

UPSC Syllabus

General Studies- IV: Ethics, Integrity and Aptitude

This paper will include questions to test the candidates' attitude and approach to issues relating to integrity, probity in public life and his problem solving approach to various issues and conflicts faced by him in dealing with society. Questions may utilise the case study approach to determine these aspects.

The following broad areas will be covered:

- Ethics and Human Interface: Essence, determinants and consequences of Ethics in-
human actions; dimensions of ethics; ethics - in private and public relationships.
- Human Values - lessons from the lives and teachings of great leaders, reformers and
administrators; role of family society and educational institutions in inculcating values.
- Attitude: content, structure, function; its influence and relation with thought and
behaviour; moral and political attitudes; social influence and persuasion.
- Aptitude and foundational values for Civil Service: Integrity, impartiality and non-
partisanship, objectivity, dedication to public service, empathy, tolerance and
compassion towards the weaker-sections.
- Emotional intelligence-concepts, and their utilities and application in administration and
governance.
- Contributions of moral thinkers and philosophers from India and world.
- Public/Civil service values and Ethics in Public administration: Status and problems;
ethical concerns and dilemmas in government and private institutions; laws, rules,
regulations and conscience as sources of ethical guidance; accountability and ethical
governance; strengthening of ethical and moral values in governance; ethical issues in
international relations and funding; corporate governance.
- Probity in Governance: Concept of public service; Philosophical basis of governance and
probity; Information sharing and transparency in government, Right to Information,
Codes of Ethics, Codes of Conduct, Citizen's Charters, Work culture, Quality of service
delivery, Utilization of public funds, challenges of corruption.
- Case Studies on above issues.

INTRODUCTION TO ETHICS

WHAT IS ETHICS?

- When narrowly defined, the word ‘ethics’, according to its original use, is traceable to ancient Greece. Ethics would account as a branch of philosophy which used to study ideal human behaviour and ideal ways of being. The ideal ways of being could be understood as ‘*what ought to be*’ in contrast to ‘*what is*’.
- The approaches to ethics and meanings of concepts have varied and developed over a period of time. For example, Aristotle believed that ideal way of life for oneself would be to undertake actions that lead to *eudaimonia* (loosely translated as highest state of well-being or happiness). Immanuel Kant who comes around two thousand years later argue that ideal behaviour entails acting according to one’s duty. Well-being for him means freedom to exercise autonomy, being an end in oneself and not treated as a means to an end, and having the capacity to think rationally.
- Etymologically the term “ethics” correspond to the Greek word “ethos” which means character, habit, customs, ways of behaviour, etc. Ethics is also called “moral philosophy”. The word “moral” comes from Latin word “mores” which signifies customs, character, behaviour, etc.
- As a well-established branch of philosophy, ethics is a systematic approach to understanding, analysing, and distinguishing matters of right and wrong, good and bad, and admirable and deplorable as they relate to the well-being of and the relationships among ‘beings’ who are capable of taking voluntary actions. Ethical determinations are applied through the use of formal theories, approaches and codes of conduct, such as the codes developed for professions and religions.
- Ethics not to be construed as a monolithic system but a system that involves different approaches, determinants and thus consequences. Consider some of the following definitions of ethics.

“Ethics is a system of moral principles.”

“Ethics is a set of standards that a society places on itself and which helps guide behaviour, choices and action.”

“It is a discipline based on the logical justification of human actions.”

WHY STUDY ETHICS?

- From times immemorial, humans have sought to know how to lead a good life. Modern society has witnessed extensive debates over the conception of a ‘good life’. This is primarily due to- the spread of education, advances in science and technology, problems associated with the modern way of life and communication and transportation revolution.
- Importance of ethics is felt in every sphere of our life. The power of the traditional religions and ideologies is on a decline. Crime, terrorism, ecological degradation, deception and other unfair practices are on the rise. The significance of studying ethics is understood by the fact that the study of moral philosophy or ethics can deepen our understanding of the ultimate goal of life. Through ethics, an individual can look upon his life critically and evaluate his actions and decisions.
- We instinctively know that it is good to be ethical and act with integrity, but by coming to an understanding of the reasons for ethical behaviour and integrity, we will be motivated to champion such behaviour.
- The study of ethics can enable a person to deliberate upon moral principles. Moral philosophy, or ethics, can help in clearing our mind on the questions of morality. Thus, our actions are more thoughtful and conscious.
- Study of Ethics trains our mind to think rationally and logically. Ethics become an inevitable part of human existence since man is a social animal. Thus, no one can escape the ethical questions of life.
- The rational nature of human individual makes her aware of certain fundamental principles of logical and moral reasoning. Every human action has a subjective aspect and an objective aspect, which prompts the individual to base herself on certain common principles.
- The human society is necessarily driven by certain rules and regulations, which are the conditions of satisfactory human life in a society. These rules and regulations cannot exist without any moral principles.
- Especially for someone going to be an administrator, holding positions of authority and influence, it becomes mandatory to continuously monitor ones own actions and behaviours, without which the very purpose of that roles gets defeated.

ETHICS VS. MORALITY

- Morality and Ethics both concern themselves with what is right and what is wrong. Morality is set of principles that an individual holds to be right. Whereas ethics is set of principles that a homogeneous group of people (i.e., society) holds as right. Although both have a separate existence, they work in tandem with each other.
- Morality is person specific. Although it is derived from the value system outside, the individual believes that the particular action is desirable from her, irrespective of other person's view. It depends upon her understanding of things.
- Ethics, on the other hands, is a set of moral values established in the given group of people at a given point of time. Ethics often takes the form of traditions, laws. It is what society as a whole considers moral.
- For example – During the start of 19th-century self-immolation of Sati was considered as the moral duty of a faithful wife. It was part of the ethics of the society of the day. However, at the same time, a person like Rammohan Roy's morality indicated against it. Here what society considered right and what an individual considered right were opposite to each other. This clearly indicates that morality and ethics have a different set of values, although they are connected and influence each other.
- Today Rammohan Roy's view is considered right not just by a few individuals but also by society at large. So, morality and ethics are a different set of values having many common points. They indeed influence each other.
- Wise and visionary personalities has the capacity to influence the public at larger. They have the requisite insight and persuasion skill to convey their understanding in impactful way. This society at large accepts as moral values to be followed. These ethics are generally formed by influencing personalities of the day. Mostly wise persons are perceived to be visionary and the values she considers moral are considered moral by the society as whole in that time.
- For instance –
 - (i) When Buddha talked about non-killing, the society of that time and onwards started considering killing of even animals as unethical.
 - (ii) Caste was considered ethical once upon time in India but after Ambedkar and other thinkers persuaded society in other direction, ethics of the society changed and caste is now treated to be unethical.

BASIC TERMS IN ETHICS

Beliefs - Beliefs are an internal feeling as something is true. It is not directly proven but inferred from the available limited experience. Belief plays a very important role in shaping the ethical value system of a person which, in turn, constitutes the ethical character of the person.

Value - Values are building blocks of one's morality. They shape the conscience of an individual. Values play the most crucial role in making an action 'moral'. Basically, values are principles which one values and feels worth following. They are an integral part of one's conscience. They are particular and personal to an individual. Values guide the individual in times of ethical dilemma. For instance, if one feels compassion is the most important value, she will compromise the value of static law-abiding to go rather with compassion. The set of values decide the moral character of an individual.

Integrity- It is the practice of being honest and showing consistent and uncompromising adherence to strong moral and ethical principles and values. In ethics, integrity is regarded as the honesty and truthfulness or accuracy of one's actions. It is considered as a personal choice of an individual which is uncompromising under any kind of adversarial circumstances. It ensures correct actions and stands in stark contrast to hypocrisy. Thus, integrity is the harmonious relationship between what we think, what we say, and what we do.

e.g. No favour is given in allotment of purchase tender which would have otherwise might have benefited the officer, personally.

Responsibility - It is a moral value, according to which a person feels a sense of ownership about some work to be done. It is *Suo moto* in nature. Guided by this, one takes action on herself intrinsically, irrespective of the demand from outside. Responsibility is what officers have for her citizens. Responsibility is morally superior to accountability.

e.g. Volunteers takes responsibility to clean the surroundings

Accountability - It is moral-legal value, according to which an official is bound to act in a particular way. It is in nature of legal compulsion. Accountability is what Citizens ensure from government official extrinsically. It is a control mechanism.

e.g. Govt official following rules to avoid punishment

Transparency - It indicates that the information impacting the general public must be made available to them, and nothing should be kept hidden from them. As an ethical principle, it indicates *suo moto* declaration of information to the public. It makes administration participative, aware and efficient. The diversity of opinion can be easily accommodated.

Rationality - Rationality is a faculty of thinking wherein the prejudices, emotions, and other outside influences have no place. It is a scientific approach to things. It helps us

see things as they are and not adulterated by subjective opinions. It is the tool to bring objectivity in decision making. This instrument helps us discriminate between right and wrong, good and bad by their merits.

e.g. The constitutional value for gender equality is the result of rationality

Objectivity - Objectivity implies that one's action/decision should be rationally based on facts, figures, principles, and standard judgements, rather than emotions, passions, biases, prejudices etc. it reduces chances of discrimination against someone.

e.g. If a person, patronized by a politician comes to a civil servant asking him to issue a tender in favour of him though he does not deserve it, but the politician is ordering to issue him. In this case, objectivity must outweigh submissiveness to authority.

Non-partisanship - It means exercising one's authority with no favour to any one as against others. This brings in the sense of equality and justice in administration. This constitutes the most crucial aspect of administration.

e.g. Police officer taking action against all type of political violence irrespective political party in power.

Impartiality- It is an ethical value wherein one does not use her discretion to favour someone undeservingly. It is one of the most important ethical values for an administrator as she holds a position of authority and responsibility, and her decisions impact the lives of many people. So if the decisions taken by her are not impartial, the trust of people in administration will reduce causing serious damage to governance. Impartiality helps maintain efficiency and merit.

e.g. A district magistrate allots the tender to a party with merit and not to the party involving his friends, despite such a demand for a favour from the friends

Discretion -It is the act of using one's free will. Every moral action presumes an act of discretion. In administration, it gives room to administration to act morally and not just mechanically following legal books. As the situations and the demands of the administration are dynamic, there is always a need to tackle it with applying one's own mind and heart, without which one cannot act on one's own value system.

Conscience -It 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. E.g. when in need I steal some money from my friend's wallet after some time, my conscience starts compelling me to say sorry to him and return the money.

Dutifulness - Dutifulness is acting based on one's legal, professional or moral obligations and willing to do them well and without complaint and is the desire to alleviate another's suffering.

e.g. A doctor's duty is to save a patient whereas a critical patient suffering from huge pain is asking the doctor to perform active euthanasia on him. Here, the legal, professional and moral obligation of the doctor does not allow Euthanasia, but compassion allows. In this case, the Dutifulness

Guilt - It is a cognitive or an emotional experience that occurs when a person believes or realizes that they have compromised their standards of conduct or have violated a universal moral standard and bear significant responsibility for that violation. It is a feeling of deserving blame for offences. It is closely related to the concept of remorse.

Crisis of Conscience – A situation in which the inner voice is unable to provide the way forward is called a crisis of conscience .it is a very difficult situation in which one worries because he thinks that his act is wrong or immoral. It is similar to a case of an ethical dilemma but, in a very strong sense. Here the individual thinks that his actions are against the voice of conscience and hence ethically not tenable.

Ethical Dilemma- The ethical dilemma is a situation where a person is required to apply his discretion in selecting an option among two contradicting options in front of him/her. Moreover, each of the two options depicts an ethical value. It is choosing between two right things. It is a difficult situation as in choosing one the other ethical value is compromised. The final selection manifests the ethical priority of that individual.

Sympathy & Empathy - Sympathy is a feeling of sadness in response to the fact that someone else is suffering. This is an emotional response to someone's pain. Here you may not feel the same pain, but you can understand that the person is in pain and respond accordingly to it. The motive of sympathy is not to contribute to increasing the pain of others. It is an act of feeling the pain of another person in exactly the same way as he is feeling. Here efforts are made to reduce the pain of the person.

E.g. I felt huge pain when I came to know that my friend has lost his mother.

Compassion- Compassion, on the other hand, is the quality of a person to be able to do something to alleviate the pain of the person in pain. Compassion is the inherent characteristic of a person due to which he/she always has a compassionate view for other human beings. **E.g.-** Mother Teresa about all human being

Gratitude - It is the quality of being thankful towards someone who has helped us in any way. It improves a sense of worth in both the parties involved. It is in the form of emotion. It helps improve relations with another human being.

e.g. The sense of gratitude I feel towards all the people who contributed to India's freedom struggle. Due to those efforts only, our lives today can be as free as it is.

Penance- It is the act of infliction of pain to oneself as a response of a perceived wrong done by oneself against someone else. Penance is *Suo moto* in nature. The basic objective of penance is purification of once mind.

e.g. According to Indian mythology, Rama, after killing of Ravana, went away to the Himalayan forest as an act of penance for wrongs, according to himself, he committed to killing Ravana

Confession - Confession is when one accepts the mistake/wrong that has been done by her/him. It is the starting point of penance. It is the act that follows after the realization that one has done something immoral. It helps to purify her/his mind and strengthens her/his conscience.

e.g. Roy confessed to his mother because he used the money given by her towards the wrong things.

Forgiveness- It is the virtue which helps a person to be strong enough to pardon another person who has harmed him in any way. Any act of forgiveness purifies the mind and strengthens the character of the one who forgives. It also helps in reducing enmity in the mind of the offender and compels him to self-reflect and rise morally. Forgiveness provides a win-win situation for both thereby upholding moral fabric at large.

e.g. When a person A verbally abuses person B for some reason.

Moreover, when the truth comes out that the assumptions by A were wrong, B do not feel anger or hatred towards A, understanding B's compulsions to do that act. Due to this B neither go for revenge or retaliation against A nor sulks inside his mind. Here the act of B is called an act of forgiveness.

Fairness - It means to be reasonable, just in making choices while taking decisions. It builds the trust of the general public in the process. In public organisations, it improves cooperation and participation in administration, which, in turn, improves efficiency.

e.g. Whenever there is a flood situation, the distribution of relief material is done according to the need and on reasonable and fairground.

Sense of Service - It means to have the feeling of being humble in front of the public for whom work is done. Here the desired duty is perceived as a noble cause by the service provider. It is seen as an opportunity to contribute back to the society, which has given everything to her/him. It flows from a sense of gratitude towards everything.

Spirit of service - It is the sense of responsibility and self-motivation towards the duty assigned to oneself. It is going beyond the legal duty. It comes by adhering to not just the letter of the law but also with its spirits. Spirit of service creates a sense of meaning in the work the administrator is doing. It creates a win-win situation where both administrator and general public both are happy.

e.g. IAS officer Armstrong Pame's dedication for the people when he decided to build a 100km road with the contribution of people themselves.

Commitment - Commitment is the consistency and strength of a decision concerning something/someone. It depicts clarity and certainty in behaviour concerning a thing one is committed to. It strengthens her/his confidence with respect to that particular thing.

e.g. Bhagat Singh's commitment to independence.

Justice - It is equal and fair treatment. It is a value that is required to be maintained while taking a decision. Especially for the civil servant, as she holds much authority, application of justice is the most important value to stick to.

e.g. Affirmative actions in support of weaker sections are an act of justice even though it means treating people unequally.

Equality & Equity - When decisions are taken ignoring the existing inequality and by assuming that all are equal is called equality. Whereas, when this is taken into consideration, it is called equity. Equity always recognizes inherent inequality and strives to eliminate it. Apparently it seems as an unequal treatment, but it is toward the goal of equality. 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.

e.g. In Indian society, some groups of people are historically less privileged due to the prevalent caste system. To cure this inequality, the constitution of India provides for positive discrimination. This is upholding equity.

Dignity - Dignity is a moral value. It is that attribute of morality which keeps a human being grounded, holistic, integrated and happy with what she is and possesses. The root word of dignity refers to 'worth' and 'self – worth'. A peasant working on the land with all his passion for the sheer pleasure he gets from producing something from the earth refuses the offer of selling his farm to a real estate developer, he rejects the money but keeps his dignity.

GS FOUNDATION
BATCH FOR CSE (2023-24) - Ethic
Ethics in Human Interface – Handout 2

1

ETHICS IN HUMAN INTERFACE

ESSENCE

- At its simplest, ethics is a system of moral principles. They affect how people make decisions and lead their lives. Ethics is concerned with what is good for individuals and society and is also described as moral philosophy. The term is derived from the Greek word ethos which can mean custom, habit, character or disposition. Ethics covers the following dilemmas:
 1. How to live a good life
 2. Our rights and responsibilities
 3. The language of right and wrong
 4. Moral decisions - what is good and bad?
- Our concepts of ethics have been derived from religions, philosophies and cultures. They infuse debates on topics like abortion, human rights and professional conduct.
- If ethical theories are to be useful in practice, they need to affect the way human beings behave. Some philosophers think that ethics does do this. They argue that if a person realises that it would be morally good to do something then it would be irrational for that person not to do it.
- But human beings often behave irrationally - they follow their 'gut instinct' even when their head suggests a different course of action. However, ethics does provide good tools for thinking about moral issues.
- Ethics provides us with a moral map, a framework that we can use to find our way through difficult issues. They offer us ethical rules and principles that enable us to take a cooler view of moral problems.
- Using the framework of ethics, two people who are arguing a moral issue can often find that what they disagree about is just one particular part of the issue, and that they broadly agree on everything else. That can take a lot of heat out of the argument, and sometimes even hint at a way for them to resolve their problem.
- Some philosophers go further and say that all ethics can do is eliminate confusion and clarify the issues. After that it's up to each individual to come to their own conclusions.

- Many people want there to be a single right answer to ethical questions. They find moral ambiguity hard to live with because they genuinely want to do the 'right' thing, and even if they can't work out what that right thing is, they like the idea that 'somewhere' there is one right answer. But often there isn't one right answer - there may be several right answers, or just some least worst answers - and the individual must choose between them.
- For others moral ambiguity is difficult because it forces them to take responsibility for their own choices and actions, rather than falling back on convenient rules and customs. But sometimes ethics doesn't provide people with the sort of help that they really want.
- Indeed more and more people think that for many ethical issues there isn't a single right answer - just a set of principles that can be applied to particular cases to give those involved some clear choices.
- **Ethics is about the 'other'** - Hand holding and supporting another hand. Ethics is concerned with other people. At the heart of ethics is a concern about something or someone other than ourselves and our own desires and self-interest. Ethics is concerned with other people's interests, with the interests of society, with God's interests, with "ultimate goods", and so on. So when a person 'thinks ethically' they are giving at least some thought to something beyond themselves.
- **Ethics as source of group strength** - One problem with ethics is the way it's often used as a weapon. If a group believes that a particular activity is "wrong" it can then use morality as the justification for attacking those who practice that activity. When people do this, they often see those who they regard as immoral as in some way less human or deserving of respect than themselves; sometimes with tragic consequences.
- Ethics is not only about the morality of particular courses of action, but it's also about the goodness of individuals and what it means to live a good life. Virtue Ethics is particularly concerned with the moral character of human beings.

APPROACHES TO ETHICS

A. Consequentialism (Utilitarian approach)

- 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. Thus, from a consequentialist standpoint, morally right action is one that produces a good outcome, or consequence. Jeremy Bentham and J.S. Mill are considered to be advocates of this theory. According to it, something is right mainly because it produces the right results. It produces maximum happiness for a maximum number of people. Here, ends are given importance.

- Jeremy Bentham talks of Individual Utility. An action is moral if pleasure derived from the action is more than the pain for an individual. On the other hand, J.S. Mills 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. John Stuart Mill, in his exposition of hedonistic utilitarianism, proposed a hierarchy of pleasures, meaning that the pursuit of certain kinds of pleasure is more highly valued than the pursuit of other pleasures.

