

GS FOUNDATION BATCH FOR CSE (2023-24)
ETHICS - HANDOUT 19
QUOTES

QUOTES

Q.1 - “To bring Equality we need to treat equals as equals and unequals as unequals” – Aristotle.

(N.B.- Keywords in the question: Equality, equals as equals, unequals as unequals, Relevance in administration

Demand of the question: Try to understand the basic idea of the sentence. It talks about functional equality as against static equality. We have to work as per need to achieve equality as against behave as if equality is already achieved. When there is inherent inequality in the society we have to act in such a way that it leads us toward equality. In second part give examples in administration to explain its relevance.)

Answer :

Given statement explains about continuous efforts required for achieving equality. For the same we first need to accept the inherent inequality present in the society. Accepting this inherent inequality will guide us in behaving differently with people with different opportunities. The sentence differentiates between static and functional equality.

1. When decisions are taken ignoring the existing inequality and by assuming that all are equal is called static equality. Whereas, when this is taken into consideration it is called functional equality.
2. Functional equality always recognizes inherent inequality and strive to eliminate it. Apparently it seems as unequal treatment but it is toward the goal of equality.
3. When there exists inherent inequality in the society it becomes essential that actions taken takes into consideration this inequality. In this case efforts must focus on equality of opportunity. This means those who are less privileged must be given more than those of more privileged.
4. For example, in Indian society some groups of people are historically less privileged due to prevalent caste system. They do not stand at the equal level as compared other castes with respect to privileges. To cure this inequality constitution of India provides for positive discrimination. This means a kind of unequal treatment for providing equality of opportunity to people from less privileged caste.
5. Also for instance many government commutative examinations, in order to facilitate equality of opportunity to women candidates, have waived of examination fees for female candidates.

So, the quote tries to emphasise not only in terms of letter but also in terms of spirit. It is not cold equality in treatment but equality in effective and functional way towards achieving ideal mentioned in the preamble of our constitution.

Q.2 - “In an atmosphere of all round corruption, honesty becomes a virtue and not a desired duty” - Kautilya

(N.B.- Keywords in the question: all round corruption, honesty, virtue, desired duty

Demand of the question: Try to understand the basic idea of the sentence. It talks about how relevance of honesty also depends upon external environment. And how a value can lose, gain or change its significance with change in environment. Define corruption, honesty, virtue and desired duty at appropriate place in answer)

Answer:

This sentence depicts the significance of external environment with respect to honesty. Honesty is a value which makes a person restricts himself from doing unethical act. It is most desired value, especially from a public official.

Corruption: Corruption is using public office for private gain. This mostly happens in the case of public official with some authority over public fund/wealth. e.g. when an government official has discretion to allot tender for purchase of some public item, he allots it to such people who can return the benefit to him in the form of kickbacks. Corruption jeopardizes the larger public good. Hence it is generally expected that a public official is non-corrupt. It is very basic expectation from the official.

Honesty is desired duty: Honesty is value propagating ethical and non-corrupt behavior. For a public servant use of public fund with discretion is regular duty. In this case the basic minimum that can be expected from him is honesty. Because without which it is impossible to run the system efficiently. Also the objective of the very act is nullified.

e.g. for a public delivery system officer, the basic minimum expectation is that he does not take away food grains with him and distribute them justly among needy.

Honesty becomes virtue: Virtue is a quality or a principle which is considered morally good. Corruption, when becomes a non-rare thing, its acceptance increases in the society. This falls short of acting as mechanism to control unethical acts. The motivation for doing right and honest thing is reduced. This leads to further increase in unethical behaviors. This vicious spiral makes acts of following honesty extraordinary thing as against them to be normalcy. But honesty inherently is always desirable value by all. And when anything remains ever desirable but not normally found, automatically becomes easy to preach and difficult to follow. In this way it becomes a virtue. Whereas in normalcy honesty is most desired things by all. Especially in administration, when the environment becomes corrupt, a government official also start accepting honesty as a virtue instead of a normalcy, basic

behavior and a desired duty from him. For example, when a majority of staff in a government office demands bribe for the work they are paid for, everyone starts concluding that non taking the money is self-defeating; being honest is a non-rewarding and only moral people must be honest not common persons like me.

Q.3 - "I desire so to conduct the affairs of the administration that if in the end, I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be down inside of me." – Abraham Lincoln

(N.B.- Keywords in the question: in the end, lost every friend, one friend left, down inside me

Demand of the question: *The quote emphasizes on the priority an administration must have towards his duty as against his personal life. The quote motivates and guides the administrator to go extra mile while conducting the activities of administration, even at a personal discomfort, in cases needed. Mention examples to support this argument)*

Answer:

The quote indicates acting with utmost integrity and uprightness while exercising any public responsibility. Integrity involves an uncompromising and consistent commitment to honor moral, ethical, spiritual and artistic values and principles. Its values encourage an administrator to be honest in all decisions and actions.

