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Strengthening of the system of moral values as a prerequisite in the interest of the state management

The management of each country, including its resources, is regulated according to the economic system which exists in that country through the mediation of political, administrative and legal processes. These organization processes related to the economic livelihood of a state are strengthened by laws which establish a kind of agreement among the various processes to create the procedure to be complied with in the country concerned.

The primary role of the supreme audit institutions is certainly to supervise that certain procedures are followed, to point out defaults, to prevent violation risks and to provide recommendations for the improvement of the process.

One can endlessly create and improve laws, increase punitive measures for violations and constantly strengthen the capacity and control mechanisms of institutions, however this may lead to the creation of an inexpediently expensive control system which, in the end, must be supported by the taxpayer.

The maintenance of such an expensive control system in the state administration is often justified, even if its costs exceed the scope of incurred losses, as the risk to the state administration's reputation is considered of higher importance to the costs to the system. However, the risk to the state administration's reputation can not always be prevented, if the real mission of the state authority – care for the general public or care for the sufficiency of the quality of life of the citizens by providing the population an ability to form life in their country according to their wishes and plans, to achieve goals and to gain fruition – has been lost behind the regulated and controlled processes.

State administration systems are mostly guided by the increased consumption ideology – to gain more and to spend more. This ideology may be differently designated as an authority's own pocket principle. At the lower level it is implemented by certain actions or decisions by gaining for oneself and those close people around a known benefit for survival, but, when a certain level of personal welfare has been reached, a wish to strengthen their status in the community occurs, that, in its turn, extends scopes of actions and decisions in an incrementing progression.

Such system successfully operates according to the game theory, while the *Nash* equilibrium is maintained, respectively, while all the players in the system act according to a strategy that is known to everybody that provides a known benefit to each player. The equilibrium is lost, if any of the player changes his strategy, because his benefit will reduce in the new game situation. As a result, no member is interested to change anything. Therefore, changes in the decision-making and action hierarchy are possible only, when hierarchy members change and some members come in, who wish to play fairly.

One must be aware of and follow the persuasion that common laws concerning universal human values are present in any system and are superior to regulated legal regulations. These are positive moral norms and principles inherent to a human personality that determine human actions, behavior in the community and attitude to others. It is a moral make-up of a human that is characterized by morals such as honesty, fairness, sincerity, respect – and accountability for own actions – to oneself, the family, the community, the environment and the country. If these common laws are out of action, then written legal norms are just formal and are customized to be able to legally justify actions guided by manifestations that are contrary to moral values.

The experience shows that transactions with state resources may be implemented according to the laws, resource consumptions may be booked according to national and international standards, state financial statements may be made available to the public, but audits still state ineffective use of resources. This is the result of the lack of integrity and accountability of the responsible officials to act according to public interests and needs.

As a result, the state administration system is operating as a mechanism of operation of the state apparatus and maintenance of officials, moreover, within the framework of the legal regulation. The maintenance intensity differs in different communities depending on the values dominating in it. The higher value material, political or professional values have, the wider are scopes of the implementation of authority resources rather than ensuring welfare of the state and its population.

This is why universal human values, becoming a basis for authority elements, should serve as a real alternative *instead of the management of the lack of integrity or accountability with the help of laws and regulations, internal control or risk management.*

We must be aware that the supreme audit institutions play an invaluable role in the increase of the level of fairness and accountability of the state authority, in general. On one hand, the supreme audit institution must act as a model for all branches of the state authority not only just defining that fairness, openness and responsibility are the values the activity of a supreme audit institution is based on, but also clearly demonstrating it in its work, or just simply observing the principle frequently used in ISO quality management systems – “*say what you do, do what you say*”. On the other hand, one must recognize that the moral values of the state authority cannot be separated from the overall values of the general public. Thus, the duty of a supreme audit institution is to present true and clear information to the general public, thus changing the public's attitude and through that provide signals to the official authorities that the public is informed, condemns the abuse of power and privileges taking place in the process of implementation of authority and requests actions in its, the public's interests.

It is extremely important that everyone self-denyingly follows universal human values and persuasion in their actions, strengthens own consciousness about their adherence to the community and to advance their energy to search solutions for stimulation of life quality of the community concerning not material welfare, but rather the increase of self-consciousness, freedom of personality and nobleness of each person.