B. Non-Consequentialism (Deontological approach)

- According to this, the rightness or wrongness of an act, system of rules, etc., in no way depends on the (non-moral) goodness or badness of the consequences. (e.g., Kant's moral theory is anti-consequentialist). It depends upon the intrinsic moral worth of the decision irrespective of the consequences. Immanuel Kant is considered to be advocates of this theory.
- According to Kant, any act is considered ethical not because of the consequences it will cause but because of the rightness of the very act itself. Here, means are given importance and not ends. In fact, according to this theory, if means are a right end will inevitably be right.
- For example - Being honest is ethical not because it earns one more reliable friend in life, but because one must not be anything, but honest. One is honest because it is right, and not because it will give her/him anything in return.

Debate of Moral Subjectivism

- Moral relativism can be stated in two forms: moral subjectivism and cultural relativism. Moral subjectivism argues that in the sphere of human behaviour what is true for one individual is not true for everyone else or even for anyone else. In this view, right and wrong is a matter of personal opinion. There is no way in which we can evaluate the views on moral questions held by people. If X says that same sex marriage is abhorrent and Y says that it is eminently desirable, there is no way of settling the dispute. It is morally unacceptable to X and morally acceptable for Y. There are no objective criteria to which we can appeal for settling the dispute.
- Cultural relativism asserts that within a given culture there may be moral standards that are true for that culture. But there is no objective standard of morality which transcends individual cultures and which can serve as a basis for evaluating individual cultures. Cultural relativism is also known as conventional relativism.
- This view is widely prevalent among anthropologists, sociologists and others but not among philosophers. Cultural anthropology began at the Columbia University and its chief proponents are Franz Boas, Margaret Mead, Ruth Benedict and Melville Herskovits. These writers argue that various cultures of the world disagree on their conceptions of right and wrong. Some cultures practise polygamy whereas others condemn it. Eskimo culture permitted infanticide. This led cultural anthropologists to

conclude that there are no moral standards which transcend a culture and by which the standards of a culture can be judged.

- There may be moral truths within a society but they are relative to and valid for that culture. There are two ways of stating cultural relativism. One form is that what is considered as morality varies from culture to culture. The second form is that morality changes from society to society. These two formulations need to be considered against the following two positions.
 1. There is a universal standard of morality which transcends individual cultures and which enables us to judge the moral standards of any culture.
 2. There is no universal standard of morality by which we can judge the moral standards of individual cultures.
- According to (1), we can look at the practices of a culture and determine whether they correspond to the universal standard. If slavery or infanticide is practised in a culture, it can be regarded as failing to measure up to the universal standard of morality. According to (2), no such evaluation is possible.
- One needs to understand this debate and logically favour constitutional morality in form of ethics in public administration. It is over and above religious or individual morality.

DETERMINANTS OF ETHICS

- In the light of the above classification and sub -categorisation, determinants of ethics should be understood as varying according the dimension of ethics. for example, the determinants for meta ethics are different from the determinants of normative ethics.
- Nonetheless, certain common underlying features should be seen as follows:
 1. **The intention behind the actions** - The most important factor in judging the action on ethical ground is the intention of the actor behind the act. If the actor violated any of the ethical value, it would be judged as an unethical act. Whereas if it upholds any of ethical value, it will be treated as an ethical one. It is notable that intention acts as a determinant presupposing those human beings are free to take action. A similar point is highlighted by St. Aquinas in *Summa Theologica* where he argues that ethics in human actions is concerned with actions taken out of free will. He points out three main points
 2. **Involvement of knowledge** – It's an essential requirement since **we can't will** unless we first know it.
 3. **Voluntariness** – Action must proceed from will. It controls the performance of external actions—the will is the cause of our actions. For instance, if someone places a gun in my hand and pulls the trigger,

it is obvious that my will does not control or cause that action and therefore the shooting is not voluntary, thus not a human action.

4. **Free will** – Human beings have free will, that is, the capacity to act or not to act. It offers human beings to have choices.
5. **Society/Culture of the day:** Here the set of values as ethical value is decided by the values system the society or culture of the day holds as an ethical value. Another concrete form of these values is formalised and codified as law. It is enforceable through the institution of the state.
6. **Individual value system and beliefs:** Set of value the individual believes in also helps us to judge the action to be ethical or not. If it upholds any of ethical value according to that individual, it will be treated as ethical action.

- One needs to understand that these factors may not work in water tight separated silos but in tandem with each other.

CONSEQUENCES OF ETHICS

- Morality in human actions can be understood at two levels- At the level of individual and at the level of an organised group of individuals: society/nation/institutions/organisation. These levels share an intricate and intimate relation with one another.

1. **At the level of individual:** It is argued that human beings have an inherent desire to be good. Morality acts as an instrument to manifest that goodness. As moral beings, human beings find themselves at peace and experience inner harmony when they act morally. It adds value to their meaning of life. Acting in a moral framework enhances quality of life for one self and such an individual can aim at maximum personality development through self-actualization. Moreover, such an individual is best suited to contribute and participate in the progress and development of society.

2. **At the level of organised group of Individuals-Society/Nation/Institutions/Organisations:**

- i. **Integrity and Unity** - When individuals act in the larger framework of ethics, they develop a sense of solidarity with each other. Solidarity is manifested in form of coordination and cooperation which in turn is a result of rule-based order. Ethics establishes a system for individuals to act and expect other to act in well determined ways to achieve a common ideal. For example, DMRC metros and the stations are well disciplined and

they follow strict norms that all passengers have to follow. Consequently, it is well known that I will maintain proper queue before boarding, expecting the same from my fellow passengers and thus everybody can board or de-board without any hustle. Ethics creates rule-based systems characterised by the cooperation and coordination resulting in unity and integrity.

- ii. **Realization of Equality, Liberty and Justice** - Ethics based systems form a quintessential condition to realise the idea of equality, liberty and justice. These ideals are in context of group of people. It is well known that individuals are born with varied capacities and yet they have to cooperate with one another in different ways in order to maximise their own personality development. For this they need autonomy to act according to their free will guided by ethical norms restricted only by the freedom of their fellow beings. Thus, liberty becomes essential. Similarly, by providing individuals equality of opportunities, they can participate in social, political and economic equality and thereby aim at justice for everyone.
- iii. **Antithetical to corruption**-Individuals acting in orientation of ethical framework would annihilate tendencies for corruption. Absence of corruption would make systems efficient and promote honesty and probity for all.
- iv. **Quality of life**- An organised group of people oriented in rule-based systems, free of corruption, allowed with maximum liberty possible by presupposing their equality and aiming towards justice naturally creates a high quality of life. Societies can manifest inclusive and sustainable development with each individual aiming for their self-actualization. All of this possible due to morality in human actions.

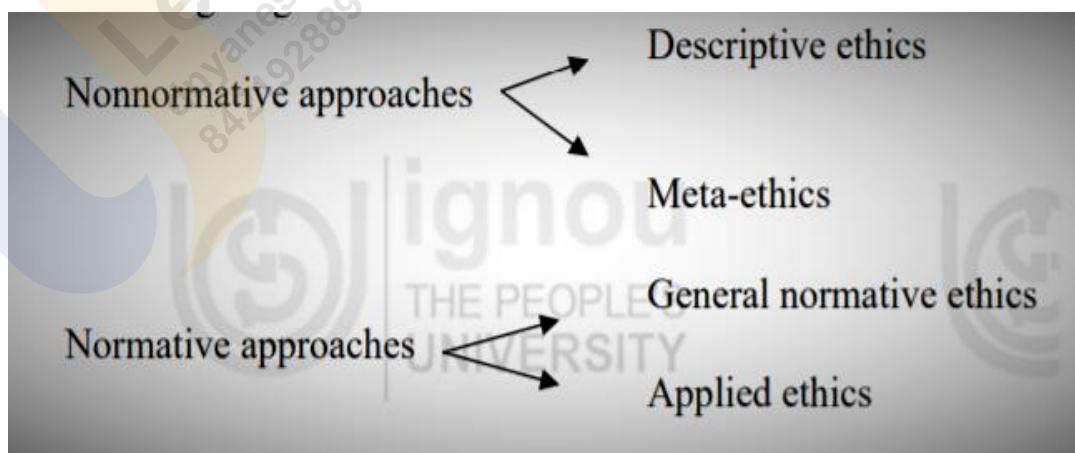
DIMENSIONS OF ETHICS

- There are four broad areas of ethical study. This sub categorization in ethics should be clearly understood in order to place oneself in right footing.
 1. **Meta-ethics** - Focuses on the meaning of ethical terms themselves (for instance, 'what is goodness?'), and on questions of how ethical knowledge is obtained (for instance, 'how can I distinguish what is good from what is bad?'), rather than on the more applied question of 'what should I do in a particular situation?'. Meta-ethics is therefore concerned

with the nature of ethical properties, statements, attitudes and judgments. Meta-ethics examines such themes as what moral questions mean, and on what basis people can know what is ‘true’ or ‘false’.

2. **Normative ethics** - In contrast, is the study of ethical acts. It therefore focuses explicitly on questions of ‘what is the right thing to do?’ in general. Normative ethics is concerned with questions of what people ought to do, and on how people can decide what the ‘correct’ moral actions to take are.
3. **Applied ethics** - Is concerned with how people can achieve moral outcomes in specific situations. Therefore, it is concerned with the philosophical examination of particular – and often complex – issues that involve moral judgments. Areas such as bioethics, environmental ethics, development ethics and business/corporate ethics may be regarded as areas of applied ethics. (The distinction between normative and applied ethics, however, is becoming increasingly blurred.)
4. **Descriptive ethics** - Can broadly be thought of as the study of morality and moral issues from a scientific point of view. It can be thought of as the branch of ethics that attempts to develop conceptual models and test those models empirically in order to enhance our understanding of ethical or moral behavior, moral decision making, and more broadly moral phenomena. This area or branch of ethics might also be referred to as behavioral ethics. Descriptive or behavioral ethics, then, describes and explains moral behavior and phenomena from a social science perspective or framework.

- However, the lines are blurred between normative, descriptive and applied ethics. A broader classification can be found Tom L. Beauchamp’s book *Philosophical Ethics: An Introduction to Moral Philosophy* which presents them with the following diagram:



- The non-normative approaches examine morality without concern for making judgements as to what is morally right or wrong. They do not take any moral position regarding moral issues. The normative approaches instead make judgements as to what is morally right or wrong. They take a clear moral position regarding moral issues
- Among the two non-normative approaches to ethics, descriptive ethics describe and sometimes try to explain the moral and ethical practices and beliefs of certain societies and cultures. This is what sociologists, anthropologists, and historians often do in their study and research. In their descriptions they do not make judgements about the morality of the practices and beliefs but simply describe the practices observed in the different groups or cultures.
- Meta-ethics focuses on the analysis of the meanings of the central terms used in ethical reasoning and decision-making. It attempts to answer questions of meaning. GS Paper-IV is not concerned with meta-ethics per se.
- An interplay of normative, descriptive and applied ethics is more prominent. Moreover, applied ethics in form of ethics in public administration is to be particularly emphasised.

ETHICS IN PUBLIC AND PRIVATE RELATIONSHIPS

- A human being engages in various dimensions in his life term. One categorization for such engagement could be- socially, politically, religiously, etc. Another categorization may encapsulate the dichotomy of public and private engagement.
- For a civil servant, it becomes extremely important to maintain a sustained work-life balance by proper management and regulation of public and private relationships. Not only does it offer complete justice to his/her position in Public Administration but also it helps to allocate adequate efforts for nurturing private relations. The latter in particular is crucial for emotional support and personality development. Thus, ethics in public and private relationships becomes an important aspect of Civil Services.

What are public and private Relationships?

- A private relation is one in which an individual shares a bond characterised by intimate and emotional experiences. These are informal and the individual relatively experiences a higher degree of autonomy and freedom. Notably, **Right to Privacy** is a fundamental right under Article 21 of the Constitution.
- Public relations are formal in nature guided by well-established and recognised institutions like state, organisations, universities, etc. There are formal ways of behaviour including acts of omission and commission.
- Consider the following examples:

ETHICS IN PUBLIC RELATIONSHIPS

- **Openness:** Public relationships require transparency in their dealings. All parties are expected to provide complete information on all matters to each other for the sake of fairness. Openness also increases confidence of parties in each other. For instance, companies are expected to publish their annual reports with all their financial details for the shareholders.
- **Honesty and integrity:** Generally, it is expected that true information will be provided in public dealings without any errors or deception. Parties are also expected to remain true to their word and not break promises. For instance, in politics, promises given by politicians to people or other politicians must be kept or otherwise, they lose their credibility.
- **Respect:** Due respect and courtesy is expected in public relationships in accordance with conventions, code of conduct etc. For example, we should behave politely and respectfully with our neighbours, strangers on the road etc. in order to ensure a stable and harmonious social order.
- **Rule of law:** Parties in a public relationship must mutually abide by the law of the land and conduct their dealings accordingly. Rule of law is necessary to ensure equality and fairness among different entities and also to ensure justice in case of wrongdoing. For example, relationship between a consumer and seller is regulated by the Consumer Protection Act 1986.
- **Equality and uniformity:** In public relationships, one must treat everyone equally and uniformly. This is necessary to ensure a level playing field, fair competition, quality service etc. For example, civil servants must treat all individuals equally irrespective of their caste, class, religion etc.
- **Accountability:** In public dealings, we must hold ourselves accountable with same standards as we expect from others. Accountability is essential to enforcing the norms of public relationships. People want their administrators, politicians, industries to be accountable to them.

ETHICS IN PRIVATE RELATIONSHIPS

- **Love and care:** These emotions are the bedrock of private relationships and also sustain them. Such relationships are not driven by rules or quid pro quo but by human emotions. For instance, one can always find family by their side regardless of the circumstances.
- **Confidentiality:** Private relations require secrecy and privacy, as opposed to public relationships. It is required to maintain sanctity of the relationship. For example, politicians in India shy away from disclosing their personal lives to the public and keep it separate from professional life.
- **Truthfulness:** Private relations are based upon truth and trust. Since there are no rules and regulations, trust matters the most. Trust also strengthens the bonds in

private relationships. For instance, husband and wife expect each other to be truthful to each other above all else.

- **Responsibility:** Our private life often creates responsibility for us towards different people. This is because people have some emotional or practical expectations from each other. For example, spouses, friends etc. expect certain kinds of behaviour from each other. In some private relationships, there are social responsibilities which must be fulfilled. For instance, parents are responsible for the upbringing of their children.
- **Perseverance:** We must ensure stability and harmony in our private relations. This often requires persistent effort by both parties during the times of discord. For instance, spouses often get into fights after which they are expected to cooperate to preserve the relationship.

Challenges to Ethics in Private and Public Relationships

- **Corruption-** It pervades in almost all spaces. It not only rewards those who accept it but also punishes those who do not. It also causes moral, social and economic degradation. It appears that it offers an easy way out in an already divided society on lines of money, language, caste, religion, etc. It marked by serious ignorance, insensitivity, selfishness and lack of compassion, love and fraternity.
- **Challenging Working conditions-** Nature of civil services in general is challenging. There are numerable responsibilities by virtue of the public office one holds. One has to work and engage beyond general working hours, in different and alien regions.
- **Political Pressure-** In democracy bureaucracy shares an intimate and intricate relationship with the political party in power and its ideology. This creates myriad ways of approaching an issue and finding out a workable solution. This often creates pressure on bureaucracy in general and civil services in particular.
- **Lack of Effective Training in Emotional Intelligence-** Although emotional intelligence is a part of popular discourse yet it is not effective and adequate to sensitise officers in an inclusive manner. They find it very difficult to strike balance in their private and public relationships. Emotional Intelligence is very often taken for granted and just reduced to classroom discussions without realising its practical application.
- **Lack of Inclusive Dialogue on Ethical Conduct-** It is very often seen that ethics is taken to be subject of classroom study than an actual way of practically implementing it through actions and robust work culture. This may be due to lapses in pedagogical ways or lack of understanding about the effects and importance of ethics in private and public relationships. One should aggressively engage with questions like Why should I be moral?

Should there be separation of public and private relationships?

Arguments for:

- **Nature of aspects:** Private and public relationships are conducted in very different ways and hence, must be treated separately so that one can behave as per the context.
- **Established distinction:** Both public and private relationships must remain unaffected by the problems of the other. Private problems should not affect performance in public sphere. For instance, people expect public servants to be at their best regardless of problems in their private lives. Ups and downs in public relationships should not affect our behaviour in personal life. For instance, a police officer's work situation must not affect his behaviour at home.
- **Challenging amalgamation:** Mixing the two kinds of relationships often leads to certain problems. Entry of private relationships in public sphere leads to nepotism and favouritism. Entry of public relationships in private sphere undermine the sanctity, privacy and intimacy of private life. For instance, Mahabharata- conflict took place because Dhritrashtra mixed his public and private relationships. He let private relationship with his son affect his public decision making when he wanted his son to be the king despite being unworthy.
- **Societal perspective:** Society tends to judge people separately in their public and private sphere, and hence it's better to keep them separate. For instance, Mahatma Gandhi is respected as the 'Father of the Nation' but he is not judged for his troubled relationship with his own son.
- **Addressing conflicts of interest:** Keeping public and private relationships separate helps in preventing conflicts of interest. For instance, Ranjit Sinha, former CBI chief, met accused in a case at his residence (due to personal relations) and his integrity was questioned. This could have been avoided by separating public and private relationships.
- **Work life balance:** Sometimes public relationships are so complicated and intense in nature that they cannot be mixed with private relationships so as to maintain sanctity of private life. For example, politicians often keep their private lives separate from public as their public life is heavily scrutinised and criticized.

Arguments against:

- **Not feasible:** Public and private relationships often naturally overlap and mix with each other and hence, cannot be kept separate. For instance, the President of USA and his wife, the First Lady, are also in a crucial public relationship. Family life and married life of politicians is publicly discussed in USA.
- **Not desirable:** Rigid separation between public and private relationships might become counter-productive. The two types of relationships can be used to enrich each other. For instance, support from family and friends help people to excel professionally. Friends at workplace help people in staying motivated and satisfied.

- **Not manageable:** Treating public and private relationships differently may create confusion and mental stress for individuals. For instance, police officers who behave differently at work and home (toughly and nicely respectively) might face confusion and feel like hypocrites.
- **Not separable:** Some values and ethics are common to both public and private relationships and hence, both kinds of relations require similar behaviour. For example, honesty and politeness is desirable in both family and workplace.



What are Values?

"Values mean whatever is actually liked, prized, esteemed, desired, approved, and enjoyed by anyone at any time"

- There are some basic human values and certain common all over the world like caring, a sense of responsibility, forgiveness, love, honesty, compassion, etc. based on commitment to the oneness of humanity.
- These basic human values can be thought as a part of as "secular ethics", since they do not depend on religious faith. Here, "secular" means that whether we embrace religion or not, which is a personal matter, these values still hold true. Values are constituents of one's morality. They affect the conscience of an individual.
- Values play the most crucial role in making an action 'moral' and making the concept of morality comprehensible to an individual. *Values are principles which one values and feels worth following.*
- They are particular and personal to an individual although learnt through one interaction with others in spaces of family, friends, teachers, etc. Values guide the individual to take an action.
- Human values are not mere abstract principles developed in Academia or in sermons of great saints but rather life embedded ideas, precepts and way of living necessary for day-to-day life functions. One peculiar aspect of values is that values are caught and not taught.
- One crucial source of values is one's own immediate experiences and interactions among family, friends and other social circles. For

Basic Human Values

- Peace
- Truth
- Love
- Non-violence
- Right conduct
- Honesty
- Compassion
- Forgiveness
- Fairness
- Justice
- Tolerance

CHARACTERISTICS OF HUMAN VALUES

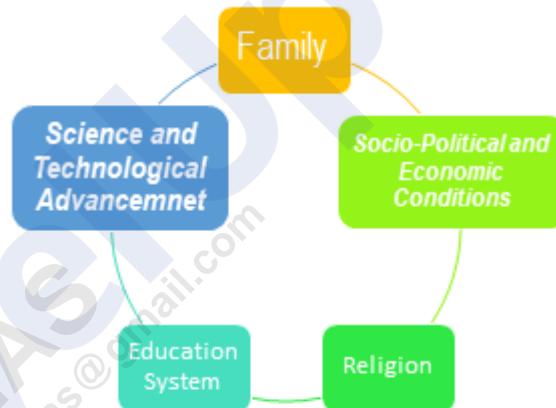
- ❖ Values are built as an outcome of knowledge as well as beliefs.
- ❖ They have cognitive, affective, and directional aspects.
- ❖ They can be learned through culture, experience, and social institution.
- ❖ They are hierarchically given, dependent & relative among themselves & with the perceiver.
- ❖ They are always given in pairs, i.e., the positive value has always its corresponding counter value.

example, a child in his formative years while learning language in the family also learns the difference between truth and a lie which he later appropriates in his value system.