1. According to Lincoln, a public servant should aspire to have an unwavering commitment to a lifelong search for truth and justice. He/She must be ready to give more priority to administrative responsibilities against personal responsibilities. Though they are ready to loose all friends, they do not want to compromise their conscience. They are first an administrator, then anything else – friend, son, daughter, relative etc.
2. An administrator or any public servant has some duties to be fulfilled and to do that he is always given authority. This authority provides discretion to him, wherein he can take decision impacting lives of many. So there is always chance of misusing that discretion for personal gain. To check this legal provision does not suffice, he must stick to his conscience.
3. A civil servant has to set out highest standard of integrity and morality. This requires self-sacrifice, a concept that rises above individualism and „hedonism“ to create an environment of public duty amongst civil servants which is very crucial in today's scenario. It brings clarity in your roles and responsibilities as an administrator.
4. The main argument is that both professionalism and individual conscience are very important elements to be considered in terms of establishing a framework for administrative ethics. E.g. - when a friend of a police officer commits a crime, he would expect the police officer to help him get out of the case. But as an upright police officer, when he knows his friend has committed the crime, he must make sure that he gets punished. Here the officer must choose duty over friendship.

Today, the administration is seen as self-serving. In such scenario the message of the quote is very much crucial. It brings clarity in role and responsibilities of an administrator. You are at first an administrator then everything else – Friend, Son, daughter, relative etc.

Q.4 - “I feel, however good a Constitution may be, it is sure to turn out bad because those who are called to work it, happen to be a bad lot. However bad a Constitution may be, it may turn out to be good if those who are called to work it, happen to be a good lot. The working of a Constitution does not depend wholly upon the nature of the Constitution.” – Dr. B. R. Ambedkar.

Demand of the question: Try to understand the basic idea of the sentence. It talks about significance of role of human actions over that of systems. Elaborate that idea. Explain how is relevant in present times too.

Answer:

Given statement depicts the significance of responsibility we all carry in effective implementation of the Constitution. The constitution contains legal provisions for everyone according to their roles in the society, but according to the quote, the system laid down by the constitution in itself is not enough to guarantee efficient implementation of it. It is heavily dependent upon the people who are implementing it.

1. Here the importance of moral character of the citizens is considered to be very crucial. Morality demands going beyond legal obligations with respect to welfare of people. If the people who implement are moral, even a bad law can be implemented for the welfare of all. Mainly because of rightness of intention of the people who implement it, and that would be possible only when those running it, are morally upright people. If people with narrow minds and trapped in self-interests were to run the Constitution they will misuse the provisions of constitution for their vested interests.
2. The Constitution is nothing but conceptual bedrock behind the structure of administration. It provides only the organs of State such as the Legislature, the Executive and the Judiciary. The factors on which the working of those organs of the State depends are the people and the political parties they will set up as their instruments to carry out their wishes and their politics.
3. For instance, today it is perceived in India that, the factors on which the working of constitution depends- the people and the political parties- have set up as their instruments to carry out their wishes and their politics. And they are not working with the goal of larger welfare of the people. Large scale corruption scams, prevalence of corruption in the administration, instance of exploitation and discrimination against marginalized sections, atrocities against women etc. clearly depicts that what Ambedkar was warning all of us is coming true, at-least partially.

Implementation of the constitution is not the responsibility of the government alone. All the citizens hold the responsibility on their heads to carry forward the values enshrined in the constitution.

**Q.5 - "Happiness is when what you think, what you say, and what you do are in harmony"
- Mahatma Gandhi**

Keywords in the question: Happiness, think, say, do, harmony.

Demand of the question: Try to understand the basic idea of the sentence. And try to describe, illustrate it through your own understanding and substantiate it through examples. Also mention what area of ethics this question is related to

Answer:

The given statement by Mahatma Gandhi tries to link happiness with moral behavior. It is indicating towards required connection between actions and thinking. And this helps us act morally.

