to bring the very best out of individuals from these groups whilst winning myself lifelong friends.

- PRACTISING REMEDIAL ACTION #3, GREATLY HELPED MY RELATIONSHIPS WITH GAY FRIENDS. *Certain words and labels are definitely offensive and hurtful. Fortunately I, like most people, knew never to utter these. However in the course of conversation seemingly harmless words, phrases, implications and playful banter can quite unintentionally offend and hurt. Moreover, unconsciously, traditional falsehoods can slip back into one's thinking. By always reminding myself to be self-aware, I managed to improve and fine-tune my execution in this regard.*

As we conclude this case study, there are several things beyond what we learnt about race, caste, gender, sexual orientation and of course discrimination that we can take away to help us become good thinkers. Firstly, notice how we have not concluded that discrimination is absolutely wrong. Regardless of whether this is the prevailing view in certain societies and despite discrimination having, so to speak, a 'bad reputation', we have managed to both construct a rational understanding of discrimination and establish when it is justified. Maintaining rationality is important in everything we think and do because it is the force that ties what we want (our ends) with what we are doing to get what we want (our means). One last example relating to discrimination will highlight the importance of rationality. Let's say we teach people that discrimination is absolutely and always wrong. Then, we risk for instance not discriminating against mass murderers. This, as you can plainly

see, can and most likely will lead to great and widespread suffering. Of course, in truth, deciding whether and how to implement discrimination against say mass murderers is a complex mental task requiring much thinking. And this leads us nicely to the next truth that we can take away from this case study.

Notice how our ultimate theory on discrimination—*Anti-Discrimination Theory 2.0*—is a complex thought device? Notice how it's closer to a smart phone than a paper cup phone or a toy phone? It features many parts:

- A thorough definition of discrimination.
- A fairly complicated two-part test to establish when discrimination can be justified.
- A detailed step-by-step breakdown using scientifically verified facts of why discrimination based on race, caste, gender and sexual orientation is not justified.
- An incorporation of how contextual influences might affect the original theory's predictions and;
- An informed outline of how to use the theory in the midst of contextual influences.

Well, this is because reality, both physical and social, is often complex. Hence it follows that the theories that attempt to explain this reality have to sometimes be complex in order to be accurate—in order to be good theories. This is not to say that we must strive for complexity for complexity's sake in our theories, or that all good theories are necessarily complex. Definitely not, since the more complex the theory, the harder it is to use. But we must accept that just like sometimes a smart phone is more powerful and useful than a paper cup phone, a complex theory is more powerful and useful (more rational) than an artificially simple theory.

Finally, notice how you started with material from outside of you: Facts from others and those you may have gathered yourself but which were nevertheless from outside your mind, and bits and wholes of theories from other thinkers? Now look where you ended up. Notice that your thinking process led to something new? Whether an entirely new theory (a new explanation of how a subject works), the application of an existing theory to a new subject, an adaptation of an existing theory to a new context or a new course of action for yourself or others. Even if in the strictest definition, your thinking was not something new—that is, someone else has followed that same thinking process and produced the same outcomes—notice how far you have journeyed from your launching pad of facts and the theory bits and wholes of others? Notice that the outcomes were not self-contained in these facts and theory bits and wholes? Notice that the facts and others' theories were the seeds, reasoning the bark and branches, your theories the flowers, and your desired results the fruits?

This journey of your mind, where you know you are going somewhere new but don't know where, is the wondrous adventure that is thinking. It is a deeply personal journey in which you and you alone should be the captain of your mind-ship. Don't let anyone interfere with your thinking in any way whatsoever—don't let anyone take the reins from you. But don't take my word for it—start thinking about the rules and guidelines in this book. Are they rational? Do they get you out of the Third World? In the ultimate analysis, do they get you what you want? Think for yourself.

TAKE THE CITIZENS' OATH

NOW LET'S PROUDLY AND DETERMINEDLY TAKE THE CITIZENS' OATH:

I will behave righteously: Free of corruption, with integrity, and concern for my fellow citizens.

I will communicate clearly.

I will work diligently.

I will think rationally.

No matter what those around me do, I am determined to become a modern and progressive person. I am determined to become a good citizen.

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CITIZENS' GUIDE TO THE THIRD WORLD

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Or

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**SHARE THIS BOOK WITH AT LEAST TEN FELLOW
CITIZENS.**

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THERE IS A WAY OUT—AND IT STARTS WITH YOU.

IS YOUR STOMACH EMPTY? ARE POLITICIANS AND PETTY OFFICIALS STEALING YOUR HARD-EARNED MONEY? ARE THE STREETS LAWLESS, VIOLENT AND DIRTY? DO DEATH AND DISEASE LURK AROUND EVERY CORNER? YOU CAN BE FORGIVEN IF YOU THINK YOUR SITUATION IS HOPELESS, IF YOU THINK YOU AND YOUR COUNTRY ARE FOREVER DESTINED TO BE PLAGUED BY CORRUPTION, INJUSTICE, WAR AND POVERTY. BUT WHAT YOU CANNOT BE FORGIVEN FOR IS NOT DOING SOMETHING ABOUT IT. FOR REST ASSURED—CHANGE IS POSSIBLE. AND IT STARTS HERE. IT STARTS WITH YOU.

**BEHAVE
WORK
COMMUNICATE
THINK**



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