- Values are learned, constructed, deconstructed, rationalised and justified throughout one's life term. Thus, value system is dynamic and not static.
- Value system should be understood as a collection of values and beliefs that one holds. It consists of hierarchy of different values created over a period of time. For example, one might prefer the value of compassion over the value of honesty the value of the value of duty fullness over value of friendship.

Important of Human Values: Crucial Relevance to Civil Servants

- Human values inspire and shape both minimum and maximum standards for human behavior. Minimally, it is expected that one would respect basic human values treat others with dignity.
- The maximum expectation is that one should work for betterment of humankind and actively participate in socio-politico-economic-religious spaces and envisage for making this world a better place for all.
- Civil Services is a challenging service, these values not only help civil servants to take responsible decisions but also understand different societies and their value systems with whom they have actively engage and serve.



Factors that affect Value Systems

- By actively engaging in discussion of values and value systems civil servants can align their values by deconstruction and construction, with respect to constitutional morality under the overarching framework of secular ethics and whole heartedly dedicate themselves to the service of the nation.
- In the very context of global pandemic- coronavirus, the world is facing many other challenges like climate change, unilateralism, protectionism, ultra-nationalism, etc. There is an urgent need that civil servants promote dialogues and cooperation for collective action. They should also uphold ethics and morality in their action so as to inspire others who can earn such values from them. They can act as role models for youngsters and substantially contribute to fostering good value system in society.
- Basic human values which are common to nearly all cultures can also constitute as a part of secular morality which can then be used as a model code of conduct across

various disciplines. Such a system can act as a lynchpin for creating a sense of brotherhood and fraternity.

- Civil servants should work tirelessly to uphold these basic human values in their private and public relationships to create a work life balance.

INculcating Values

"Your beliefs become your thoughts, your thoughts become your words, your words become your actions, your actions become your habits, your habits become your values, your values become your destiny" -Mahatma Gandhi.

- Value system is a hierarchical system of preferences regarding different beliefs, thoughts, practices, ideals, conceptions, etc. Value system is also a quintessential component of individual morality.
- Broadly, it could be understood as an internalized cognitive structure that guide choices by evoking a sense of basic principles of right and wrong, a sense of priorities and a willingness to make meaning and see patterns.
- Consequently, it also acts as a corpus that makes an individual act in a particular situation. This also suggests that there are different individuals who develop different value systems and thus differ in attitudes, behavior, aspirations, desires, etc.
- It also holds true for individuals who share the same or similar socio-political and religious spaces during a particular time in particular region or individuals in different times in different socio-political conditions.
- Different groups can also have different value systems which guide the behavior, perceptions, and action of its member. It is primarily normative in character. A common feature across this that can be observed is that, all value systems aim to achieve some desirable good.
- For example, a value system which prefers freedom of individuals is aimed at achieving the good of achieving highest personality development possible by believing in the rationality and autonomy of the individual self.

Relation of values to different aspects of Life

- Against this background, the vitality and importance of value system has to be further understood in terms of the factors that shape, create or affect it. Some of the important factors affecting values are as follows:
 1. **Political and economic system of a country-** The conditions created by economic and political systems effect one's value system. For example, an economic system that limits competition in favor of social justice and equality creates value systems that foster values of cooperation, collaboration and unity negating inequality due to class. Similarly, a

political system which is oriented in democratic ways foster values of freedom of speech and expression, liberty, tolerance, etc.

2. **Socio-Religious conditions-** Morality is an integral part of religion. It's a way of living and a mechanism to allow aspirations that create meaning in life in order to achieve specified spiritual objectives. Religions often teach the value of believing in God and thus create value systems that favor belief in God. In the same spirit, condition of women and the associated social practices affect one's value system regarding relationship to women. For example, at one point of time, certain places in India accepted sati and believed that widows should lead a miserable life. Such practices teach male individuals to believe in some socially constructed gender superiority acknowledging their right to ill treat the other gender. Another good example is corruption. If a society accept wealth created out of corrupt practices, it inspires and instills value of corruption in young minds.
3. **Advancement In science and technology-** The sole purpose of technology is to make practical application of scientific principles in order to make human life more livable and comfortable. For example, air conditioners (a product of technical advancement) artificially manipulate air temperature to suit human leisure and comfort. Not only science helps in breaking and deconstructing blind beliefs but it also modifies value systems. For example, there has been considerable research that suggests that social media effects and augments one's desire to be virtually connected to other people than physically. Another example is of earlier time when it was believed that thunder during rain could be attributed to gods fighting among themselves only to be later clarified and documented by science how an electric charge in the cloud causes the sound of thunder.
4. **Geographical location and accessibility to crucial resources-** Geographical locations are crucial in deciding how people behave and their perception regarding basic human resources like water, timber, clean air, etc. A person who lives closure to coastline have different ways of eating and living habits then the person who's living in continental Mainland. There are places where there is huge scarcity for water and our place is with abundance of water. In the two scenarios people with scarcity of water develop a different connection with water then people living in abundance of water. This difference of connection creates different value systems and their approach towards water management. In the same way it could be understood that excessively to resources is directly connected to economic prosperity which again has effects on the value system of the group in general and the individual in particular.

5. **Education system-** The system of education in particular has various components for example teachers, pedagogy, the curriculum, administration of education, value to learning, teacher-student relation, etc. The complex relation and interaction of these components in variants create and effect value systems differently. An education system that encourages learning rather than creating fierce competition and only evaluating students on an artificial scale of numbers have better chances of creating better individuals who can effectively use their rationality to create meaning in their lives and maximize their potential, manifesting their best version and consequently choose to actively participate in the national and social development.

How is value system created?

- At the level of an individual the creation of value system involves complex cognitive processes set against the background of an individual's interaction with its surroundings including the people that inhabit those spaces.
- Family, thus could be understood as the first point of interaction where the child learns the language, different attitudes, behavior, perceptions, etc. from its parents and other family members.
- A child learns to lie in the very early stage of personality development from the family itself. It is notable that nobody tells the child to speak a lie but by observation the child itself learns the behavior of lying in particular situations. This process involves internalizing the already existing normative values practiced around the child or the individual
- At the level of group, the value system is constructed and deconstructed over a period of time by the active participation and engagement of its members. Different inventions and discoveries also change the value system, for example, in earlier times in various places across the globe, diseases like leukemia were considered result of one's evil actions and such individuals who were suffering from such a painful disease were isolated from society and they had to live a very miserable life in seclusion depending on others for charity. Such an inhuman treatment snatched their basic human rights of dignified life but with the advancement in medical science not only are they treated but are also accepted in the society.
- It should be well understood that value systems are dynamic and they are created through complex processes going through change throughout one's life. While some values are hard to change, others keep on changing as one discovers new things in one's life. The same is true for the value system of the group. Various factors interplay to affect change in value systems.
- To understand value systems and the various sources that affect them are primarily important for civil servants as they learn to appreciate and delineate individuals and groups with different value systems. Civil services entail working in different sectors and with different people acting through different value systems. Equipped with an

understanding of different value systems, not only help civil servants act emotionally intelligent but also appreciate the diversity of thoughts, perceptions and behaviors.

- The idea of democracy which equally provide everyone the space for the expression of thoughts, beliefs, ideas, etc. is well ingrained in the minds of the officers. For example, tribal populations generally have very different and unique set of values regarding nature. They need to be understood by the people who work with them in order to actively cooperate with them. Respecting others value system also makes an individual tolerant and empathetic towards others. The role of different entities could be understood as follows.

ROLE OF FAMILY

- Parents are a child's first teachers and role models. They are responsible for shaping up the child's behaviour and implementing positive values in them. Mother is the first teacher, and Home is the first school.
 - Children listen, observe and imitate their parents. So, it is important that they should be good role models the kids would want to follow. As a mother or Father, a Parent has to practice what she/he preaches to expect the child to follow it. But majority of
 - Parents miserably fail to be that and set up examples of bad parenting instead. There is no doubt that Parenting is one of the most difficult and demanding tasks in the World. It requires continuous learning and sacrifices to be a good Parent.
 - To raise well behaved and responsible children one should be willing to invest a considerable amount of time, patience and energy. Instilling and inculcating good values in a child will in future make him/her a good person and a better citizen.
 - The family shapes the child's attitude towards people and society, and helps in mental growth in the child and supports his ambitions and values. The blissful and cheerful atmosphere in the family will develop the love, affection, tolerance, and generosity.
 - A child learns his behaviour by modelling what he sees around him. The methods employed by a family in inculcating values include Reinforcement, Conditioning, Parenting style, Reward and Punishment mechanism etc.
-
- **Some Suggestions to Develop Good Values at Home -**
 1. **Induction** - Induction is considered the single most powerful parental influence on children's moral development. It involves the use of explanations or reasoning with a child in order to convey parental standards. It also involves a request for the child to act accordingly and emphasizes consequences for the child's behaviour (both for the child and the other). Perhaps this is so powerful because it engages the child's understanding of the reasons for choosing a particular behaviour, while at the same time showing them the impact of their behaviour on someone else. Thus, it directly addresses and connects the cognitive (moral reasoning) and affective

(empathy) aspects of moral functioning, and helps children to internalize standards for moral behaviour. For example, to have maximum impact they need to know the values and beliefs that lie behind i.e. We teach, directly, by telling. ' We need not only practice what we preach, but we also need to preach what we practice. It also spurs children's perspective-taking abilities by focusing on how others might feel or think in a given situation. There are many opportunities to employ induction. One of the most obvious is in the context of discipline. When children disobey, parents have the opportunity to teach their children about what is right and wrong, and more importantly, why certain behaviours are preferable to other behaviours. When the parents speak to a child about behaviour, it is also important that their messages be just slightly (and not much) above the child's level of reasoning.

2. **Nurturing and Support** - Another element of value development at home is the parenting style adopted at home. The parenting style could be of three types: autocratic, authoritative and permissive. Maladaptive moral-emotional patterns are prevented in the authoritative type of parenting because it fosters social sensitivity, self-awareness, and respect for rules and authority. Hence, in authoritative families, there is warm, mutually positive basis for interaction. It promotes the development of conscience and moral reasoning in children, which is important for value development. One effect of warm and responsive parenting is communication of the idea that the child is valuable and worthy of such treatment which helps to develop a positive self-concept. This results in the development of an individual who gives respect to others' ideas and considers that it is wrong to do something that is hurtful to another.
3. **Through Modelling** - The social learning theory suggests that we learn through social experiences and our behaviour and actions result from what we model from others. Thus, modelling is basically imitation of the behaviour which is followed by the family members. When a child is provided with models that behave morally that child is prone to adopt the observed actions. When children closely observe their parents' interactions with each other, with family members, and with people more generally, from such observations they learn a great deal about how to treat others. As parents can model respect and compassion toward others, so may they equally model behaviour that is harmful or abusive. For example, the children of parents who resolve disagreements through aggression or by disrespecting others also tend to adopt the same values. Although children may not imitate the specific behaviours they observe, their beliefs and attitudes about how to treat other people may well be shaped by such family experiences. Therefore, it is essential to demonstrate appropriate behaviours, describing them value clearly, and answering child's questions candidly. Similarly, prosocial behaviours such as those involving everything from sharing with their

children to discussing contributions to charities, teach children that they should treat others with respect. Parental modelling can be a powerful influence on the development of the child. Parents should be careful about their own behaviour in family interactions and social relations. The child will not be able to share feelings with others unless relationships between the two parents and parent and child are secure. Moreover, parents cannot tell their children to have good interpersonal relations with other people unless their own relations with others are sincerely established.

4. **Through Democratic Family Decision-Making** - As children grow, older parents should provide them opportunities to exchange viewpoints and attitudes on various moral and social issues. They should also allow children to participate in family decision making. Parent-child verbal interaction, such as discussing, arguing, or planning are other ways to help social development. In traditional families, children are generally taught to obey and pay respect to parents and older adults. The opportunity to exchange opinions and attitudes with them is unlikely. It is important that the family must respect children's voices as meaningful contributions to family discussions, decisions, and conflict resolution processes. The children should be let known that their voices are valued and provide affective support for their participation in family discussions. This approach requires parents to respect children by considering their point of view. It includes the following:
 - a. Teaches the child to think of others' needs as well as their own.
 - b. Provides necessary practice in the skills of conflict resolution, which is important for better human relationships.
 - c. Helps in achieving mutual understanding of the nature of and perspectives on the problem and in solving the problem.
5. **By Helping Children Develop Good Reading Habits** - Children can learn a great deal about the social world through reading books, listening to radio and watching television or films. For example, books about home and my, urban and rural lives, occupation and people in different cultures and nationalities, success stories of people, a kind man or a woman, all convey important facts and ideas about life in the social world that would be difficult for children to experience directly. Role of Society – The society is a place of informal learning that guarantees inheritance to its members. It caresses the child with love and sense of possessiveness and the child learns to value the social patterns and its philosophy. The social tradition carries values of intimacy, language, love, equality, wishes to live, action, conduct, morality, unity, attachment and jealousy. These are the obvious traits, which a child borrows from the members of the society. The child encounters with many behavioural patterns and makes common causes with the peer groups; learns the value of neighbourhood, unity in diversity, service to man is the service to God, co-operation and virtues comprehensively. The school is an important

receiver to the society. It helps the member in choosing and distinguishing the values for which the nation aspires to achieve- democracy, socialism and secularism. As the goals and aims have their own consequential values, lately schools have failed to put its learners on right track. The society is expected

- i. To create a homogeneous environment so as the learners may take up valuable lessons on ethics, behaviour, adjustment, living together, sympathy and service.
- ii. To reflect simplicity, honesty, kindness, and fairness in their conduct, for development of positive habit, attitude, inner capacity, and feeling and wish to live.
- iii. To provide maximum freedom for fuller growth with experiences and with facilitation of desired suggestion and persuasion.
- iv. To explain its traditions, rituals, mythological stories, consequences and contribution to the modern order of society.

ROLE OF EDUCATION INSTITUTIONS

- The University Education Commission (1964-66) summarizes the Indian concept of education as: "Education, according to Indian tradition, is not merely a means of earning a living; nor is it only a nursery of thought or a school for citizenship. It is the initiation into a life of the spirit, a training of human souls in pursuit of truth and the practice of virtue."
- School is the first formal agency of socialization. Education undoubtedly is one of the most powerful agencies moulding the character and in determining the future of individuals and nations.
- Thus, the whole realm of education is centred on the development of the moral aspect of man. Moral development is an important dimension of education of the child. The National Policy on Education, 1986 expressed a great concern over the erosion of moral values.
- It strongly emphasized that curriculum should be readjusted in such a way as it makes education a forceful tool for the cultivation of moral and social values. "Psychology of the child and curriculum" published by NCERT 1983 has listed the following important moral qualities which need to be developed in children:
 - ✓ Honesty in words and deeds
 - ✓ Truthfulness
 - ✓ Self-respect and a desire to respect others
 - ✓ Self-Control
 - ✓ Duty
 - ✓ Consciousness Comparison
- Education is a process of all round development of an individual-physical, intellectual, emotional, social, moral and spiritual. The teacher is expected to function not only as facilitator for acquisition of knowledge but also as inculcator of values and transformer of inner being. Ancient Indian Education was value based.

- Vivekananda has asserted: “Education is not the amount of information put into your brain and runs riot there, undigested all your life. We must have life building, man making, and character making assimilation of ideas. The ideal, therefore, is that we must have the whole education of our country spiritual and secular, in our own hands and it must be on national methods as far as practical.”
- Education was beyond all religions in the sense that it was aimed at realizing the ultimate reality, harmonious development and spiritual well-being of and individual. The relationship between teacher and taught was spiritual and divine. With such a close relationship, individuals acquired knowledge, efficiency and attained meaning to life.
- In recent times, education became mere acquisition of information in cognitive learning areas with the sole purpose of passing examinations and getting degrees. This is resulting in the emergence of lop-sided personalities. Man has become so narrower, materialistic, bewildered, frustrated and confused that he does not know the art of living with another. Everywhere, there is a feeling of emptiness, dreariness and meaninglessness. Therefore, the poet T.S Eliot has called this world a “Waste Land” where man is spiritually dead in the midst of unparallel material progress and miraculous scientific achievements.
- The moral and spiritual foundations on which we structure our education system alone can mould the personality of the child and future destiny of our country. Inculcation of values in the children, a sense of humanism, a deep concern for the well-being of others and the nation can be accomplished only when we instil in the children a deep feeling of commitment of values that would bring back the people pride in work that brings order, security and assured progress. Values are the basis for the social, intellectual, emotional, spiritual and more development of an individual.
- **Role of teachers in inculcating values** - Dr. A. P. J. Abdul Kalam, in his book “India 2020: A Vision of the New Millennium’ has rightly remarked that “If you are a teacher in whatever capacity, you have a very special role to play because more than anybody else it is you who are shaping the future generation. A teacher has a higher responsibility as compared to other professionals because students look upon the teacher as an embodiment of perfection. Education has become a business today. This has changed the outlook of the students as well as the parents and it has further resulted in deterioration of respect for teachers and all those who are a part and parcel of education system. Teaching is a profession that has the potential value of creating a better society through making desirable changes in the individual. Teachers are the architects of the society, who are expected to make drastic changes in their leadership, involvement, interaction, innovative ideas and ideologies. Though 20th century was considered the century of child or ‘age of child’, yet ‘steering wheel’ of education system in India is in the hands of teachers from pre-primary stage to higher education stage.

- Ordinary Teachers can bring about extraordinary transformation in a society. A teacher should practice what he preaches. Students learn values from what the teachers are rather than from what they say. Teacher makes a maximum impact on the personality of a student in the formative years. Students imbibe virtues and vices knowingly and unknowingly from these role models. Teachers demonstrate the appropriate behaviour of their students by their actions. Teachers must have healthy attitude and should possess rich values. Teaching is all about attitude-positive/negative towards their job of imparting quality education. Teacher should act as a friend, philosopher and guide. A teacher is not only a source of information but is also a mentor and guardian. For this teacher must respect the teaching profession, love her subjects and students, Students will seek inspiration from teachers who have high self-esteem. A teacher can maintain values and nurture them. A teacher has an immense potential of bringing about a sea change in the society by demonstrating essential values of head and heart. The teacher is the most powerful source of stimulation for the child only if the teacher possesses desirable qualities in him. All this requires undoubtedly, a significant role to be played by the teacher to permeate the rich cultural heritage to the coming generation. The quality of education depends upon the quality of the teachers. A teacher has to generate the energy in oneself with which he or she becomes invested with dynamism and a spirit of dedication and handle it in one's work of educating the boys and girls that resort to him or her.
- A teacher has not only to instruct but also inspire the students. He or she has to influence the life and character of his or her students and equip them with ideas and values which will fit them to enter the stream of national life as worthy citizens. A teacher has to do all these during the years when the children are in school. If teacher is personally committed to the values and practices them in his / her own life, it is foregone conclusion that his / her students will imbibe the values for which teacher stands. Therefore, if values have to be nurtured in children it would be crucial that their teachers function as role models.
- In school, children are members of a small society that exerts a tremendous influence on their moral development. Teachers serve as role model to students in school; they play a major role in inculcating their ethical behaviour. Peers at school diffuse boldness about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions infuse the value education to the children in an informal way. They play a major role in developing ethical behaviour in children.
- We should visualize education as a whole, having to do directly with all disciplines. Being a teacher involves being so many things at the same time that it might amuse you...you become a second parent to those students, many times a social worker, a psychologist, a therapist, a simple listener. You are also a model for them to follow. It is in the teacher's compromise towards education to try to help those students to be the best they can be, and if that involves trying to teach them the morals of

society, then that are what a good teacher does. In Puerto Rico, it is indispensable for teachers to teach moral values, we must dedicate at least 5-10 minutes of our 50-minute classes to the discussion and the teaching of moral values. There must be no religion involved: just the teaching and review of values like love, integrity, sharing, dedication, responsibility, self-esteem, truth, tolerance...and so on. It's our responsibility as teachers to lead students to success, to a good and healthy life, to a life where hate, defiance, challenge of authority and disrespectful actions are not the answers to our problem.