1. Morality is a set of principles an individual holds as valuable. And these values are part of one's own understanding. One's thinking ability, rationality and Reason help in forming this set of values.
2. When the time to act or say comes, the output must come in sync with one's understanding and beliefs. In absence of such sync there will arise a crisis of conscience.
3. This, if not attended to, will create a sense of guilt. And guilt is a painful experience. In this way the happiness is lost.
4. For example, I think that all human beings must be treated equally. But when a time of actual action comes, due to my prejudices against some people, I say or act contrary to what I think – equality.
5. This generates, unknowingly, a cognitive dissonance in me giving rise to guilt. And my experience becomes unpleasant. And in real life this happens at many different levels with its complexities causing complete loss of my happiness.
6. Human being is combination of many different aspects which broadly can be categorized in three – Cognitive, Affective and conative.
7. Cognitive helps us understand things, affective makes us feel emotions, and conative lead to intentions behind the actions.
8. Synergy in all the three is what is must for sustained existence. Any imbalance between these would lead to discomfort leading to efforts to synthesise them.
9. So for sustained happiness this synergy is automatically searched by the body and mind combo.

So, this quotes beautifully brings out win-win relation between happiness and moral behavior. Basically, gist of the quote is to be happy one has to be moral at the same time, perhaps as a result of each other.

Q.6 - “Do the right thing because it is right”. – Kant

Keywords in the question: right thing, it is right.

Demand of the question: Try to understand the basic idea of the sentence. And try to describe, illustrate it through your own understanding and substantiate it through examples. Also mention what area of ethics this question is related to. This particular quote is about deontological argument about ethics

Answer:

Kant in the above quote is trying to emphasise on the deontological approach towards ethics. According to the principle, any act is considered ethical not because of the desired result it will cause but because of rightness of the very act itself.

1. Here, means are given importance and not ends. In fact according to this theory, if means are right end will inevitably be right. e.g. Being honest is ethical not because it earns me more reliable friends in life, but because one must not be anything but honest.
2. I am honest because it is right, and not because it will give me anything in return.
3. This theory of deontological approach to ethics is in contrast with consequentialism. According to consequentialism something is right mainly because it produces right results.
4. It produces maximum happiness for maximum number of people. Here, ends are given importance.
5. Most of the time due to complex nature of things I may not be able to quantify and measure, even after thorough understanding of all the aspects involved in the situation, the results of an action I am contemplating to take.
6. So best policy is to do right thing and let situation take its own course. The underlining thought behind this is that ‘right means’ has necessary nexus with ‘right ends’.
7. Mahatma Gandhi too advocated this approach to ethics. He emphasized on right means to achieve right ends.
8. During freedom struggle Gandhiji advocated breaking of law because it is unjust. His idea gets very clear through his own words “Non-cooperation with evil is my duty”.

This quote tries to emphasise the importance of fortitude in one’s personal and professional life. Unwavering commitment to ‘right’ is to be considered most crucial. All the more for an administrator as she has a lot of authority and discretion.

Q.7 - The greatest happiness of the greatest number is the foundation of morals and legislation. -Jeremy Bentham

Keywords in the question: greatest happiness, greatest number, foundations, morals, legislations

Demand of the question: Try to understand the basic idea of the sentence. It tries to establish determinants of morality and in turn laws. Question demand you do mentions about determinants of ethics and how much consequences decide whether the action is moral or not.

Answer:

The given quote is emphasising on importance of consequence of any action in deciding its morality and its ethics. If the perceived consequences are moral then the decision is considered moral. The quote advocates theory of consequentialism.

1. Consequentialism refers to moral theories that hold that the consequences of a particular action form the basis for any valid moral judgment about that action.
2. Thus, from a consequentialist standpoint, morally right action is one that produces a good outcome, or consequence.
3. However many a times, the situation poses a dilemma in front of a civil servant where she has to choose between benefits of some at the cost of others.
4. In such cases, which is a daily affair for an administration, it has to be decided on the basis of number of people that are going to get benefited by the decision.
5. That is the decision that will benefit maximum number of people will be considered moral.
6. Also in case of laws, which generally is codification of society's morality at any given point of time, maximum happiness for maximum number is to be considered as a basis for decision.
7. According to Bentham, something is right mainly because it produces the right results; i.e. it produces maximum happiness for a maximum number of people.
8. Here, ends are given importance. It talks of Community or Social Utility which says that an action is moral if it has utility to society, i.e., the act should bring the greatest good for the greatest number.

This quotes clearly establishes the principle of 'utilitarianism' in ethics. This principles is used almost all the issues of policy making to justify the ethicality of the decision.

Q.8 - "Morality is not the doctrine of how we may make ourselves happy, but how we may make ourselves worthy of happiness." -Immanuel Kant

Keywords in the question: morality, making happy, making worthy of happiness

Demand of the question: Try to understand the basic idea of the sentence. It talks about what is the relation morality shares with happiness. Morality is not about extracting happiness, generally from material things. But it means to be up-to-the-mark in one's own eyes. Give examples to substantiate. Use more ethical terms.