- The society, school and the teacher have to play variegated role in the light of changing course and situations. The new set of values is emerging and thus all the values are to be explained in the new context with their relevance. The modern concept of education is highly valuable for practice in the Indian scenario, „schools come to community and community goes to the school. The new concepts emerged in education; liberalization, privatization and globalization as well as intelligence, emotional and spiritual quotient; are primarily to be narrated for scientific understanding of the children. Values are not absolute (Pragmatism) but changing

Need For Value Education:

- The social system worldwide is undergoing great transformation phase. In Indian scenario, for example, we are gradually moving from joint family system to nuclear family system. Also, there is a high level of stress, especially in the younger generation, due to fast paced modern day lifestyle. Factors like religious fanaticism, stockpiling of nuclear weapons and terrorist activities are posing grave threats to global peace. There is a proliferation of vast amounts of information because of internet and media, and this may cause negative impacts, mainly in the more impressionable young minds, unless and until they have something robust to anchor upon. It is here that inculcation of values among the students can play a very important role by shielding them from all such influences.
- Values are like seeds that sprout, become saplings, grow into trees and spread their branches all around. Building up of values system starts with the individual, moves on to the family and community, reorienting systems, structures and institutions, spreading throughout the land and ultimately embracing the planet as a whole. Building values is an integral factor in the process of internalization of values because one can only give what one has within. Building values is somewhat similar to building a house, brick by brick.
- Along with the revolutionary changes made by the humans in the modern times, we find moral degeneration and rapid decline in old values, leading to many social and natural crisis. Education is the only hope and the only answer to all these new challenges. There are new discoveries, inventions and innovative ideas as the product of modern education. In ancient times, education was very intimately connected to religion and the social values of the day. But, during the recent centuries, the scope of education has increased enormously to include much more

than what it did previously. Educations have uprooted many such superstitions and social problem. The lives of many people have drastically changed for better due to the education.

- Education has provided many with abundant opportunities of livelihood. As with all the good that education has brought in to the society, there are negatives as well. The overall crisis of values in the society at large has a negative impact upon the mindset of the student community as well. The youngsters have fallen in the clasp of eroding values such as lack of punctuality, insincerity, disrespect and so on. Today's students are the citizens and nation builder of tomorrow and the value they cherish will affect the nation positively or negatively. It is the value-oriented education that can minimize such problems by bringing changes in nature, character and conduct of students. That is why Values Education is to be recognized as a fundamental need respect to Inclusive Education. Values based education for all members of society needs to be seen as a valuable investment.
- Value education provides solution to challenges and opportunities presented by the complex, dynamic and global world. Value education being a need of the hour in 21st century involves developing sensitivity to values, an ability to choose the right values in accordance with one's concept of the higher ideals of the life and internalizing them, realizing them in one's life and living in accordance with them. So, education if properly utilized can boost the dignity of life and can act as the source of sustenance and vitality to the mankind. if misused it can also have a negative impact on society. The impact of values education has to be ascertained with regard to changes in the behaviour of students. This will help principal/ teachers to know the impact of values education on students. Speaking softly politely without shouting, yelling and hitting, complaining and using alternative ways to express negative emotions and feelings and Taking initiative in group situations and taking responsibility for completion of assigned duties and tasks in time can be developed through values through education. Regularity and punctuality in doing work and doing one's own work and engaging in manual work as well is very much needed. Skills of attending and listening to each other carefully and skills of asking relevant questions for enhancing Comprehension during interpersonal interaction and sharing experiences is assured through value education.

GREAT LEADERS

MAHATMA GANDHI

- Mahatma Gandhi is called the father of the nation not just because of his contributions in the Indian national movement but because of the ethical foundation he established for India both during the freedom struggle and after it. Moreover, he acted as a moral lighthouse and anchor in testing times such as the partition of 1947.
- Undoubtedly, the greatest integrator of the century was Mahatma Gandhi. Throughout his life he worked ceaselessly to activate character, channelize service, and institutionalize brotherhood. At many places in the Mains exam, especially in Ethics (Paper IV) and the Essay paper, there arises a need for an aspirant to quote teachings of famous philosophies and thinkers to bring objectivity in their answers. Ideas and quotes of Gandhiji can work wonders in the exam.

SOME IMPORTANT QUOTES BY GANDHJI

One needs to link these with aspects of GS syllabus like Human Actions, Attitude, Aptitude and Foundational Values, Emotional Intelligence, Ethical and Moral Values and so on

- *If we could change ourselves, the tendencies in the world would also change. As a man changes his own nature, so does the attitude of the world change towards him. We need not wait to see what others do.*
- *A man is but a product of his thoughts. What he thinks he becomes.*
- *Happiness is when what you think, what you say, and what you do are in harmony.*
- *The weak can never forgive. Forgiveness is an attribute of the strong.*
- *You must not lose faith in humanity. Humanity is like an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.*
- *"Everyone must be his own scavenger"*
- *If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children.*
- *Earth provides enough to satisfy every man's needs, but not every man's greed.*



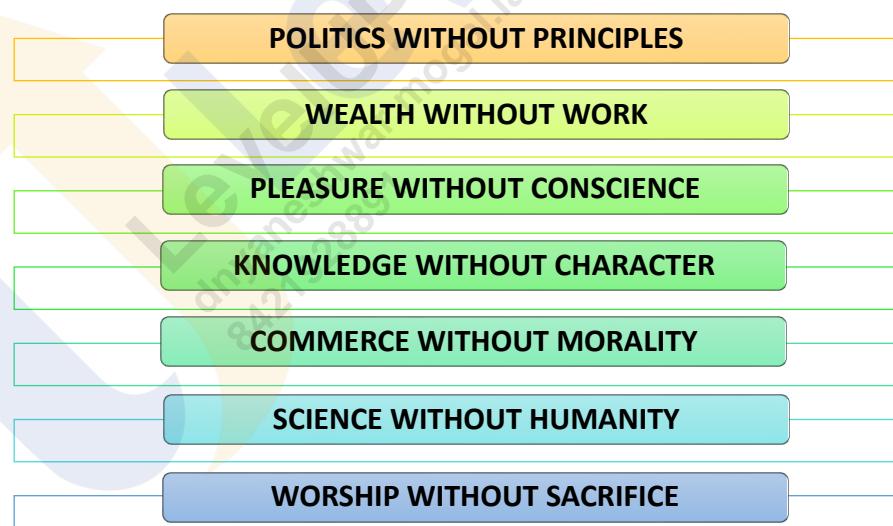
SOME OF GADHIJI'S MOST FAMOUS TEACHINGS ON RELIGION

- By religion, I do not mean formal religion, or customary religion, but that religion which underlies all religions, which brings us face to face with our Maker.
- Indeed, religion should pervade every one of our actions. Here religion does not mean sectarianism. It means a belief in ordered moral government of the universe. It is not less real because it is unseen. This religion transcends Hinduism, Islam, Christianity, etc. It does not supersede them. It harmonizes them and gives them reality. Religions are different roads converging to the same point. What does it matter that we take different roads, so long as we reach the same goal?
- The need of the moment is not one religion, but mutual respect and tolerance of the devotees of the different religions. We want to reach not the dead level, but unity in diversity. The soul of religions is one, but it is encased in a multitude of forms. The latter will persist to the end of time.

Gather together under one banner all men from all religions and races of India and infuse into them the spirit of solidarity and oneness to the utter exclusion of all communal and parochial sentiments.

THE 7 SOCIAL SINS

When the talk of restoring values and the root causes of decline of values in society, the worlds of the Father of the Nation come to mind. Mahatma Gandhi declared that there are seven social sins that will destroy the individual and the society. All of them involve a lack of integrity. Gandhiji also said that corruption will be eradicated only when the large numbers of people given to the practice realize that society does not exist for them, but that they exist for the society.



Main contributions:

- **Means over ends:** Gandhi ji pioneered the idea that means are as important as the ends when determining the ethicality of an action. Wrong means can never lead to lasting noble end. He withdrew the Non-cooperation movement and did not support revolutionaries like Bhagat Singh because of violent means.
- **Human values (Truth & Non-violence):** Satya and ahimsa must always be upheld as they are of intrinsic value to human beings. They are not only respectful but also the key to a good life.
- **Tolerance, pluralism and fraternity:** Gandhi ji advocated for universal brotherhood, monotheism and equality of all beings. His prayer "*Ishwar Allah tere naam, sab ko sanmati de bhagwan...*" gives the same message.
- **Education:** Education leads to all-round development of a person's 'mind, body and spirit' and turns us into a better human being, citizen and member of society and so on. He emphasized upon value-based education in his Wardha scheme of education.
- **Humanitarianism:** Gandhi ji believed that every human being has the right to dignity and a good life. Betterment of human life must be the prime goal of social and political action. With this idea, Gandhi ji worked for the upliftment of harijans, women and so on.
- **Inner strength (call for Swaraj):** Gandhi ji preached that a person should have such high moral strength that no amount of pressure can shake his moral standing. The technique of satyagraha was based on the inner strength of satyagrahis who could go on fasting unto death, take beating etc. Inner strength can be developed through courage of conviction, confidence and even spirituality. He said,

"Strength does not come from physical capacity. It comes from an indomitable will."

- **Conscience:** Gandhi ji believed that God resides in every person and speaks from within. Such divine voice is the voice of conscience which people must obey in times of dilemma. Gandhi ji remarked that 'there is a court above all courts, and that is the court of conscience'.
- **Gender:** Gandhi ji had a nuanced view on gender equality. He stated that though women are different from men and have different strengths and weaknesses, they are equal in status. Women are actually superior to men in matters like moral strength. He said, "To call woman the weaker sex is a libel; it is man's injustice to woman.....If by strength is meant moral power, then woman is immeasurably man's superior."
- **Self-governed self-sufficient village republics:** Gandhi ji argued that as opposed to big, centralized governments, local self-governance (Panchayats) and self-sufficiency are the key to good governance, and it also provides social control to ensure ethical behavior. True Swaraj will come only when people govern themselves as per their own values.

- **Just law:** Laws should be just and reasonable. People must abide by the law in all circumstances, but they have the right to disobey and resist when the law is unfair and unreasonable. For instance, the salt law broken by Gandhi ji with his Dandi March.
- **Rural development:** Gandhi ji once said that 'India lives in villages' and favored rural development on its own terms over urbanization because he saw villages representing true Indian ethos and culture.
- **Antyodaya** - that is upliftment of the bottom strata, was the key to development of all (Sarvodaya) and was also India's moral responsibility as a civilized society. Antyodaya is key to **Sarvodaya**. Inclusive and equitable development is necessary for a sustainable social order. Otherwise, stagnation and unrest will follow, as it did in feudal times.
- **Sarvodaya** is a term meaning '**Universal Uplift**' or '**Progress of All**'. The term was first coined by Mohandas Gandhi as the title of his 1908 translation of John Ruskin's tract on political economy, "Unto This Last", and Gandhi came to use the term for the ideal of his own political philosophy. Later Gandhian, like the Indian nonviolence activist Vinoba Bhave, embraced the term as a name for the social movement in post-independence India which strove to ensure that self-determination and equality reached all strata of India society.

RELEVANCE OF GANDHIJI'S PHILOSOPHY IN PRESENT ADMINISTRATION

- Our nation has always believed in the concept of the oneness of the universal **human family, vasudhaiva Kutumbakam** the paths may be many but the goals we all pursue are the same. Gandhiji was an intensely religious man, but his religion was all embracing.
He respected all faiths and suggested the term '**Sarva-Dharma Sambhav**', that is, respect for all religions, to demonstrate his approach. His **reverence for all religions** resulted in his prayer sessions including hymns and quotation from the sacred book of all religions.
- **Non-violence and truth are inseparable.** For him peace is not a dream. Peace is a project. When one speaks of peace, mutual respect and harmony in society, one needs to focus on one of the important arms that ensure this - namely, our system of law enforcement and the administration of criminal justice.
- Throughout his life, Gandhiji taught **self-help, inner and outer purity and a respect towards all living being**, cultures and religious. Asked what he would do when there were conflicting counsels from different religions, Gandhi replied: "Truth is, superior

"I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to swaraj for the hungry and spiritually starving millions? Then you will find your doubts and yourself melting away."

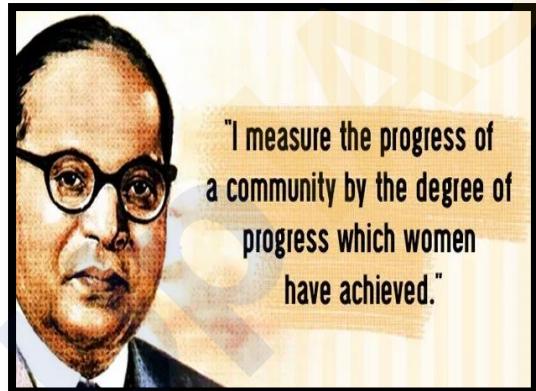
- Mahatma Gandhi

to everything, and I reject what conflicts with it. Similarly, that which is in conflict with non-violence should be rejected. And on matters which could be reasoned out, that which conflicted with reason, must be rejected."

DR B.R. AMBEDKAR

Dr B.R. Ambedkar (1891-1956) was not only a constitution specialist but was also a great social reformer and moral and philosophical thinker. His entire life was full of challenges and struggles but he faced them with utmost courage and honesty. Every person can learn various lessons from his life like hard work, integrity impartiality, compassion, and perseverance. Following lessons are most relevant from the life of Dr Ambedkar:

- **Decision making-** A person, who can take and follow tough decisions in his life, is always successful. Dr Ambedkar faced strong protest while enacting Hindu code bill for the welfare of women, but he did not move back rather resigned from the post of law minister to prove his point. Subsequently, the code was enacted with minor changes by the government.
- **Compassion and Sensitivity-** Dr Ambedkar was always sensitive and compassionate toward weaker sections of the society like Scheduled castes, scheduled tribes, women, children, poor people etc. and kept fighting for their cause till the last in various capacities. He used to say, "I measure the progress of a nation by progress of women in that nation."
- **Integrity-** Dr Ambedkar belonged from a poor family but he did not compromise with his principles for any kind of monetary or material gains and fought evils of our society with the utmost honesty. This attitude is relevant in the present era of rising corruption and degradation of moral values.
- **Impartiality-** Dr Ambedkar was from Schedule Caste but he did not provide any unfair treatment ever to others castes or sections of the society. He formed policies with full objectivity and didn't discriminate against people because of any kind of prejudice. Because of this, our constitution could become one of the best constitutions in this world. A civil servant should always keep this thought in his/her mind.
- **Perseverance-** The goal of Dr Ambedkar to provide justice to downtrodden people was full of challenges. Nonetheless, he remained undeterred, even in the face of violent opposition that he faced during the Mahad Satyagraha and Kalaram temple movement. This lesson is relevant for people aspiring for high goals in personal and professional life.



- **Modern values**- Dr Ambedkar used to emphasize on scientific temper, humanism, equality, liberty and was always against evil customs and traditions which were demeaning to the dignity of an individual.
- Dr B.R Ambedkar was one of the most visionary personalities of 20th century India. His thoughts and ideas laid the **foundations of the modern Indian Republic** and the values he stood for remain relevant in our society-due to persistent social and economic inequality.
- Ambedkar was a **political liberal** who believed in the values of liberty, equality and fraternity. But he also warned that political democracy would be at risk if the underlying society remains unequal or if Indians did not embrace what he described as constitutional morality.

Key values/learnings from life of Dr. BR Ambedkar



Views on upholding Constitutional morality

- When there was no way left for constitutional methods for achieving economic and social objectives, there was a great deal of justification for unconstitutional methods. But where constitutional methods are open, there can be no justification for these unconstitutional methods. These methods are nothing but the Grammar of Anarchy and the sooner they are abandoned, the better for us.
- **We must make our political democracy a social democracy as well.** Political democracy cannot last unless there lies at the base of its social democracy. Principles of **liberty, equality and fraternity are not to be treated as separate items** in a trinity.
- They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy. Ambedkar aggressively argued that forging nationalism in such a multi diverse society which is divided on the lines of caste language colour religion etc. is nearly impossible.
- A sense of nationalism is necessary to bring people together and collectively decide the course for development and justice. This necessitates the prevalence of constitutional morality over religious morality or personal value system.

A.P.J. Abdul Kalam

- Popularly known as the 'People's President', Missile man of India or just Dr Kalam, he was loved by all around him, especially by the youth. Starting out from humble beginnings to being honoured the Bharat Ratna, Dr Kalam's approach to life is uplifting and motivating.
- Born in Rameswaram in Tamil Nadu, Dr Kalam was an average but hardworking student at school. More than talent, it was his hard work and determination to learn that took him to the glorious heights of success.

- After his graduation, he went on to work as the chief scientist at the Aeronautical Development Establishment of the Defense Research and Development organization (DRDO) and Indian Space Research organization (ISRO).
- He was unanimously elected as the President of the nation from 2002 to 2007.



Famous quotes by Dr APJ Abdul Kalam

- ***Dream, dream, dream. Dreams transform into thoughts and thoughts result in action.***
- ***Don't take rest after your first victory because if you fail in second, more lips are waiting to say that your first victory was just luck.***
- ***To succeed in your mission, you must have single-minded devotion to your goal.***
- ***If you fail, never give up because FAIL means "First Attempt in Learning".***
- ***Creativity is seeing the same thing but thinking differently***
- ***If you want to shine like a sun. First burn like a sun.***
- ***Failure will never overtake me if my determination to succeed is strong enough.***
- ***All of us do not have equal talent. But, all of us have an equal opportunity to develop our talents.***
- ***If a country is to be corruption free and become a nation of beautiful minds, I strongly feel there are three key societal members who can make a difference. They are the father, the mother and the teacher.***

Dr. Kalam's greatest faith was in the nation and its youth:

- He talked about demographic dividend much before it became fashionable to speak about the importance of nurturing the youth power of the nation.
- He launched the 'What Can I Give?' movement against corruption to instill values and ethics amongst the youth. /"I want you to participate in this movement because corruption and moral turpitude are evils that need to be defeated by the goodness of youth,"/ he said appealing to the youth while addressing school and college students.
- He trusted the youth to come up with a solution for these issues. He was an eternal believer in the power of the ignited mind of the youth – which he termed as most powerful, "on the earth, above the earth and under the earth".
- "Tomorrow if I address a group of youngsters and talk about the flag flying in my heart and how I will uphold the dignity of the nation, I can get them to dream. But if I talk to people who are 40, 50 or 70 plus, it will not go down that well. Also, the youth have fewer biases about their society as compared to the grown-ups," he said.

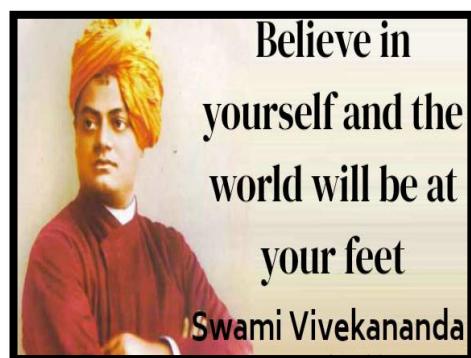
- He was the conscience keeper of the ethics in public life. He was a great supporter of human values and growth.
- He could quote from the Bhagwat Gita as from the Holy Koran. He had a rich knowledge of comparative religion. He was a true secular man who spoke directly, with child-like enthusiasm, to the young.

Views on importance of family:

- Family is a fundamental institution under the social system which plays a crucial role in the development of an individual's personality. Family is also important for the socialization process and value system formation. Family, by making a person responsible and moral, strengthens the social and moral structure of a nation.
- Our value systems are facing challenges due to multiple factors, which could be understood by looking at the incidence of criminal and corruption activities as well as the general behaviour of people in society.
- Some of this could be attributed to the weakening of the family system. Thus, by strengthening the family system, we can rejuvenate the moral fabric of our country which will lead to producing moral and responsible citizens.
- A good citizen has many basic values like Patriotism, Integrity, Honesty, Tolerance, Fraternity, compassion towards weaker sections of society etc. Our constitution, in its part IV A, also consists of Fundamental duties of a citizen like respecting our national symbols and National Heroes, respecting women, having Scientific Temperament, preserving our environment and national monuments etc. Family is the first social institution to inculcate these values in an individual. Dr APJ Abdul Kalam accepts the role of parents as first teachers in a child's schooling, which act as the foundation stone of a great nation.
- He says, **"If a country is to be corruption free and become a nation of beautiful minds, I strongly feel there are three key social members who can make a difference they are The Father, The Mother and The Teacher."**

SWAMI VIVEKANAND

- Swami Vivekanand founded the Ramakrishna Mission at Belur Math near Kolkata. The goals of the Ramakrishna Mission were based on the ideals of Karma Yoga and its primary objective was to serve the poor and distressed population of the country. The Ramakrishna Mission undertook various forms of social service like establishing. Key features of Swami Vivekanand's teachings:
- **Humanism:** In the new age, Vivekananda considered human rights and human progress as the core basis of civilization. He considered removal of human misery as the goal of civilization and society. For this, Vivekananda



established the Ramakrishna Mission for social service and help of the downtrodden.

- **Divinity of soul:** He believed that Atman (soul) is as divine as Parmatma (divine soul). God resides in every being and hence, every human being must be treated with respect and each individual must have self-respect as well. Due to the divine character, every person must strive to do good things and also abide by their conscience.
- **Tolerance and pluralism:** He believed in the unity of man as well as unity of God. He preached universal brotherhood as a way to eliminate violence and conflict. In his memorable speech at the World Parliament of Religions Chicago in 1893, he appreciated the oneness of various religions and urged for mutual respect among all. He said, "All differences in this world are of degree, and not of kind, because oneness is the secret of everything."
- **Synthesis of materialism and spirituality:** According to Vivekananda, there is merit in both Eastern and Western civilization and both are mutually complementary. He considered spirituality as a way to ultimate salvation. He urged the West to appreciate the merits of Eastern and Indian civilization and adopt its good elements.
- **World peace and brotherhood:** In the times of colonialism and imperialism, Vivekananda was a visionary who stated that a sustainable world order can only be achieved with peace and cooperation and not by domination. He believed in the greatness of all civilizations and their ability to contribute to the world.

Key teachings on conduct:

- **Vedantic philosophy:** Vivekananda rejected the orthodoxies and superstition of the post-medieval society as well as the materialism and individualism of the West. He worked to highlight the value of India's ancient Vedantic philosophy. He underlined the merits of knowledge, values, enlightenment, noble conduct and so on as the means to salvation.
- **Austerity and detachment:** Vivekananda rejected materialism and luxury especially when the masses were in a poor condition. Material luxuries were seen as a vicious cycle. He saw detachment from material pleasures as liberation and instead focused on higher ends like spirituality, selfless service and so on.
- **Yoga:** Vivekananda was a pioneer in the field of Yoga and described it as a union of mind, body and spirit. He saw Yoga not as a mysticism but as a rational practice to maximize human potential.
- **Will power:** Vivekananda believed in hard work and dedication. He believed in power of human beings to shape their destiny. He famously said, "Arise, awake and stop not until the goal is reached".

Determining morality:

- **Reason and rationality:** Vivekananda relied upon reason to shape the culture and civilization of India. He vehemently opposed gender discrimination and casteism because it was irrational and was also hurting the progress of the nation.

- **Selflessness:** He tried to teach people to not be selfish but selfless in their deeds. He urged people to be selfless so that they are not weakened by desires and can experience one of the higher pleasures of selfless service. He stated that selflessness was a way to not only benefit the world but also enrich ourselves. He said, “Ask nothing; want nothing in return. Give what you have to give; it will come back to you, but do not think of that now”.

Views on polity and governance

- **Nationalism:** While being a philosopher, Vivekananda was a nationalist who opposed imperialism and exploitation. He moved the people towards emancipation, self-respect and aroused self confidence among people about their past as well as present capabilities. He highlighted India’s glorious past as well as oneness of its people so as to bind them in one nation.
- **Public service:** Vivekananda remarked that ‘service of jiva (man) is service of god (shiva)’. He urged people to respect their fellow human beings. He also motivated public leaders to devote themselves for serving their people as it is the most noble deed.

Views on society and culture

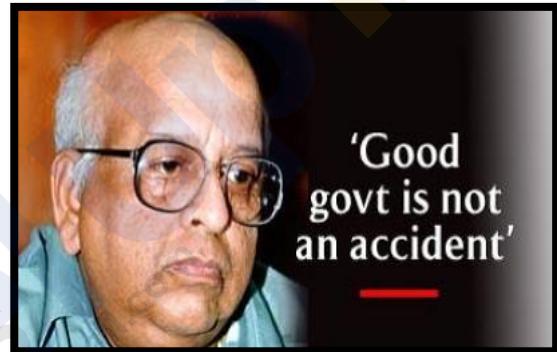
- **Emancipation and empowerment:** Vivekananda worked for a society and culture which provided maximum opportunity to people and directed them towards ethical behavior. He opposed inequality and exploitation of man by man.
- **Welfare:** He considered it to be the duty of the state and society to uplift the downtrodden. He once said, “So long as the millions live in hunger and ignorance, I hold every person a traitor who, having been educated at their expense, pays not the least heed to them!”
- **Youth:** He focused on the power of youth to change the world. Vivekananda went around the country recruiting young volunteers for the selfless social work of the Ramakrishna Mission. Government of India celebrates National Youth Day on the birth anniversary of Swami Vivekananda.
- **Education:** Vivekananda supported a model of education that synthesized western sciences, Indian tradition, Indian values, spirituality and so on. He saw education not as welfare program but the key to unleash human potential. He said, “Education is the manifestation of the perfection already in man”.
- **Religion:** Vivekananda opposed dogmatism, superstition etc. He sought reform of religion in such a way that it becomes rational and humanistic. Vivekananda gave equal status and respect to all religions. For him, different religions were different paths to the same ultimate truth. He also sought to reshape religion on spiritual lines, so that it can direct individuals towards salvation.

Views on economy

- **Innovation and modernization:** Along with philosophy, Vivekananda also promoted innovation in agriculture as a means of augmenting livelihoods and incomes of people. Basic livelihood and amenities were a prerequisite for spirituality and national empowerment.
- **Indigenous enterprise:** Vivekananda encouraged people to use their native skills and creativity to produce quality products for local markets as a way to resist colonial economic destruction. He believed in the quality and uniqueness of Indian enterprise.

T.N Seshan

- Born as Tirunellai Narayana Iyer Seshan on December 15, 1932 in Thirunellai, Palakkad district, Kerala, TN Seshan was widely known and remembered for his electoral reforms.
- He was the Chief Election Commissioner of India from 1990 to 1996 and played a major role in drastically ending electoral malpractices in the country.
- A 1955-batch IAS officer, he served in various capacities before he was appointed as Secretary of Defence in 1988 when Rajiv Gandhi was Prime Minister.
- Thereafter, he was promoted to cabinet secretary, the highest position a civil servant can get, a year later in 1989. However, when VP Singh came to power, Seshan was sent to the Planning Commission.



Public Life: Reforming the Election Commission of India

- TN Seshan was appointed the 10th Chief Election Commissioner by President Venkataraman in December 1990. In the next six years, he changed the face of the Commission. While elections in India were all about money and muscle power, the **Commissioners before him could not ensure that the Model Code of Conduct was adhered to.**
- It was Seshan who **brought in the change, demolishing walls of resistance.** Seshan went ahead and appointed special election observers in all states. These observers would watch the election process and 'check for incendiary campaign speeches, voter intimidation, vote-stealing and other tactics often associated with electoral violence'. Seshan also clamped down on election spendings ensuring that the extravaganza that Indian elections has become was curtailed to a large extent.

Showcasing Courage & Probity:

- His ironclad instructions prohibited bribing, intimidation and liquor distribution. Though there were multiple rules in place, it took Seshan's sternness to insist that elections cannot be communalised. In the year 1994, as the Election Commissioner, he asked then Prime Minister to remove two of his sitting Cabinet ministers, then Welfare Minister Sitaram Kesari and Food Minister Kalpnath Rai, stating that they were involved in influencing voters and violating the model code of conduct that was in place ahead of the elections. He had told India Today in an interview that the ministers had made a deliberate attempt to influence voters and that the "Executive cannot use its powers to influence voters like this."
- Even then, despite facing criticism from political circles over what they called was an 'interference' in the workings of the government, he remained unfazed. In the year 1996, Seshan was awarded the Ramon Magsaysay award for "his resolute actions to bring order, fairness, and integrity to elections in India, the world's largest democracy."

Electoral reforms under TN Seshan

Photo Ids

- N. Seshan, as Chief Election Commissioner during 1990-96, had initiated the process of cleaning up the electoral system.
- The introduction of electors' photo identity cards was a measure towards this direction.

A strict disciplinary

- He was known as a no-nonsense CEC and one who had enforced, in his own way, discipline on political parties and contestants.
- He did not compromise on his position that every election had to be held in accordance with the model code of conduct and electoral laws.
- Some of his big achievements include implementation of the election process and the Model Code of Conduct, introduction of voter ID cards, enforcing limits on poll expenses, and elimination of several malpractices like distribution of liquor, bribing voters, ban on wall writing, use of loudspeakers, use of religion in election speeches etc.

Expansion of EC

- As part of his variant of electoral reforms, the Election Commission had listed 150 malpractices in the elections.
- It was during Mr. Seshan's period that the EC was made a multi-member body in October 1993 with the appointment of M.S. Gill and G.V.G. Krishnamurthy.
- Though he had opposed the government's move, the Supreme Court had upheld the government's decision to appoint Election Commissioners.

- It would not be hyperbole if one says that the legendary bureaucrat Mr. T.N. Seshan was the **father of electoral reforms in India**. He imitated many crucial reforms to clean the Indian politics but unfortunately due to the unwillingness of the political parties the Indian politics is still dominated by the rich peoples and now the Indian politics became the symbol of **3Ms; Money, Muscles and Mind**.
- **Future bureaucrats should learn values like probity, integrity, uprightness and upholding Constitutional morality from TN Seshan.** It is remarkable how a bureaucrat can change the functioning of an institution for public good within the limits of constitution.

E. Sreedharan

- E. Sreedharan is an Indian politician and engineer who is known for transforming the public transport sector in India. His leadership in the building of the Konkan Railway and the Delhi Metro is acknowledged globally. Sreedharan was the managing director of the Delhi Metro Rail Corporation (DMRC) between 1995 and 2012.
- The Metro Man, as Sreedharan is popularly known, has been awarded numerous times for his contributions. In 2001, he was awarded the Padma Shri by the Indian government. In 2008, the Indian government awarded him the Padma Vibhushan. The French government, in 2015, awarded Sreedharan with the Chevalier de la Légion d'Honneur, which is considered as the highest French order of merit for both civil and military



Values in public life:

Redefine the Context

- Benchmark yourself against the prevalent system and you'll land with moderate success. It will not measure up to the grandeur of a Delhi Metro. Such things demand a vision not limited by convention or expectations. People would have been happy if the first phase of the metro was completed by the deadline — 2005. But Sreedharan raised the bar. He told his team, Delhites couldn't wait for 10 years for a Metro. The deadline was shortened by three years and met.

Focus on Goals Not Politics

- Shore up your perseverance and prepare for maximum resistance, especially by political expediencies. "I don't know why some bureaucrats are not able to function. They should have the courage to stand up to their convictions and take decisions and not leave everything to the politicians," says Sreedharan. He followed this principle throughout his career.

- One such occasion was as the head of the Konkan Railway project in the 1990s. They were years of flux as Goa saw chief ministers change four times between 1993 and 1994. Every change brought a fresh group of lobbyists into the spotlight. "Sreedharan was a rock who was determined to get the project completed," recalls PV Jayakrishnan who at the time worked as the chief secretary, Goa.
- Sreedharan shares another anecdote. In the early years of his DMRC stint, he was to appoint international consultant for the project. His team chose the Japanese on the basis of their bids. But the then railway minister insisted on the Germans as they had lobbied hard for the position. "I refused to give in. And refused to even give him any explanation," says the Metro man.
- He was confident he had chosen the best and followed all the required procedures. Finally, Sreedharan's choice was accepted. "That one incident [withstanding political pressures] increased the confidence of my team enormously," he explains.

Practice What You Preach

- As the top boss, religiously follow the rules critical to establishing the company's values. Punctuality is DMRC's hallmark — trains roll into stations precisely by the minute, meetings start on schedule and employees must walk into the office before 9 am. "Our business is about being punctual. We cannot compromise on it," says Anuj Dayal, chief public relations officer, Delhi Metro. This is why, if an employee is five minutes late to work, it is clocked in as a half-day. The philosophy is: if you are late for office, you could be late for the project. Says Dayal: "Our trains are 99% punctual."
- Sreedharan leads by example: he is never late for any commitment, at the work sites or at meetings. Speed is the buzzword. Decisions at DMRC are quick, with tenders as big as Rs 2,000 crore are cleared in 15-20 days without missing out on any government procedure or audit guidelines.

Challenge Yourself and the Team

- Stagnation sets in after efficiency so pull up goal posts and demand higher quality standards to force constant improvements. DMRC executives say every time their goal seems achievable and easy, Sreedharan throws up a surprise by setting a tighter deadline. He then works with his team to make it possible.
- Sreedharan is humble, thrives on challenges and faces them head on. Recalls Rakesh Mehta, ex-chief secretary, Delhi government: "There was a Calcutta Bridge near ring road in Delhi that we wanted to widen. The project was awarded to a contractor. After spending Rs 10 crore over four years, he gave up in 2004 claiming it was logically impossible. There was a drainpipe under the bridge and the contractor claimed the road couldn't be broadened without damaging the pipe." Desperate, Mehta called Sreedharan for help. Within 24 hours, he visited the site with his engineers, redesigned the process, suggested minor modifications and the bridge was later completed within a year.

Keep the System Squeaky Clean

- The message must go out loud and clear: integrity is priority and non-negotiable for the company. DMRC is perhaps the only mega infrastructure project of the country considered free from corruption taints. To achieve this, Sreedharan puts ethics high up on his goals list. He personally handpicked his team members in the initial years after lot of due diligence. Once on board, strong structures and procedures are in place for every activity from tendering of contracts to recruitments, to keep employees on the ethical path.

Practice Questions

1. Discuss basic human values and their relevance to civil servants.
2. Constitutional Morality should prevail over religious morality. Critically evaluate and justify your position.
3. Discuss various factors that affect the value system of an individual. Analyse the role of family and educational institutions in this regard in detail.

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3

ATTITUDE

UNDERSTANDING ATTITUDE

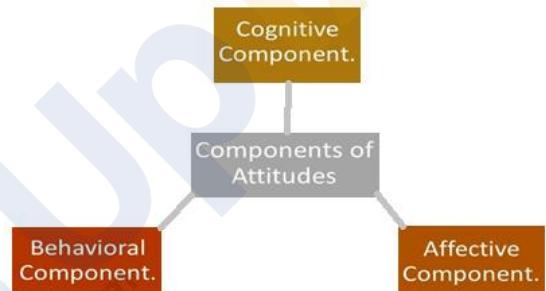
- An important part of how we think about ourselves and others comes from our knowledge of how we view the world. This view is shaped by our self-knowledge and the ways we think and perceive, which we are often filled with errors and biases.
- Attitude is the overarching framework that encapsulates all these. Attitude are fundamental determinants of our perceptions of and actions toward all aspects of our social environment. Attitudes involve a complex organization of evaluative beliefs, feelings, and tendencies toward certain actions.
- To build a better understanding of attitude and its related aspects, some of the important definitions are as follows:
 - ✓ According to N.L. Munn, “Attitudes are learned predispositions towards aspects of our environment. They may be positively or negatively directed towards certain people, service, or institution.”
 - ✓ According to Gordon Allport, “An attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual’s response to all objects and situations with which it is related.”
 - ✓ Frank Freeman said, “An attitude is a dispositional readiness to respond to certain institutions, persons or objects in a consistent manner which has been learned and has become one’s typical mode of response.”
 - ✓ “An attitude is our assessment of ourselves, other people, ideas, and objects in our world”
 - ✓ “An attitude is a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner.” — Milton Rokeach.
 - ✓ “Attitude can be described as a learned predisposition to respond in a consistently favorable or unfavorable manner for a given object.” — Martin Fishbein and Icek Ajzen.
- Attitude is intricately and intimately linked with beliefs, thought processes, value systems, perceptions, behavior, etc. Self-perception is an important component of attitude. Not only does it decide one’s aspirations but also the ability to persevere through difficult situations.

- Attitude affects behavior of oneself and others in different situations. One is supposed to understand the content of attitude in order to build better understanding of oneself best and others.
- Notably, the difference between positive attitude and negative attitude be delineated and the importance of positive attitude is understood in order to manifested in daily life especially dealings in public service. One should also be able to form linkages between attitude and emotional intelligence.

STRUCTURE

- The first way we can examine attitudes is through a “tripartite” model. It is often referred to as the ABC’s of attitudes and consists of three bases or components, affect, behavior, and cognition.

- I. **Affective or Emotion-** It is positive or negative feelings or emotions about an attitude object. E.g., fear, sympathy, hate. It is responsible for bringing the evaluative element in our judgments.
- II. **Behavioral Action Tendency** – It is a tendency or disposition to act in certain ways toward something. Emphasis is on the tendency to act, not the actual acting; what we intend and what we do may be quite different.
- III. **Cognitive or Belief** – It is our thoughts, beliefs, and ideas regarding an attitude object. When a human being is the object of an attitude, the cognitive component is frequently a stereotype, e.g., "welfare recipients are lazy".



FEATURES OF ATTITUDE

- Attitude is learned.
- It is enduring and consistent.
- It involves a subject-object relationship- the object includes self.
- It is communicated; hence, the expression of attitude is a social act.
- It affects behavior intimately.
- It is relatively permanent and thus can be changed slowly.
- Shares dynamic and intricate relationship with value system.

FUNCTIONS

- Attitudes can serve functions for the individual. Daniel Katz (1960) outlines four functional areas:
 1. **Knowledge** - Attitudes provide meaning (knowledge) for life. The knowledge function refers to our need for a world which is consistent and relatively stable. This allows us to **predict** what is likely to happen, and so gives us a sense of control. Attitudes can help us organize and structure our experience. Knowing a person's attitude helps us predict their behaviour. For example, knowing that a person is religious we can predict they will go to Church.
 2. **Self / Ego-expressive** - The attitudes we express helps **communicate** who we are and also makes us feel good because we have asserted our identity. Self-expression of attitudes can be non-verbal too: think bumper sticker, cap, or T-shirt slogan. Therefore, our attitudes are part of our identify, and help us to be aware through the expression of our feelings, beliefs and values.
 3. **Adaptive** - If a person holds and/or expresses socially acceptable attitudes, other people will reward them with approval and **social acceptance**. For example, when people flatter their bosses or instructors (and believe it) or keep silent if they think an attitude is unpopular. Again, expression can be nonverbal [think politician kissing baby]. Attitudes then, are to do with being a part of a social group and the adaptive functions helps us fit in with a social group. People seek out others who share their attitudes, and develop similar attitudes to those they like.
 4. **Ego-defensive** - The ego-defensive function refers to holding attitudes that **protect** our self-esteem or that justify actions that make us feel guilty. For example, one-way children might defend themselves against the feelings of humiliation they have experienced in P.E. lessons is to adopt a strongly negative attitude to all sports. People whose pride has suffered following a defeat in sport might similarly adopt a defensive attitude: "I'm not bothered, I'm sick of rugby anyway...". This function has psychiatric overtones. Positive attitudes towards ourselves, for example, have a protective function (i.e. an ego-defensive role) in helping us reserve our self-image.
- The basic idea behind the functional approach is that attitudes help a person to mediate between their own inner needs (expression, defence) and the outside world (adaptive and knowledge).