Answer:

Morality is a quality among human beings that helps them judge between right or wrong. Actions taken in consonance with one's morality often leads to personal satisfaction and happiness.

1. Making oneself happy is one who can make oneself happy through materialistic or non-materialistic means. But these things won't bring lasting happiness. They are temporary in nature.
2. Being worthy of happy, othe other hand, is about being respected in one's own eyes and inner satisfaction. This satisfaction brings one genuine and lasting happiness.
3. It is about standing upto one's own parameter of righteousness or individualistic values, which we also call morality. If one satisfies one's own moral parameters, it will bring inner peace of mind for perpetuity.
4. What Kant is trying to explain from the quote above is, doing "duty for duty's sake" principle.
5. It is similar to Bhagvad Gita's Nishkam Karma principle. That measn, one must not chase happiness, rather he will do his work with desireless action and become worth of happiness.
6. For instance a civil servant who is corrupt may earn money in the short term but it may lead to guilt and not allow him to see as worthy. On the contrary a honest officer will set a base for a respected personality in society and department which leads to inner satisfaction and aligns with own voice of conscience.

Thus we should apply morals to seek happiness in others not just in ours for sustained and contempt happy life.

Q.9 - "Education is not limited to the imparting of information or training in skill; it has to give the educated a proper sense of values." –S. Radhakrishnan

Keywords in the question: Education, not limited, imparting of information, training, skill, proper sense of values

Demand of the question: Try to understand the basic idea of the sentence. It talks about what education must mean. It is very narrow understanding to conceive education merely as information, training or skill. It is to be seen in holistic sense where moral values play very crucial role. Give examples to substantiate. Use more ethical terms.

Answer:

Education today is largely driven by facts based and more emphasising on skills. It is useful for survival purpose to get job and money. But for well-being of a person, holistic development is required, for that values are very important. Only information and skill based education is not sufficient.

1. Education driven by facts only gives us information and details about the subject, with lack of logical and analytical perspective.
2. A data feeding society without values will not give them the capacity to judge between right or wrong.
3. It makes people more insensitive about the problem around us like rape, lynching, hatred, discrimination.
4. It can only give theoretical aspect of problem and not practical aspect.

Values are important-

- ✓ It helps in character building and attitudinal change in people.
- ✓ Values like empathy, tolerance make people more responsible citizen.
- ✓ Values are important for making decision. It give us guidance about right or wrong.
- ✓ Values make people more conscious of their acts.
- ✓ Bring scientific temper through development of analytical thinking and reasoning.
- ✓ Transmission of values lead to promotion of social justice.

Example

- i. A cyber hacker who is well trained uses his knowledge for destructive purpose. Thus knowledge without character is of no value, if it is not able to differentiate between good and bad.
- ii. A sportsman who is skilled in his/her game but indulge in match fixing. It reflects lack of values like sportsman spirit, intergity and fairness.

So, education system can be improved through many ways. Focusing on experiential learning and nurture creativity and imagination, imparting value education through games, telling stories and examples from role models lives, expose students to new opportunities and emphasis on character building etc. Thus to be successful in life, important human values along with intellectual development should be the aim of education.

Q.10 - "Holding on to anger is like grasping hot coal with the intent of throwing it at someone else; you are the one who gets burned." – Buddha

Keywords in the question: anger, like grasping hot coal, intent of throwing, someone else, you get burn

Demand of the question: Try to understand the basic idea of the sentence. It talks about nature and characteristics of anger which is contrary t what we commonly believe. The quote advocates Emotional intelligence. Give examples to substantiate. Use more ethical terms.

Answer:

Anger is an unpleasant emotion generally emerges as a result of disappointing situation. It is crudest way to express the emotional outburst. Its a negative emotion. It represent state of emotional distress and inability to manage it. It translated into irrational behaviours which create miseries.

1. Anger overshadows wisdom and intelligence so the actions under anger are self destructive. When you are angry, your emotions get agitated, your blood pressure goes up, you become impatient and irritable, and you lose control over your actions and reactions.
2. So rather than solving the problem through anger it hampers your time, energy and health thus, aggravating the situation.
3. For Example: An employer who is short tempered and highly impatient. He scolds his employees, even on small mistake. He gets excited on customers. Such attitude develops fear, hatred among employees. Customer will avoid communication & deals with him/her. It affects employer's reputation and brings losses to company.

Solutions to manage anger:

- ✓ Developing emotional intelligence to understand different types of emotions, causes of anger and try to avoid and regulate those causes.
- ✓ Through Meditation and Yoga to get inner peace.
- ✓ When you feel you are getting angry, take a few deep breaths and control your emotions.
- ✓ Think before you speak. In the heat of the moment, it's easy to say something you'll later regret.
- ✓ Laughter therapy which has psychological benefits.