THE FOUR BASIC TYPES OF ATTITUDES:

1. **Positive Attitude:** This is one type of attitude in organizational behaviour. One needs to understand how much a positive attitude it takes to keep the work moving and progressing. It means that keeping a positive mindset and thinking about the greater good, no matter whatever the circumstances are. A positive attitude has many benefits which affect out other kinds of behaviour in a good way. For example, a person who has a positive attitude and mindset will look for the good in other person's no matter how bad they behave or how bad is their attitude. The former person thinks about the greater good and that is why he is called a person with a positive attitude.
2. **Negative Attitude:** A negative attitude is something that every person should avoid. Generally, people will negative attitude ignore the good things in life and only think about whether they will fail. They often find a way out of tough situations by running away from it. They often compare themselves with other persons and find the bad in them only. In short, he is exactly the opposite of the one with a positive mindset. There are certain bad effects that a person with a negative mindset has to face.
3. **Neutral Attitude:** This is another type of attitude that is common. That mindset is a neutral one. There is no doubt. Neither is there any kind of hope. The people generally tend to ignore the problems in life. They wait for some other individual to take care of their problems. They generally have a lazy life and they are often unemotional. It is as if they don't think about anything that much and doesn't care for the same as well.
4. **Sikken Attitude:** One of the most dangerous types of attitudes and different is the sikken attitude. The sikken attitude has the calibre to destroy every image that comes in connection with a positive image. This type of attitude is more of a negative attitude and is very destructive. It often reflects the mind's negativity. It is necessary to let go off this kind of attitude for the betterment of the self and the people around you. They are often difficult to be mended because the attitude is deep-rooted within one's personality. However, with time, it nevertheless is possible to change the course of direction of this attitude.

ATTITUDE FORMATION

Social learning:

- This is a factor that plays an important role in the development of attitude. Process of learning affects the development of attitude and the way an individual learns other forms of behaviour. Three processes of learning affect development of attitudes and these are :
 - ✓ **Classical Conditioning:** According to classical learning a neutral stimulus comes to elicit an unconditioned response when repeatedly paired with an unconditioned stimulus. Social psychologists opine that it applies to

the development of attitudes as well. For example, when a child repeatedly listens from his father that Pakistan is an enemy country, and all the terrorist activities in our country are Pakistan supported, the child gradually develops a negative attitude towards Pakistan, even though initially the word Pakistan was a neutral word for him. In a classic experiment on the role of classical conditioning in attitude formation, two nation words – Dutch and Swedish were presented before a group of subjects. When the word Dutch was presented, it was followed by recitation of positive adjectives like happy, laborious and sacred etc. But the word Swedish was followed by recitation of negative adjectives like dirty, ugly, bitter etc. At the end of the experiment, it was found that subjects had developed positive attitude toward the nation word Dutch as it was followed by positive adjectives and a negative attitude among subjects was evident for the nation word Swedish. It was presumed that repeated pairing with positive words elicited a positive response for nation word Dutch.

- ✓ **Instrumental Conditioning:** According to this theory of learning states, we learn those responses that are rewarded and show an increased probability of repeating such responses. However, we tend not to repeat responses that are punished. Studies reveal that children develop attitudes maintained by their parents simply because holding such attitudes is rewarding. Exhibition of attitudes and behaviour similar to parents is often met with reward and praise from parents and dissimilarities or deviation is met with punishment and admonition. Thus, children soon learn that holding attitudes similar to that of parents is instrumental in getting the desired results.
- ✓ **Observational learning:** A number of behaviours are learned by watching the activities of others and the outcome of such activities. Children growing often watch parents and significant others in the family and society doing things which they follow without questioning the wisdom or logic behind these activities. They follow without question only because they trust in the wisdom of their parents and significant others in the family and society.

Group Affiliations

- Group affiliations are an important source of formation and development of attitude. An individual adopts the values, norms, opinions, beliefs and way of behaviour in order to become an acceptable member of that group, because following the line suggested by the group is rewarding.
- Besides group exerts pressure for conformity to group and nonconformity is met with punishment. According to social psychologists group affiliations affect

attitude formation. Primary group is immediate group of the individual that is family, peer group etc. Such groups have limited number of members and enjoy face to face interactions.

- Since primary groups are based on close cooperation, affinity and compassion members of primary group often develop similar attitudes. Family members particularly parents have tremendous influence over development of attitude among children.
- According to social psychologists' attitudinal homogeneity among primary group members can be attributed to four reasons. Since primary groups are closely interknit, members face too much pressure for conformity to group.
- Therefore, members of primary group are more likely to show attitudinal similarity. Primary groups create conditions where attitudes of one member are favourable to other members which breeds liking among them. This liking breed further similarity and this similarity in turn leads to attitudinal similarity.
- All members of the primary group receive similar or same information. They are more likely to process and analyse the information in more or less similar fashion thus developing attitudinal homogeneity.
- Any new member of a primary group is more likely to develop attitudes similar to the group in order to gain acceptance in that group. Reference group is a group, the individual is not a member of which but he aspires to be like members of that group.
- Thus, such a group is used as standard for reference or comparison. Usually, a person identifies with such groups by changing or adopting values, norms, goals similar to that of reference group.

Cultural Factors

- Cultural factors also affect the development of attitudes. Every society has its culture and every culture has its traditions, norms, values, religion etc. Thus socialisation of every person is affected by the cultural factors of that society.
- Studies reveal that people reared in different cultures exhibit different attitudes while people reared in the same culture show similarity of attitudes. For example, a marriage proposal between first cousins is viewed favourably in Muslim culture while in Hindu culture it is viewed with disdain.

- In one of the studies, it was found that cultural differences lead to development of certain common attitudes among members of a given culture. For example, members of Arapesh tribe are liberal, cooperative, and kind-hearted.
- On the other hand, members Mundugumor tribe are usually aggressive, zealous and selfish. Anthropologists concluded that it was due to difference in emphasis on the development of different personality traits among the two cultures.

Personality Factor

- Personality traits also have an important role to play in the formation and development of attitudes. Attitudes which are in consonance of personality traits are acquired easily. In a research study it was found that persons with highly organised attitudinal system accept merits and demerits of their personality as a matter of conscience.
- Some other studies found that people with low IQ and literacy level are usually conservative, suspicious, hostile and has a tendency to attribute their faults to others.
- **Stereotypes:** Every society is characterised with some stereotypes. Stereotypes are simple generalised expectations about people of other groups. For example, it is believed that women as compared to men are more religious and suggestible, it leads to development of certain attitudes towards women.
- **Given information:** Information given to the individual also plays important role in the formation of attitudes. In modern society modern means of communication, particularly radio and television, play important role in shaping the opinions, views and attitudes about many an issue of public concern. Although not all types of information have equal effect on attitudes.

ATTITUDES AND VALUES

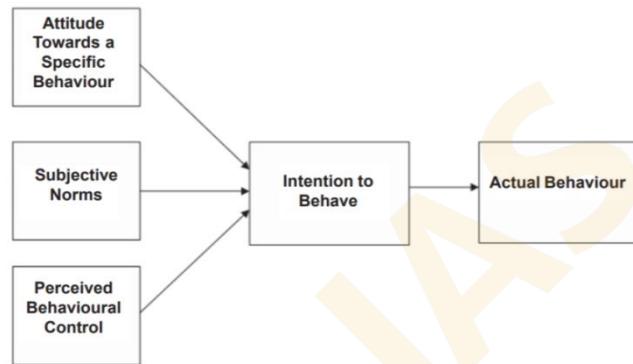
- The most frequently cited definition of what constitutes a human value is offered by Rokeach (1973) as an “enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence”.
- Values constitute an important aspect of self-concept and serve as guiding principles for an individual. Rokeach argued that, considered together, values form values systems where a value system is “an enduring organisation of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of importance”.

- Thus the importance of different values should co-vary with the importance of others in the value system. For e.g., you may value ‘honesty’ over ‘success’. Human values are strongly prescriptive in nature and form the core around which other less enduring beliefs are organised. As such they are important in a range of other processes, like attitudes. It is contended that the formation of specific attitudes is predicated upon more general values. Values indirectly influence behaviour through their influence on attitudes. Although values can shape attitudes, it does not however mean that values shape all attitudes.
- It is clear that some attitudes are formed through the influence of long-standing values internalized early in life. These are called symbolic attitudes, because the attitude object is a symbol of something else.
- In contrast, there are some attitudes that are based on utility, a direct benefits and costs of the attitude object. These are called instrumental attitudes, because they are instrumental to meet those needs. Interestingly the same attitude object could serve a symbolic or an instrumental need. For e.g., your decision to eat only vegetarian food could be based on utility (if you stay in a place like Europe or America where it is more difficult to get vegetarian food) or taste-instrumentally based attitudes— versus considerations of animal rights and right to live-symbolically based values.
- Values are relatively more stable and enduring than attitudes, since they are basic notions about what is right and wrong. Attitudes are less stable than values. Further, if we know an individual’s values, we are better able to predict his behaviour in a particular situation.

ATTITUDE-BEHAVIOUR RELATION

- ***Theory of Reasoned Action*** - The theory of reasoned action was proposed by Fishbein and Ajzen (1975). They suggested that behaviour is primarily a function of an intention to carry out a particular act. These intentions, in turn are determined by two factors: the attitude towards ***the behaviour and the subjective norm***. The attitude is a function of belief about consequences and subjective evaluation of those consequences.

- **The Theory of Planned Behaviour** - In a later modification of theory of reasoned action theory, known as the theory of planned behaviour by Ajzen, 1991 added a third factor that leads to behavioural intention: perceived behavioural control. Perceived behavioural control refers to people's appraisals of their ability to perform the behaviour in question. As a general rule, the more favourable the attitude and subjective norm, and the greater the perceived control, the stronger should be the person's intention to perform the behaviour in question. Let us use an example to explain this theory. Rahul believes that smoking causes cancer and that cancer is very bad (therefore he has a negative attitude towards smoking). His fiancée wants him to quit smoking and he would like to please her (subjective norm for smoking is low). He however realizes that this habit is deeply ingrained and lacks confidence in his ability to become a non-smoker (low perceived behavioural control). Thus, despite his proper attitude and the subjective norm, Rahul is unlikely to quit smoking.



- It is also true that at times subjective norms will determine our intentions. Even if we dislike something, we may do it anyway, because of subjective norms (think of peer pressure). For instance, even if Rahul had a negative attitude toward smoking, had the will power to quit (high behavioural control), but thought that his friends expect him to smoke and he wanted to please his friends (high subjective norm towards smoking), he would have probably not have an intention to quit smoking. This model has been quite accurate in relating attitudes to behaviour in areas like voting, drug use, political and family planning behaviour. It is important to note that this model will be accurate only in explaining behaviour based on rational thinking and planning— hence the name 'planned behaviour'.

ATTITUDE CHANGE

- Attitudes are relatively permanent meaning thereby that they are subject to change but slowly over time. Psychologists claim that attitude change is of two types –
 1. *Congruent change* - When a favourable attitude becomes more favourable after an incident, it is **congruent change**.
 2. *Incongruent change* - However, when attitude change is unfavourable that is direction of change is opposite of the already held attitude, it is called **incongruent change**.

FACTORS THAT AFFECT ATTITUDE CHANGE

Psychologists have identified a number of factors that affect attitude change which are as:

Changing reference group

- Psychologists found that change in reference group leads to change in attitude as well. In one of the experiments Newcomb (1950) found that a group of fresh entrants of girls were conservative as they were coming from a family of conservative parents.
- However, environment of the college promoted liberalism and one of the aims of college was to promote liberalism among students. In the last year of college, it was found that girls had shifted from conservatism to liberalism.

Changing group affiliations

- This has direct bearings on change in attitudes. It has been observed that when a person breaks ties with old group and joins new one, he readily adopts norms, values, opinions and beliefs of the new group. Therefore, change in attitudes is also there.
- However, change in attitude or change in group affiliations depend on two things-
 1. Characteristics of group
 2. Characteristics of membership in group.
- By characteristics of the group, we mean norms, values and beliefs of the group. If the standards, norms, beliefs and values of new group are more attractive to the individual then the individual is likely to change his attitudes more readily.

- Similarly, characteristic of membership refers to the individual's position in the new group. If new position in new group accords greater status and power and prestige, then the individual is more likely to change his attitude in the direction held by the group.
- For example, if a leader is changing his affiliations from BJP to Congress Party, he may find himself elevated to the level of national level, certainly he would change his attitudes more in favour of Congress and its policies.

Additional information

- Change in attitude is also brought about by information received from means like Radio, Television, and Newspaper. The person also gets information through interaction with others.
- However, change in attitudes resulting from reception of additional information depends on the nature of social situation in which information is given.
- Psychologist have delineated three types of such social situations which are as follows:
 - i. When the additional information is given in front of several people then when individual is alone, attitude change is faster and greater.
 - ii. When an individual publicly accepts and declares his attitudes and beliefs, he commits himself to those attitudes and beliefs. Such public commitment brings about a sort of rigidity in his attitudinal stand and any additional information is likely to bring change in attitudes.
 - iii. However, in a situation where the individual has not made public his attitudes and values i.e. his commitment is private not public. Additional information will bring more change in attitudes because public is not aware of the individual's previous stand on the issue.

Persuasive Communication

- By persuasive communication we mean communication of such facts and information as are attractive and appealing to the listener and has direct bearing on the attitudes of the person. Change in attitude through persuasive communication depends on four factors:
 1. Source of communication
 2. Characteristics and content of communication
 3. Channel of communication, and
 4. Characteristics of audience.

- By source of communication, we mean the person who provides information for attitude change. Studies reveal that there are certain characteristics of source which are effective in producing attitude change and these are: - Credibility of the communicator, Attractiveness of the communicator, Content and characteristic of communication.

Enforced contact

- One important factor in attitude change is enforced contact. By enforced contact we mean a social situation in which two opposing parties are compelled to interact with each other.
- For example, when an Indian and a Pakistani are compelled to live in the same room and share other things. It is presumed that such enforced contact allow people to understand each other in a better way through repeated exposure to each other.
- In such situation people receive first-hand information about each other and has the opportunity to test the information received.

Characteristics of audience

- Effectiveness of communication aimed at changing attitudes of audience is also dependent upon the characteristics of the audience receiving the message. It has been found that people who are high in self-esteem, self-confidence and are aggressive by nature are less likely to be affected by a communication to change attitude.
- Age has also been found to adversely affect change in attitude. Increase in age brings about rigidity and conservatism in thinking thus an aged person is less likely to be affected by persuasive communication.

THE THEORIES OF ATTITUDE CHANGE

- I. **Consistency Theories:** The basic assumption of these theories is the need of the individual for consistency. There must be consistency between attitudes, between behaviours, and among attitudes and behaviours. A lack of consistency causes discomfort so that an individual attempt to ease the tension by adjusting attitudes or behaviours in order to once again achieve balance or consistency. Relationships among the perceiver, another person, and an object are the main focus of balance theory. Relationships are either positive or negative, based on the cognitive perceptions of the perceiver. In this theory, there are eight possible configurations; four balanced and four unbalanced. Unbalanced states are recognized as being unstable. Under these conditions, perceivers attempt to restore balance by changing

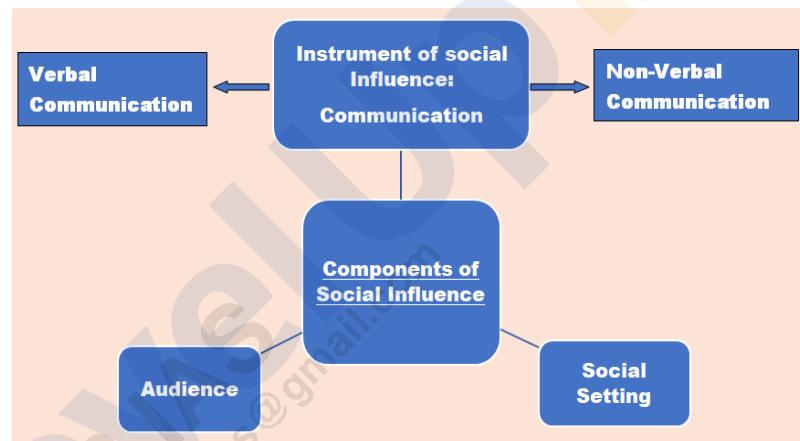
their attitudes toward objects or other persons. Persuasive communications attempt to change the affective component of an attitude system by changing the cognitive component of attitude. In other words, providing an individual with new information that changes the cognitive component of attitude will tend to cause that individual to change overall attitudes toward an object.

- II. **Cognitive Dissonance theory:** Cognitive dissonance theory argues that behaving in a way that contradicts existing attitudes creates a feeling of discomfort. Put another way; people feel bad when they perform an action that is inconsistent with their attitudes. For example, an animal lover may feel upset if they accidentally run over a hedgehog; a pro-environmentalist may feel bad if they throw their plastic covers on the ground at the end of a night out. People will look for ways to try to explain it and, if none are apparent, they will resort to the only means left to them to resolve the discrepancy: they will change their attitude so that it matches the behaviour they have performed. Like self-perception theory, cognitive dissonance theory predicts that behaviours cause attitudes rather than the other way around, but unlike self-perception theory, a weak prior attitude is not a prerequisite for the effect. In fact, dissonance will not occur unless there is a prior attitude that is fairly strong; otherwise, there will be no discrepancy and no strong feelings of discomfort
- III. **Reinforcement Theories:** The main aspect of the reinforcement theory is that when behaviour is reinforced, then it will be repeated and used again, and when if the behaviour is not reinforced, then that behaviour will continue without change. Therefore, if this behaviour is currently bad, it will stay that way, unless something is done. The Reinforcement Theory starts to look into **punishment and reward** for behaviour. This is what Skinner started to go into, saying that punishment was needed to make sure people stay on the right track and produce work, which is of adequate quality. This theory includes all the three kinds of conditioning that have been discussed in Attitude Formation section
- IV. **Social Judgment Theories:** Social judgment theory focuses on how people's prior attitudes distort their perceptions of the positions advocated in persuasive messages, and how such perceptions mediate persuasion. In general terms, the theory assumes that a person's attitudes serve as a judgmental standard and anchor that influences where along a continuum a persuader is advocated position is perceived to lie. According to this theory, an individual's initial attitude serves as an anchor for the judgment of related attitude communications. Opinions are evaluated against this point of reference and are placed on an attitudinal continuum.

SOCIAL INFLUENCE AND PERSUASION

Understanding Social Influence

- Lisa Walker in *The Blackwell Encyclopedia of Sociology* defines Social influence “as change in an individual's thoughts, feelings, attitudes, or behaviors that results from interaction with another individual or a group. Social influence is distinct from **conformity, power, and authority**.
- *Conformity* occurs when an individual expresses a particular opinion or behavior in order to fit in to a given situation or to meet the expectations of a given other, though he does not necessarily hold that opinion or believe that the behavior is appropriate.
- *Power* is the ability to force or coerce someone to behave in a particular way by controlling her outcomes.
- *Authority* is power that is believed to be legitimate (rather than coercive) by those who are subjected to it.
- Social influence, however, is the process by which individuals make real changes to their feelings and behaviors as a result of interaction with others who are perceived to be similar, desirable, or expert.
- People adjust their beliefs with respect to others to whom they feel similar in accordance with psychological principles such as balance. Individuals are also influenced by the majority: When a large portion of an individual's referent social group holds a particular attitude, it is likely that the individual will adopt it as well. Additionally, individuals may change an opinion under the influence of another who is perceived to be an expert in the matter at hand.



FACTORS THAT AFFECT SOCIAL INFLUENCE:

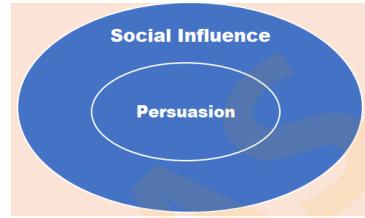
- Emotional content of the message
- Credibility and reliability and authenticity of the speaker
- attitude and emotional makeup of the audience
- Social cultural, political and economic conditions.