Thus if you become aware of what you are feeling and Why you are feeling it rather than just feel anger, you can become resourceful at understanding your emotions and dealing with them better.

Q.11 - "The basic idea of governance, as I see it, is to hold the society together so that it can develop and march towards certain goals." –Lal Bahadur Shastri

Keywords in the question: governance, hold society together, develop and march towards goals

Demand of the question: significance of governance not just as a system of service delivery but also a most impactful aspects to society.

Answer:

Governance is primarily the way a country, community or a company does things. It is an systemic instrument to implement will of the people upon themselves. It is most crucial aspect I the efforts to achieve welfare of the people.

1. UNESCO defines Governance as those structures and processes that are designed to ensure accountability, transparency, responsiveness, the rule of law, stability, equity and inclusiveness, empowerment, and broad-based participation.
2. A variety of entities can govern – like society, school, municipality, nation, business etc. But the most formal and far-reaching is 'government' and governance is the sum of the decisions and actions of the people who are authorized to run these entities.

3. The context of this statement by Lal Bahadur Shastri is to lay bare the relationship between the trinity of governance, social integration and social development.
4. Governance helps in fair treatment, equitable access, Justice – addressing social exclusion, discrimination, poverty, division, disparity so that it can march towards the goal of an inclusive and progressive society and its basic idea is to hold the society together so that it can develop and march together towards its goals. For example- 73rd amendment of constitution holds together rural India.
5. Governance also empowers womenfolk so that they can develop and the nation can march towards the goal of becoming a superpower sooner. Governance here plays a more important role in the implementation of this law, which determines its effectiveness.
6. Similarly, article 15 prohibits discrimination, because discrimination breeds drifts and these drifts pull a nation apart and reduce its pace of development. The sooner the society comes together; the sooner every individual will be able to contribute towards the shared goal of development.
7. On the Global level, governing bodies like UNDP try to uplift and support war-torn countries, backward countries, trying to hold the world together to march towards the goal of a peaceful and harmonious world.

Environmental policies on national and international level also try to hold the society and its natural resources together, prohibiting a few practices like use of plastic and encouraging a few other like carpooling so that none benefits at the cost of collective interest of the society, and thus holding the society together so that it can develop towards a sustainable society.

Q.12 - “A good head and a good heart are always a formidable combination” – Nelson Mandela

Keywords in the question: good head, good heart, formidable combination,
Demand of the question: Try to understand the basic idea of the sentence. It talks about need of both – good head, indicating intelligence, skill etc. and good heart, indicating moral character. It is very narrow understanding to focus only on information, training or skill. It has to be seen in holistic sense. Examples to substantiate. Use more ethical terms.

Answer:

According to the quote, the ideal situation occurs when an individual possesses both sharpness and compassion. And such individuals become much more effective and efficient when they possess a good head and a good heart.

1. A good heart (compassion, empathy, selflessness, etc.) will also always be an asset in the leader’s “tool box”. And while those in authority will periodically have to make hard decisions (that will initially appear to hurt others), their decisions should be

driven by what is good and decent... and seasoned with empathy. There are examples like Mahatma Gandhi Swami Vivekananda, Ambedkar having lived their life more selflessly.

2. Intelligence (a good head) is also a very crucial quality. Because to practically implement what a good heart wishes also needs keen maneuvering of situation at hand. This needs a sharp intellect. Leaders are expected to be “mentally sharp”.
3. The personalities above, had good heart, also had sharp mind to implement their plans. Many individuals who are intelligent but have missed out on the opportunities to be a formidable force due to lack of good heart.
4. Another example can be the comparison of Mr. APJ Kalam with Mr. A Q Khan. Both had very sharp minds. But the moral force Kalam can create due to his good heart cannot be matched by that of Mr. Khan.

Thus, Value-based education is needed for developing moral qualities such as humility, truthfulness, honesty, courtesy, tolerance, sacrifice, respect etc. among the children, so that they can become a formidable force and contribute confidently to the betterment of society.

Q.13 - “To oppose corruption in government is the highest obligation of patriotism.”

- G. Edward

Keywords in the question: oppose corruption, government, highest obligation, patriotism.

Demand of the question: Try to understand the basic idea of the sentence. It tries to emphasise seriousness of tackling issue of corruption by equating it with acts of patriotism. Generally opposing government is need not seen as patriotism. As patriotism is considered most desirable idea fighting corruption is also to be considered equal.

Answer:

Corruption is the abuse of power by a public official for private gain. Corruption undermines human development by impeding access to public services through diversions of public resources for private gain. On the other hand Patriotism is nothing but love of one's country. The given quote tries to equate the both and by that trying to establish seriousness to tackle the issue of corruption.

1. Corruption affects us in myriad ways. Firstly in Social sphere, it Steals resources and opportunities from the most vulnerable. E.g. Corruption in PDS in UP where fake Aadhar cards were used to steal tonnes of ration. Also individuals are Coerced e.g. Police and other government office compel to pay bribes in order to get a service which you are already entitled to.

2. Secondly Economic Sphere, there is Collusive corruption which hinders economic development, distorts markets and damages private sector, hurts Investors, distorts competition. E.g. 2G Scam, Coalgate etc.
3. Thirdly Political, where It strikes at the heart of democracy by corroding rule of law, democratic institutions and destroying public trust in governments and leaders, compromises efficiency of government, leads to criminalization of politics, e.g. fooder scam, Bofors scam, Madhu Koda CM of Jharkhand money laundering huge amount of money, overall it corrodes the fabric of society.
4. However a patriots will never let this happen and for them opposing corruption is the highest obligation for they have special affection for one's own country and will never let tarnish country's image. e.g. Anna Hazare's India against Corruption movement brought tens of thousands of Indians out on the streets; Many whistle blowers like Manjunath Shanmugam and Satyendra Dubey, have laid their lives for the cause of corruption free governance.

There are countless such examples where people have lost their life but for them willingness to sacrifice to promote the country's good is above everything else, which certainly makes them patriot par excellence.

Q.14 - "My concern is not whether God is on our side; my greatest concern is to be on God's side, for God is always right." — Abraham Lincoln

Keywords in the question: oppose corruption, government, highest obligation, patriotism.

Demand of the question: re-establishing morality more crucial than God.

Answer:

In the given quote, Lincoln is trying to emphasize on importance of being right. The quote is trying to destroy the common conception of god as one who gives worldly benefits. The concept of God is used here to indicate at the enormous amount of strength one acquires by being right.

God as giving worldly benefits –

God being on our side is meant here to have a false hope of getting worldly benefits where one never deserves it. It indicates once craving to be happy without making oneself worthy of that happiness. E.g.- Student expecting to pass the examination without having done requisite studies. This conception of God is very juvenile, but still prevalent in common parlance. The quote is trying to dismantle that conception as that makes one irresponsible and unethical.

God as giver of inner moral strength –

The quote on the other hand, conceives God as one who provides inner moral strength. God is also considered to a morality giver. As per Kant too, moral compass is intrinsic in every human being and it is a creation of God that no one else can challenge. As the moral law is given by God, it means that it cannot be altered by human as per their whims and convenience. Such conception also helps to stick to the ethical standards one has for himself.

The quote is trying to establish that, truth is more important than God. This conception makes ethics and morality more important. Mahatma Gandhi also advocated and also lived with similar ethical standards. His concept of 'Satyagriha' also places truth at higher pedestal than even God.

Q.15 - "In matters of conscience, the law of the majority has no place." – Mahatma Gandhi.

Keywords in the question: Conscience, law, majority

Demand of the question: conscience, as moral compass, always functions on the basis of categorical imperative, which is not influenced by the opinion of others

Answer:

This is a famous quote by Mahatma Gandhi. Many a times, there are conflict between conscience and choice of majority. At times of such dubious situations, conscience guides us through light. Conscience is so inextricably linked with our lives.

1. Conscience is an internal compass which motivates and also compels a person to do ethical things. If in case the person, due to overriding of self-interest, does unethical act this conscience tortures the person from inside, through a sense of guilt.
2. Our conscience guides and shapes our thought process and leads the development of laws within society.
3. Conscience indicates what is right, whereas majority may not be not aligned with it. Majority opinions are based on traditions, convenience and may not be relevant to the day.
4. For ages, *sati-pratha* was followed by majority in Indian orthodox system, But burning a human being alive can never be justified, just because it was followed by majority. At that time, conscience of people like Raja Ram Mohan Roy, shook conscience of others and drove changes in our society.
5. Majority of population in developed countries contributes in promoting climate change and its adverse effects. Again, actions of majority cannot be justified in this case.

So, in given quote Gandhi tried to emphasise the importance of morally right behavior as against a behavior accepted and approved by majority of the day.

**Q.16 - "To educate a man in mind and not in morals is to educate a menace to society."
- Theodore Roosevelt.**

Keywords in the question: educate in mind, not morals, menace

Demand of the question: the quote clearly prioritise moral character over capacity of mind.