- The importance of social influence for civil servants is immense. At the level of an individual civil servants can see and understand how interactions in various social spheres influence their own behavior, attitude, values, beliefs, perceptions, thoughts, etc.
- At a public level understanding social influence equipped them to understand how different people are influenced through their interaction with them. Changing people's attitude and persuading them to follow law and contribute to the betterment of society is an integral part of civil servant's job. Various factors that interplay social influence and persuasion in the framework of communication and action has to be delineated and understood.

PERSUASION

- In *The Dynamics of Persuasion*, Perloff defines persuasion can be defined as "...a symbolic process in which communicators try to convince other people to change their attitudes or behaviours regarding an issue through the transmission of a message in an atmosphere of free choice."
- The key elements of this definition of persuasion are:
 1. Involves a deliberate attempt to influence others
 2. People are not coerced; they are instead free to choose through self-persuasion
 3. Persuasive messages are transmitted in a variety of ways, including verbally and nonverbally via television, radio, internet, or face-to-face communication.
 4. Persuasion is symbolic, utilizing words, images, sounds, etc
- **Persuasion deals with how do people think about, and incorporate, the information they receive that is counter to their current point of view? What determines whether they are persuaded by arguments or not?**

- This is a question of obvious relevance to our understanding of how people think, feel, and behave. Do TV adverts work? When do people change their brand of toothpaste? What changes people's vote in political election campaigns? What makes people decide to adopt a healthier diet? How people react to messages intended to make them change their mind is the focus of this final section.
- Persuasion has an objective is attempted to be achieved through social influence. Broadly, persuasion can also be understood as a part or a type of social influence.
- Communication is the instrument which aims to engage people in different social settings in order to influence them. many at times the method is persuasion. Notably, it must be highlighted that persuasion encapsulates a component of respecting individual autonomy and freedom to make choices.
- It must be differentiated from coercion. It should also be kept in mind that not all communication is intended to be persuasive; other purposes include informing or entertaining.
- A number of researchers have created theories that help explain why people are persuaded. Two *important theories* must be understood as follows:



MODES OF PERSUASION

Modes of persuasion are the methods a speaker or teacher can use to appeal to their audience. People often use the various modes of persuasion in everyday conversations as well as in their professional capacities. More than 2,000 years ago, Aristotle taught his students about four basic ways to convince an audience of a belief or concept. Aristotle was a famous Greek rhetorician, scientist and teacher, and he emphasized the modes known as ethos, pathos and logos.

1. Ethos

Ethos relies on **credibility** as the method for convincing others. You can establish credibility in a range of ways, such as experience or education. If an established and trained psychologist wrote a paper on the psychology that impacts anxiety and depression, the credibility comes from that individual's experience and knowledge in the field. However, if that same psychologist wrote an article about cooking, they wouldn't have the same assumed credibility in that particular field.

For some, credibility is assumed based on their qualifications. People can establish their own ethos by emphasizing what makes them an expert in a particular field. Individuals may also build their ethos by referencing and citing credible sources in their arguments or appealing to the logic of the audience.

2. Pathos

Pathos is a mode of persuasion that appeals to the human **emotions**. Human beings feel complex emotions, and feelings can often trump common sense and logic in behaviors and actions. Due to the complexity of feelings, pathos is a powerful mode of persuasion that allows people to connect with one another and experience emotions. The feelings a person experiences can also motivate them to act differently or believe something to be true, making pathos very effective for persuasion. Of the key modes of persuasion, pathos is often the least respected due to its inability to remain objective. People feel different emotions based on their experiences in life, so appealing to those emotions may not always be the best course of action for a wide and varied audience.

3. Logos

Logos appeals to the **logical side** of the audience members, and using logos can help establish the ethos in writing. Performing research is a good starting point when relying on logos as your dominant mode of persuasion. As you research a topic, you can glean information that will help you present it more logically to your audience. An important element of maintaining logos in rhetorical works is avoiding faulty logic. Also referred to as logical fallacy, this situation may occur if you try to use logic that isn't accurate or based on facts.

4. Kairos

Aristotle also mentioned a fourth mode of persuasion, although he didn't group it with the other three in his teachings. This mode is known as kairos, which translates from Greek to opportune or **right moment**. When applying the mode of persuasion known as kairos, the speaker or writer must take advantage of or create the ideal moment to deliver a message. For example, a government representative trying to convince their constituents to take action around gun laws might reach out to them after a local shooting incident. This example incorporates both Kairos, or taking advantage of the right moment, and pathos, or appealing to emotions.

12 Goals of Persuasion

- Obtaining Information
- Obtaining some object
- Obtaining permission
- Getting someone to do a favor
- Changing someone's opinion
- Getting someone to engage in some activity
- Buying or selling something
- Changing an existing relationship
- Changing someone's personal habit
- Helping the persuader
- Helping a third party
- Getting someone to do something against self-interest

STEPS TO EFFECTIVE PERSUASION

Step#1: (What) The first step in effective persuasion is to clearly state your goal – what is it you want to do?

Step#2: (Who) Once you know your goal, determine who you must persuade, identifying all persons or groups.

Step #3: (How) The third goal is to begin to develop methods of persuasion. First, you should carefully analyse the situation and the persons and groups whom you hope to persuade by answering these questions:

- Does what you want offer little or no perceived benefit to the person or persons you want to influence?
- Do you and those you want to persuade have about equal power?
- Can both sides help (or hurt) each other almost equally?

Step #4: (Select) After the analysis, select your methods and organize them into a process you will implement.

1. You are more likely to persuade others when you:
 - give logical reasons – statements that answer the question “why?”
 - relate the reasons directly to the persons you are attempting to persuade
 - use facts to support your reasons
 - share genuine feelings about the issue
 - relate feelings directly to the persons you are attempting to persuade
2. You are more likely to be an effective persuader in the long run when you are ethical. Lying, name-calling, exaggeration and distortion of facts has no place in ethical persuasion.
3. You are also more likely to persuade people when you and your organization have credibility. This means that you are more likely to be successful when people like you, trust you and have confidence in you.

You have credibility if people see you as:

- competent – you have done your homework and know what you are talking about.
- well-intentioned – you have a positive motive
- ethical – you are telling the truth and displaying high standards and positive attitudes
- likable – you are not trying to fight.

MORAL AND POLITICAL ATTITUDES

POLITICAL ATTITUDES

- Max Rosenberg in his paper "*Analyzing Political Attitudes*" writes that the term 'political attitude refers to the mental or emotional set with which an individual approaches.
- A political problem and which determines his line of conduct towards that problem. The sum total of the political attitudes of an individual reveals that person's outlook on the political aspect of social living.
- It could be learned, for example, whether the person was radical, progressive, liberal, conservative, or reactionary. That which can be said of the individual can likewise be applied to a group or community. The total of the political attitudes and outlooks of the various individuals will reveal the political bent of the group.
- All individuals have political attitudes. All are affected by the acts of governmental units, with resulting thoughts, opinions, and attitudes. For some people it is enough to have their own way of thinking and believing. For others this is not enough; they must seek to persuade everyone else to believe that their particular points of view are the best, or the most expedient, or the least expensive, or possibly, that they will benefit the majority. Many people are even willing to die, if necessary, for their political attitudes and beliefs.

Why Political Attitudes need to be Studied?

- ❖ The study helps an individual to understand and differentiate various political attitudes and make an informed choice in order to support one or refute the other.
- ❖ To understand the content and structure that make up different political attitudes.
- ❖ As civil servants developing the quality of respecting different political attitudes and inculcating an attitude to be able to cooperate and collaborate with people belonging to different political attitudes in order to achieve the collective good.
- ❖ Politics being a very integral part of one's public engagement, by understanding the sources of various political attitudes one can rationally analyze one's own political attitudes and give up beliefs and values that do not support social, economic and political progress and development.

- ❖ Political attitudes affect political participation and political aspirations of an individual or a group.

FACTORS AFFECTING POLITICAL ATTITUDES

1. The Environment

The surroundings and atmosphere, in which an individual is brought up, plays a vitally important role in moulding a person's character. It is the second of the two ingredients in the mould; the other is the hereditary impulses and tendencies. These two together-heredity and environment-determine the type of individual that will be the end result. Assume that a youth lives in a poor factory district. The workers in the neighbourhood labour for starvation wages. The youth's father is one of these workers. The youth's whole life is imbued with the ideal of a better life for such people. What will be his attitude towards labour unions, strikes, income taxes, government interference for higher wages, government interference for lower wages?

Assume the opposite, that the youth live in a mansion. He is in continual and constant contact with the idea of profits, profits. He is always hearing that the workers complain needlessly about wages and hours-and are never satisfied. All his acquaintances are in agreement with this idea. What will be this youth's attitude towards labour unions, strikes, income taxes, government interference for higher or lower wages? The environment is of fundamental importance in determining an individual's political attitudes. And this influence is one of long-lasting effect.

2. Mass Media

In the determination of political attitudes, the very latest developments are the tools of mass media like newspapers, cinema, radio, social media, informal chatting platforms, television, etc. These mechanical tools and toys, which characterize the closely-linked, easily-reached society of our day, are like any other sources of information and opinion, They can be utilized for ends which are highly desirable-political enlightenment and enrichment; they can likewise be utilized for ends that are far less desirable-political befuddlement and chaos. The demagogue and self-seeker as well as the leader and statesman come directly into the private dwellings of the population. The poisoning of minds and the confusing of thought is carried on simultaneously with the exposition of the desirable opinions and the explanations of the better-informed and the better qualified. From all indices the mass media will continue to be more and more significant as a political influence and a means of spreading political knowledge and propaganda.

3. Social Interest

Social interest as an intellectual concept may refer to at least two conditions—an interest in the social scene on the part of individuals, or in another sense, the best interest of society. In the first meaning well-developed personal interest in the social scene the degree of interest may range from an idle, objective curiosity to a willingness to offer property and life. In the second meaning—the best interest of society—the interest ranges from a negative, antisocial position, through indifference, to a positive position of working for society. In both meanings, however, social interest serves as important influences in blowing the wind of political opinion.

4. Family and Traditions

The individual gets acquainted with the first social life in the family establishment where it is a natural member from the moment of birth. Basic values, attitudes, norms, and belief patterns are the family environment for the child who has met with the family, especially until the school period, and the unrestricted information source of determination is unlimited. From this point of view, the family conveys certain decision-making patterns with concrete social relations as well as with the social values and norms of the child through the conscious socialization process.

The family may not directly convey the political attitudes, values, norms and beliefs to the child. However, what children learn from their families may have political consequences. Authoritarianism is a good example of this kind of phenomenon. Those who are authoritarian tend to be obedient to those who are higher than themselves, that they should not be criticized, and those who are in the subordinate tends to think that they should not resist orders. The method of raising children leads to the identification of the authoritarian personality, which may include political value judgment and attitudes, such as disturbing political competition, being hierarchically organized, thinking that everyone has a certain place in society.

5. Formal Education

Education in general intends to create personalities of individuals and allow them to access their autonomy in order to rationally use the available resources and make the best out of surrounding circumstances. Formal education includes education provided through institutions like schools and universities. Education has a direct bearing up one's understanding of politics, political participation and most importantly political attitudes. A well-educated mind tends to be liberal in contrast to orthodox or conservative, respecting others' beliefs, values, thoughts and political positions. Education is instrumental in creating individuals who have the capacity to cooperate and collaborate with individuals and groups with different political attitudes and positions.

In this very context it is important that the curriculum and syllabus of education systems are thus created that proportional space are given to different political ideologies so that students are well accustomed to the basic tenants of politics and ideologies. Formal education provided through institutions should provide free, encouraging and nurturing space for individuals to develop their own political attitudes by intimately engaging with teachers and fellow students.

SOME POLITICAL ATTITUDES



Radical

it refers to an attitude that shows that individuals a group of individuals seek to bring about the change into an existing practice, institution or a value drastically. Thus, the existing state differs from the alter state with great contrast. For example, French Revolution trying to replace monarchy through democracy. radicals 10 to be generally highly discontent with the existing system of ways and desire immediate change and thus may include violence as a means.

Liberal

does that mean suggests this attitude entails an accommodative stance where people manifesting such an attitude are ready to engage in evolutionary mechanisms like dialogue to bring about a change. It includes in itself a wide spectrum of plural thoughts beliefs and ideas and proactive attitude to include new spectrums. Liberals tend to abhor violence and prefer democratic means for bringing change.

Moderate

This position is a mix of conservative and liberals. On one hand moderates are democratic in their means while on the other hand they exhibit considerable resistance to change. one should be able to examples from the group of moderates that were active during the initial phase of freedom struggle of India.

Conservative

This political attitude emphasizes the value of traditional institutions and practices. It regards society as a living organism with organically interlinked parts. They value institutions which evolved slowly, for they promote social stability and continuity. Government should guard existing ways of life and not attempt to transform society rapidly. Suspicion of government activism separates conservatism from liberalism and radicalism. Conservatism as a doctrine was first propounded in late eighteenth century largely as a reaction to French revolution. Two famous thinkers associated with conservatism are Chateaubriand in France and Edmund Burke in England. According to them violent, non-traditional and disruptive methods polluted the liberal principles of French revolution.

Reactionary

Reactionary political attitude favors restoration of a previous, and usually outmoded, political or social order. Reactionaries hanker after a society whose days are over. It is a form of nostalgia for the past. Political and social changes occur due to various forces. Once some institutions and ideas are dethroned, they cannot be restored.

Civil servants and political attitude

Civil servants have to work intimately with the political leaders who hold different ideologies and thus their understanding of different political attitudes is very important. Civil servants are expected to show nonpartisanship that is no favor or disfavor to a group of people due to their political attitudes and ideology.

Individual personal political attitudes should not be an obstacle in discharging one's duties. One should be politically neutral in its official capacity and objective in public dealings. Civil servants are not only expected to uphold law and order but also to act as an active and responsible citizen. They must be tolerant and respectable to different political ideologies.

MORAL ATTITUDES

- Moral attitudes are result of learned beliefs and moral values. These attitudes design the conceptual schema for an individual to function in a moral framework. It is notable that all individuals work in some kind of moral framework.
- Moral attitude is the linchpin that decides

FACTORS AFFECTING MORALE ATTITUDES

1. Family and social circle
2. Level of education
3. Socio-political and Economic Conditions
4. Religion
5. Institutions like state, political institutions, etc.
6. Hereditary and Genetic factors

one's ability to find coherence and acceptability of normative values.

- Moral attitudes in general encapsulate moral judgments such as good or bad, right and wrong, etc. Moral attitudes are also seen when one shows opinions and judgments about the world, other people, ideas, etc. apart from the action that one undertakes.
- Moral attitudes of civil servants should reflect values like perseverance, nonpartisanship truthfulness, honesty, goodness, empathy etc.
- Civil servants have an added responsibility to manifest their moral attitudes through their actions as they are always subject to public scrutiny and are accountable for their actions. Not only people learn from such actions but also try to emulate them in their daily lives.
- For example, for a young I.A.S. officer to promote social justice through annihilation of caste system is by going to a public school and eating the mid-day meal made by an old Dalit woman who was otherwise not allowed to cook owing to her caste identity.

Features of Moral Attitude

- ✓ These are dynamic and not static and thus evolved over a period of time. Although these attitudes are relatively permanent. The process of evolution or their change maybe very slow.
- ✓ All individuals have some kind of moral attitude.
- ✓ Moral attitudes have a social-cultural dimension to them and thus find variance when studies with respect to different cultures.
- ✓ Moral attitudes are spoken in respect to individuals who have autonomy or sense of discretion. For example, moral attitudes are not spoken of stones, walls or animals.
- ✓ Made up of moral values and beliefs.
- ✓ Direct bearing on moral actions and behavior.

4

EMOTIONAL INTELLIGENCE

- The term emotional intelligence was created by two researchers, Peter Salovey and John Mayer in their article “Emotional Intelligence” in the journal *Imagination, Cognition, and Personality* in 1990.
- It was later popularized by Dan Goleman in his 1996 book *Emotional Intelligence*. Emotional intelligence describes the ability, capacity, skill, or self-perceived ability to identify, assess, and manage the emotions of one’s self, of others, and of groups.
- People who possess a high degree of emotional intelligence know themselves very well and are also able to sense the emotions of others. They are affable, resilient, and optimistic. Surprisingly, emotional intelligence is a relatively recent behavioural model.
- By developing their emotional intelligence individuals can become more productive and successful at what they do, and help others become more productive and successful too.
- The process and outcomes of emotional intelligence development also contain many elements known to reduce stress—for individuals and therefore organizations—by moderating conflict; promoting understanding and relationships; and fostering stability, continuity, and harmony.
- Last but not least, it links strongly with concepts of love and spirituality. With spiritual techniques this ability to understand emotions – EI – can be substantially developed and nurtured.



“If your emotional abilities aren’t in hand, if you don’t have self-awareness, if you are not able to manage your distressing emotions, if you can’t have empathy and have effective relationships, then no matter how smart you are, you are not going to get very far.” —Daniel Goleman

- In a nutshell, emotional intelligence refers to the ability to identify and regulate our own emotions, to recognize the emotions of other people and feel empathy toward them, and to use these abilities to communicate effectively and build healthy, productive relationships with others. Healthy, productive relationships not only are key to our psychological well-being, they’re also vital to physical health.

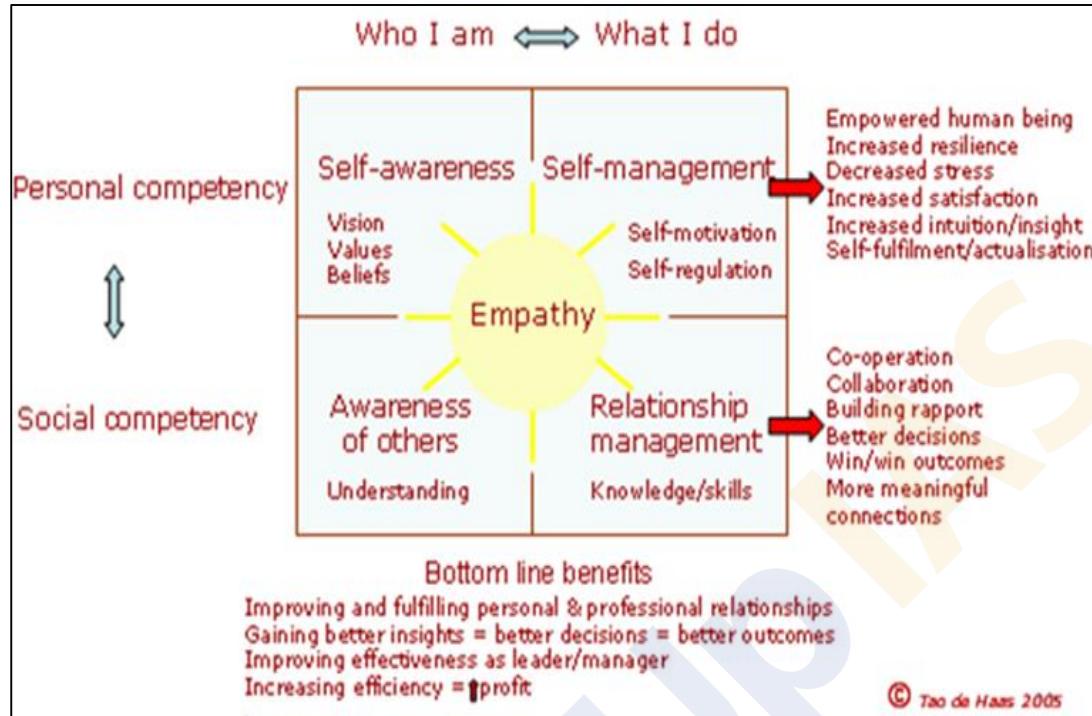
ABILITY MODELS OF EMOTIONAL INTELLIGENCE

- In Western history and in psychology, emotions and reasoning sometimes have been viewed in opposition to one another. Contemporary thinkers, however, hold that, emotions convey information about relationships and suggests that emotions and intelligence can work hand in hand.
- Emotions reflect relationships between a person and a friend, a family, the situation, a society, or more internally, between a person and a reflection or memory.
- The mental ability model of emotional intelligence makes predictions about the internal structure of the intelligence and also its implications for a person's life.
- The theory predicts that emotional intelligence is, in fact, an intelligence, like other intelligences in that it will meet three empirical criteria.
 1. First, mental problems have right or wrong answers, as assessed by the convergence of alternative scoring methods.
 2. Second, the measured skills correlate with other measures of mental ability (because mental abilities tend to inter-correlate) as well as with self-reported empathy).
 3. Third, the absolute ability level rises with age i.e. - experience.
- The model further predicts that emotionally intelligent individuals are more likely to -
 - a) have grown up in bio-socially adaptive households (i.e., have had emotionally sensitive parenting),
 - b) be less defensive,
 - c) be able to reframe emotions effectively (i.e., be realistically optimistic and appreciative),
 - d) choose good emotional role models,
 - e) be able to communicate and discuss feelings,
 - f) Develop expert knowledge in a particular emotional area such as aesthetics, moral or ethical feeling, social problem solving, leadership, or spiritual feeling.