Answer:

Education empowers, capacitates, enhances and molds a person to become value adding agent in the society and also enables her to peruse her own progress. The above quote means that, educating a person with knowledge and skills without sense of morality creates a devil with more power who can do more harm to society than good. Education equips one with a skill but values provide purpose, direction and will to use those skills.

An educated person without sense of morality can be a menace to the society in the following ways :

1. He might not have any regards for social contract, which is vital for maintenance of rule of law in the society. For example, such a person might not follow the traffic law when policemen are not around to catch him.
2. She might not be able to appreciate the diversity of the society around, and thus promote sectarianism. Leaders of many religious terrorist organizations like Osama bin laden were well educated, but without morals.
3. Such a person is bound to develop self-aggrandizement tendencies, even at the cost of others. For example, such a person might engage in tax evasion, even when millions are starving.
4. He might be able to make great strides in the field of technology without concerns for its end use. Nuclear technology which is a double edged sword is the point in case.
5. In the political sphere, such an artful person could incite chauvinist tendencies among people and make them more narrow-minded and insensitive. Hitler used his oratory skills to convince the people of Germany against Jews and thus the holocaust became a reality.

Thus, Value-based education is needed for developing moral qualities such as humility, truthfulness, honesty, courtesy, tolerance, sacrifice, respect etc. among the children, so that they become a value adding asset to the society and contribute towards peace, security and stability.

Q.17 - "If a man achieves victory over this body, who in the world can exercise power over him? He who rules himself rules over the whole world." -Vinoba Bhave

Keywords in the question: victory over body, exercise power, rules himself, rule world

Demand of the question: what it means to achieve victory over one's body and its significance in making person moral and its subsequent impact on the morality of

Answer:

The quote by Vinoba Bhave signifies the importance of the self-control over our own senses to do meaningful things in a life. 'Self-management' in the overall discourse of emotional intelligence refers to the skill of effectively managing one's own emotions.

1. Self-control, an aspect of inhibitory control, is the ability to regulate one's emotions, thoughts, and behaviour in the face of temptations and impulses.
2. Having emotional self-control means staying clear-headed and calm, balancing one's
3. impulses and feelings for the good of the group or mission.
4. Self-control is the skill needed to achieve any goal or desired outcome. People with a lot of self-control have the motivation and ability to override their unwanted impulses and desires.
5. It teaches us not to get disturbed by accusation or rumors – as Gandhiji said, "Nobody can hurt me without my permission".
6. Easy adaptability and quick learning – Charles Darwin proved that emotion helps in adaptability. As Plato said, "All learning has an emotional base."
7. Predictability in behaviours – due to control of emotions of anger etc
8. Positive attitude – despite unfavourable conditions.

So, the quote clearly emphasise on the significance of self-awareness and self-control not just from practical point of view but also from the point of view of moral fortitude. In present situation, this quotes acts as a light house especially for the youth in dealing with newer challenges in life.

Q.18 - "The problem is not how to wipe out all differences, but how to unite with all differences intact." -Rabindranath Tagore

Keywords in the question: not how to wipe out all differences, how to unite with all differences

Demand of the question: the quote brings out the significance of tolerance, multiculturalism, similar to 'Sarva-dharma-sambhav' principle of Gandhi

Tagore's quote becomes even more relevant today when we are going through a charged political climate, a time where people have taken to the streets to publicly voice their views in a way that hasn't been witnessed by our country in a long while.

1. Every day, we witness debates, sometimes handled peacefully, and sometimes provoking violence, as people try to convince each other about the validity of their position.

2. Wiping out differences, be it about the question of how a government should be run or the matter of what clothes should be worn, is the primary focus of all debates. Instead, a way to unite with the differences, should be sought.
3. Differences and disagreements should be seen as a process of “mutual incitement” wherein, disagreeing parties are in fact inciting each other to think anew about established ideas or beliefs thereby helping the society progress.
4. The aim of holistic societal progress as such can be one such unifying factor in spite of keeping our differences intact.
5. Take the example of India society. Indian society has time and again been described as the one characterised by ‘Unity in Diversity’. We have numerous differences and diversities that exist along lines of religion, ethnicity, language, caste etc.

In languages alone there are about 122 languages and 1500 dialects in India. In such a scenario, forget wiping out differences, even ‘tolerating’ each other’s differences won’t be sustainable. Acceptance of these differences and unifying with keeping these differences intact is the only way India can move forward.

Q.19 - “Character is like a tree and reputation its shadow. The shadow is what we think it is and the tree is the real thing.” — Abraham Lincoln

Keywords in the question: character=tree, reputation=shadow,

Demand of the question: emphasise must be given to character building not reputation as reputation is just a product of character.

Answer:

Character is the set of attributes in an individual including presence or lack of virtues, which makes him/her unique. It is shaped by the individual experiences to which a person is exposed to, especially during their childhood phase.

1. An individual with a good character would in turn have a good personality, which in turn will help him/her gain good reputation.
2. Character, like a tree, needs good nurturing. Character is established by conscientious adherence to moral values. Thus, it can be said that, character is ethics in action. Character is both formed and revealed by how one deals with everyday situations as well as extraordinary pressures and temptations.
3. Like a well-made tower, character is built stone by stone, decision by decision. These decisions, in turn, create your reputation. A leader, for example, gains reputation by

his ability to take sound, quick and bold decisions. These decisions are in fact based on his character.

4. However, though character helps decide your reputation, the converse isn't necessarily true. While character is the ethical standard of a person, reputation on the other hand is the estimation of a person's character by the community.
5. As Abraham Lincoln's quote suggests an assessment of a person's reputation is after all an opinion and isn't always true. The shadow of the tree is determined by the angle of light and the perspective of the observer, it's not a perfect image of the tree. In the same way, reputation is not always an accurate reflection of character. For example, consider a person who has been a victim of sexual abuse. In today's society, even if that person's character is impeccable, his/her reputation might be tainted for a long time.

Thus, the main difference between the two concepts is that while the character is more internal, reputation is rather external.

Q.20 - "I slept and dreamt that life was joy. I awoke and saw that life was service. I acted and behold, service was joy." - Rabindranath Tagore

Keywords in the question: sleep, dream, joy, awoke service, service is joy

Demand of the question: main theme of quote is to establish significance of service and also relation between the service and joy.

Answer:

This quote of Rabindranath Tagore focuses on the essence of serving the needy and the divine joy experienced through it. Many people dream and search for happiness all their life and base their whole lives on the principle of self-satisfaction.

1. Tagore suggests that instead of indulging in self-satisfaction, the surest way to achieve happiness is to serve others.
2. Serving the needy gives you purpose in life which is a prerequisite for happiness. A purposeless life is sure to be a depressed one.
3. Serving the needy results not only increases your self-esteem but also makes you more aware about your surroundings. While serving others we can come to know our true potential and come to know our true self.
4. This in turn decreases the feeling of loneliness and helps you to work in teams to solve problems and give back.

5. Helping and serving others gives you a sense of accomplishment. Being a cause for other's happiness and doing something for the greater good and setting an example for those who look up to you helps you feel fulfilled.
6. Serving others in turn also increases your sense of gratitude and makes you appreciate small things in life.
7. By developing values of compassion toward disadvantaged, empathy toward suffering one can find himself satisfied. All these values can be found in the service toward other people in need.

Thus, serving others improves the overall quality of your life and makes you happy. The joy you experience from this is long-lasting and pure.

PRACTICE QUOTES

- Q1. The one who plants trees, knowing that he will never sit in their shade, has at least started to understand the meaning of life." - Rabindranath Tagore
- Q2. "You can't cross the sea merely by standing and staring at the water." - Rabindranath Tagore
- Q3. "A great man is different from an eminent one in that he is ready to be the servant of the society - B. R. Ambedkar
- Q4. "However many holy words you read, however many you speak, what good will they do you if you do not act on upon them?" - Gautam Buddha
- Q5. "Dreams are touchstones of our characters." - George Washington
- Q6. "All persons ought to endeavor to follow what is right, and not what is established." – Aristotle
- Q7. "Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that." — Martin Luther King Jr.
- Q8. "Educating the mind without educating the heart is no education at all." – Aristotle
- Q9. "It does not matter how slowly you go as long as you do not stop." — Confucius
- Q10. "Poverty is the worst form of violence." – Mahatma Gandhi
- Q11. "Education is the manifestation of perfection already in man." – Swami Vivekananda
- Q12. "It is the mark of an educated mind to be able to entertain a thought without accepting it." – Aristotle
- Q13. I understand democracy as something that gives the weak the same chance as the strong." – Mahatma Gandhi
- Q14. "Patience is bitter, but its fruit is sweet." – Aristotle

- Q15. "Strength and growth come only through continuous effort and struggle." - Napoleon Hill
- Q16. "I know that I am intelligent, because I know that I know nothing." – Socrates
- Q17. "Poverty is the parent of revolution and crime." – Aristotle
- Q18. "The perfecting of one's self is the fundamental base of all progress and all moral development." – Confucius
- Q19. "We are what we repeatedly do. Excellence, therefore, is not an act, but a habit." – Aristotle
- Q20. "Compassion is the basis of morality." - Arthur Schopenhauer
- Q21. "There can be no keener revelation of a society's soul than the way in which it treats its children". — Mandela