MIXED MODELS OF EMOTIONAL INTELLIGENCE

- Goleman created a model that also was mixed and was characterized by the five broad areas, including –
 - i. knowing one's emotions,
 - ii. managing emotions,
 - iii. motivating oneself,
 - iv. recognizing emotions in others
 - v. handling relationships.

- His list of specific attributes under motivation, for example, include, marshalling emotions, delaying gratification and stifling impulsiveness, and entering flow states.



- Goleman recognized that he was moving from emotional intelligence to something far broader. He states that "'ego resilience' is quite similar to [this model of] emotional intelligence" in that it includes social (and emotional) competencies.
- He goes so far as to note that, "There is an old-fashioned word for the body of skills that emotional intelligence represents: character."
- Goleman makes extraordinary claims for the predictive validity of his mixed model. He states that emotional intelligence will account for success at home, at school, and at work.
- Among youth, he says, emotional intelligence will lead to less rudeness or aggressiveness, more popularity, improved learning (Goleman, 1995a, p. 192), and better decisions about "drugs, smoking, and sex."
- At work, emotional intelligence will assist people "in teamwork, in cooperation, in helping learn together how to work more effectively".
- More generally, emotional intelligence will confer "an advantage in any domain in life, whether in romance and intimate relationships or picking up the unspoken rules that govern success in organizational polities".

COMPONENTS OF EMOTIONAL INTELLIGENCE

- Individuals have different personalities, wants, needs, and ways of showing their emotions. Navigating through this requires tact and shrewdness—especially if one hopes to succeed in life.

- This is w
- Here emotional intelligence theory helps. In the most generic framework, five domains of emotional intelligence cover together **personal** (self-awareness, self-regulation, and self-motivation) and **social** (social awareness and social skills) competences.



SELF-AWARENESS

- Emotional awareness:** Recognizing one's emotions and their effects.
- Accurate self-assessment:** Knowing one's strengths and limits.
- Self-confidence:** Sureness about one's self-worth and capabilities.

HOW TO IMPROVE SELF-AWARENESS

- Ask for constructive feedback
- Keep a journal
- Learn new skills
- Meditate
- Pay attention to your thoughts and emotions
- Practice mindfulness
- Reflect on your experiences
- Set goals and routines to achieve them
- Use positive self-talk
- Work on building a growth mindset

SELF-REGULATION

- Self-control:** Managing disruptive emotions and impulses.
- Trustworthiness:** Maintaining standards of honesty and integrity.
- Conscientiousness:** Taking responsibility for personal performance
- Adaptability:** Flexibility in handling change.
- Innovativeness:** Being comfortable with and open to novel ideas and new information.

HOW TO IMPROVE SELF-REGULATION

- Be mindful of your thoughts and feelings.
- Build distress tolerance skills.
- Find ways to manage difficult emotions.
- Look at challenges as opportunities.
- Practice your communication skills.
- Recognize that you have a choice in how you respond.
- Use cognitive reframing to change thought patterns and emotional responses.
- Work on accepting your emotions.

SELF-MOTIVATION

- i. **Achievement drive:** Striving to improve or meet a standard of excellence.
- ii. **Commitment:** Aligning with the goals of the group or organization.
- iii. **Initiative:** Readiness to act on opportunities.
- iv. **Optimism:** Persistence in pursuing goals despite obstacles and setbacks.

HOW TO IMPROVE MOTIVATION

- Avoid overusing extrinsic rewards.
- Celebrate your results.
- Focus on setting small, measurable goals.
- Introduce challenges to keep things interesting.
- Set goals to help build intrinsic motivation.
- Work with a friend or co-worker to find accountability.

SOCIAL AWARENESS

- i. **Empathy:** Sensing others' feelings and perspective, and taking an active interest in their concerns.
- ii. **Service orientation:** Anticipating, recognizing, and meeting customers' needs.
- iii. **Developing others:** Sensing what others need in order to develop, and bolstering their abilities.
- iv. **Leveraging diversity:** Cultivating opportunities through diverse people.
- v. **Political awareness:** Reading a group's emotional currents and power relationships.

HOW TO SOCIAL AWARENESS

- Be willing to share your own feelings.
- Engage in a cause such as a community project or social service.
- Listen to other people.
- Talk to new people and learn about their experiences.
- Try to imagine yourself in someone else's place.

SOCIAL SKILLS

- i. **Influence:** Wielding effective tactics for persuasion.
- ii. **Communication:** Sending clear and convincing messages.
- iii. **Leadership:** Inspiring and guiding groups and people.
- iv. **Change catalyst:** Initiating or managing change.

- v. **Conflict management:** Negotiating and resolving disagreements.
- vi. **Building bonds:** Nurturing instrumental relationships.
- vii. **Collaboration and cooperation:** Working with others toward shared goals.
- viii. **Team capabilities:** Creating group synergy in pursuing collective goals.

HOW TO IMPROVE SOCIAL SKILLS

- Ask open-ended questions.
- Find icebreakers that will help start conversations.
- Notice other people's social skills.
- Practice good eye contact.
- Practice your social skills.
- Practice active listening.
- Show interest in others.
- Watch your body language.

EMOTIONAL MATURITY

- When we think of someone who's emotionally mature, we typically picture a person who has a good understanding of who they are. Even if they don't have all the answers, an emotionally mature individual gives off a sense of "calm amid the storm." They're the ones we look to when going through a difficult time because they perform well under stress.
- In other words, emotional maturity is when someone can manage their emotions no matter their circumstances. They know how to respond to tough situations and still keep their cool. It's a skill set they can consistently work on over time.

WHAT ARE THE KEY CHARACTERISTICS OF EMOTIONAL MATURITY?

1. **Taking responsibility**- People with emotional maturity are aware of their privilege in the world and will try to take steps toward changing their behavior. This means you don't blame others (or yourself) when something goes awry. You possess a spirit of humility — instead of complaining about your circumstances, you become action-oriented. You may ask, "What can I do to improve this situation?"
2. **Showing Empathy** - Emotionally mature individuals approach life by doing as much good as they can and supporting those around them. You know how to put yourself in someone else's shoes. Meaning, you often feel more concern for others and try to find ways of helping.
3. **Owning mistakes** - You know how to apologize when you've done wrong. No excuses. You'll admit your mistakes and try to find ways of rectifying the situation. You also don't have the desire to be right all the time. Instead, you'll acknowledge that you indeed don't have "all the answers."
4. **Being unafraid of vulnerability** - You're always willing to open up and share your own struggles so others feel less alone. You're also not interested in being seen as "perfect" all the time. Emotional maturity means being honest about your feelings and building trust with those around you because you don't have an agenda.
5. **Recognizing and accepting needs** - Those with emotional maturity can admit when they need help or when they're burning out. For example, you'll

acknowledge when you need a break and know when to ask your boss for a day off. You're also able to clearly communicate with your partner for more help around the house.

6. **Setting healthy boundaries** - Setting healthy boundaries is a form of self-love and respect. You know how and when to define a line and won't allow others to cross it. If a colleague belittles or puts you down, you won't stand for it and will let your voice be heard.

Emotional Intelligence should result in Emotional Maturity. The framework to improve the same in public administration is as follows:

Name of the Competency	Emotional Maturity	
Definition of the Competency	<p>Emotional Maturity is the ability to maintain a sense of professionalism and emotional restraint when provoked, when faced with hostility from others, or when working under conditions of increased stress. It also includes the ability to work effectively under stressful situations, remain resilient and maintain stamina over the long term.</p>	
Behavioural indicators of the Proficiency Level	Level 1: Restrains Emotional Impulses	<ul style="list-style-type: none"> Resists temptation to act immediately when it is inappropriate. Feels strong emotions (such as anger, extreme frustration, or high stress) but does not react.
Proficiency Level within the Competency	Level 2: Responds Calmly	<ul style="list-style-type: none"> Feels strong emotions in the course of a conversation or other task, such as anger, extreme frustration, or high stress; holds the emotions back, and continues to act calmly and respectfully towards others. Acknowledges angering actions or stressful situations and is able to think through and then respond in a calm and composed manner.
	Level 3: Manages Stress Effectively	<ul style="list-style-type: none"> When feeling strong emotions (such as anger or frustration), holds back and/or removes self from situation to reduce negative impact on others. Responds constructively and professionally to challenges, provocation and/or disappointments. Uses deliberate strategies or self-control to ensure ability to function and provide effective leadership in situations of stress or adversity.
	Level 4: Calms Others During Periods of High Stress or Adversity	<ul style="list-style-type: none"> In stressful situations controls own emotions and calms others as well. Demonstrates maturity and self control to engage effectively when challenged or while driving an outcome through. Remains non-defensive, composed and optimistic to seek a positive resolution to a highly challenging situation by managing self and others.
	Level 5: Maintains Effectiveness Despite Prolonged Stressors	<ul style="list-style-type: none"> Able to maintain focus and keep up the stamina for self and others in face of extremely contentious situations, or during repeated exposure to difficult demands. Applies specific techniques such as planning ahead to manage and minimise stress in self and others; coaches and mentors others to do the same.

CONTEXTUALIZING EMOTIONAL INTELLIGENCE FOR CIVIL SERVICES

Emotional intelligence holds immense instrumental value in realizing the objectives of good governance. Importance can be seen as follows:

- Emotional intelligence allows one to be a more effective leader and team builder.
- Understanding how others are feeling allows you to communicate with them effectively thus leaving no scope for misunderstanding and miscommunication.
- Knowing more about what you are feeling allows you to be more self-aware and understand yourself more deeply. This helps someone to manage own actions and achieve aspirations and goals in life so stop
- By being more aware of your emotions, you can also improve your self-control abilities and exhibit highest standards of ethics in morality

- Managing your emotions effectively allows you to exert greater control in situations marked by stress or conflict. Collaborative and cooperative approach is often chosen over reactionary or authoritarian approach to reach a feasible and practical solution.
- It helps civil servants to maintain ethics in public and private relationships.
- It provides a framework for civil servants to uphold and protect the foundational values of civil services.



5

MORAL THINKERS AND PHILOSOPHERS

Questions about morality has always been occupying a central place in philosophical discussions. In western world Kantianism and utilitarianism are considered to be the two major traditions in moral philosophy. To do ethics properly, one must start with what it is for a human being to flourish or live well. That meant returning to some questions that mattered deeply to the moral thinkers across the world. In ancient time, these questions focussed on the nature of “virtue” (or what we might think of as admirable moral character), of how one becomes virtuous (is it taught? does it arise naturally? are we responsible for its development?), and of what relationships and institutions may be necessary to make becoming virtuous possible. Answers to these ancient questions emerge today in various areas of philosophy, including ethics (especially virtue ethics), feminist ethics, political philosophy, philosophy of education, and philosophy of literature.

Moral theory does not invent morality, instead it tries to bring systematic thinking to bear on these activities. Assuming piecemeal opinions and practices, it tries to capture its underlying essence. It is the nature of such an enterprise to evaluate and criticize some of these opinions and practices but that is not its primary goal. Moral thinker tries to provide a reflective account of an essential human activity so one can grasp what is of fundamental importance in pursuing it. Philosophers depended on several important notions in order to explain the ethics theories, these notions include - virtues, happiness and the soul.

Virtue is a general term that as excellence. Conceptions of human excellence include terms as courage, moderation, justice and piety. A virtue is a settled disposition to act in a certain way; justice, for instance, is the settled disposition to act, let's say, so that each one receives their due. This settled disposition consists in a practical knowledge about how to bring it about, in each situation, that each receives their due.

In this way, then, ancient philosophers typically justify moral virtue. Being courageous, just, and moderate is valuable for the virtuous person because these virtues are inextricably linked with happiness. Everyone wants to be happy, so anyone who realizes the link between virtue and happiness will also want to be virtuous. This argument depends on two central ideas. First, human excellence is a good of the soul – not a material or bodily good such as wealth or political power. Another way to put this idea is to say happiness is not something external, like wealth or political power, but an internal, psychological good. The second central idea is that the most important good of the soul is moral virtue. By being virtuous one enjoys a psychological state whose value outweighs whatever other kinds of goods one might have by being vicious.

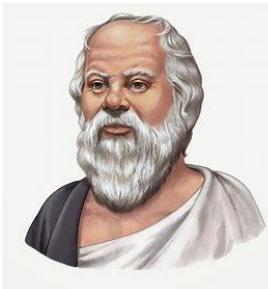
Happiness, on the other hands, is significant that synonyms for **happiness** are living well and doing well. Ancient philosophers argued that whatever activities constitute human living – e.g., those associated with pleasure – one can engage in those activities in a mediocre or even a poor way. One can feel and react to pleasures sometimes appropriately and sometimes inappropriately; or one might always act shamefully and dishonorably. However, to carry out the activities that constitute human living well over a whole lifetime, or long stretches of it, is living well or doing well. At this point the relation of happiness to human excellence should be clear. Human excellence is the psychological basis for carrying out the activities of a human life well; to that extent human excellence is also happiness. Happiness means not so much feeling a certain way, or feeling a certain way about how one's life as a whole is going, but rather carrying out certain activities or functioning in a certain way. This sort of happiness is an admirable and praiseworthy accomplishment, whereas achieving satisfaction or contentment may not be.

Many thinkers argue that being moral does not necessarily provide physical beauty, health, or prosperity. Rather, as something good, virtue must be understood as belonging to the **soul**; it is a psychological good. However, in order to explain virtue as a good of the soul, one does not have to hold that the soul is immortal. So, virtue is a psychological good in this life. To live a mortal human life with this good is in itself happiness.

These reflections on virtue can provide an occasion for contrasting ancient moral theory and modern. One way to put the contrast is to say that ancient moral theory is agent-centered while modern moral theory is action-centered. To say that it is action-centered means that, as a theory of morality, it explains morality, to begin with, in terms of actions and their circumstances, and the ways in which actions are moral or immoral. We can roughly divide modern thinkers into two groups. Those who judge the morality of an action on the basis of its known or expected consequences are consequentialist; those who judge the morality of an action on the basis of its conformity to certain kinds of laws, prohibitions, or positive commandments are deontologists. The former include, e.g., those utilitarians who say an action is moral if it provides the greatest good for the greatest number. Deontologists say an action is moral if it conforms to a moral principle, e.g., the obligation to tell the truth. While these thinkers are not uninterested in the moral disposition to produce such actions, or in what disposition is required if they are to show any moral worth in the persons who do them, their focus is on actions, their consequences, and the rules or other principles to which they conform. The result of these ways of approaching morality is that moral assessment falls on actions. This focus explains, for instance, contemporary fascination with such questions of casuistry as, e.g., the conditions under which an action like abortion is morally permitted or immoral.

We can conclude that studying moral thinkers and philosophers, we gather a sound logical foundation of morality and ethics which in turn convinces us to adhere to moral way of living.

SOCRATES



Socrates was one of the greatest Greek philosophers by a wide margin. He was born in 469 BCE at a place called Deme Alpoece, Athens. For the entirety of his life, this classical Greek philosopher devoted himself to finding the most ideal way of living a moral life. His extensive works in ethics and epistemology are what formed the pillars of Western philosophy. Kind courtesy of the efforts and sheer brilliance of his most famous student, *Plato*, Socrates ideas and philosophy continue to hold significant sway in our world, even after thousands of years. In 399 BCE, Socrates passed away after he was sentenced to death by the Athenians. He was charged with ‘corrupting’ the youth and heresy.

During his life Socrates was predominantly interested in ethics.

- A. Self-knowledge is a sufficient condition to the good life. Socrates identifies knowledge with virtue. If knowledge can be learned, so can virtue. Thus, Socrates states virtue can be taught.
- B. He believes “the unexamined life is not worth living.” One must seek knowledge and wisdom before private interests. In this manner, knowledge is sought as a means to ethical action.
- C. What one truly knows is the dictates of one's conscience or soul: these ideas form the philosophy of the Socratic Paradox.

Socrates presupposes reason is essential for the good life.

- A. One's true happiness is promoted by doing what is right.
- B. When your true utility is served (by tending your soul), you are achieving happiness. Happiness is evident only in terms of a long-term effect on the soul.
- C. The Socratic ethics has a teleological character — consequently, a mechanistic explanation of human behaviour is mistaken. Human action aims toward the good in accordance with purpose in nature.

Socrates states no one chooses evil; no one chooses to act in ignorance.

- A. We seek the good, but fail to achieve it by ignorance or lack of knowledge as to how to obtain what is good.
- B. He believes no one would intentionally harm themselves. When harm comes to us, although we thought we were seeking the good, the good is not obtained in such a case since we lacked knowledge as to how best to achieve the good.
- C. Aristotle's criticism of Socrates belief that no one intentionally harms oneself is that an individual might know what is best, and yet still fail to act rightly.

ARISTOTLE

Aristotle (384–322 B.C.E.) numbers among the greatest philosophers of all time. Judged solely in terms of his philosophical influence, only Plato is his peer: Aristotle's works shaped centuries of philosophy from Late Antiquity through the Renaissance, and even today continue to be studied with keen, non-antiquarian interest. His extant writings span a wide range of disciplines, from logic, metaphysics and philosophy of mind, through ethics, political theory, aesthetics and rhetoric, and into such primarily non-philosophical fields as empirical biology, where he excelled at detailed plant and animal observation and description. In all these areas, Aristotle's theories have provided illumination, met with resistance, sparked debate, and generally stimulated the sustained interest of an abiding readership.



Born in 384 B.C.E. in the Macedonian region of north-eastern Greece in the small city of Stagira Aristotle was sent to Athens at about the age of seventeen to study in Plato's Academy, then a pre-eminent place of learning in the Greek world. Once in Athens, Aristotle remained associated with the Academy until Plato's death in 347, at which time he left for Assos, in Asia Minor, on the northwest coast of present-day Turkey. There he continued the philosophical activity he had begun in the Academy, but in all likelihood also began to expand his researches into marine biology. He remained at Assos for approximately three years. Aristotle then moved to the nearby coastal island of Lesbos. There he continued his philosophical and empirical researches for an additional two years. In 343, upon the request of Philip, the king of Macedon, Aristotle left Lesbos for Pella, the Macedonian capital, in order to tutor the king's thirteen-year-old son, Alexander—the boy who was eventually to become Alexander the Great.

Aristotelian Ethics

Aristotle applied patient, careful, descriptive approach to his examination of moral philosophy in the (*Nicomachean Ethics*). Here he discussed the conditions under which moral responsibility may be ascribed to individual agents, the nature of the virtues and vices involved in moral evaluation, and the methods of achieving happiness in human life. The central issue for Aristotle is the question of character or personality — **what does it take for an individual human being to be a good person?**

Every activity has a final cause, the good at which it aims, and Aristotle argued that since there cannot be an infinite regress of merely extrinsic goods, there must be a highest good at which all human activity ultimately aims. This end of human life could be called **Eudemonia happiness** (or living well), of course, but what is it really? Neither the ordinary notions of pleasure, wealth, and honour nor the philosophical theory of forms

provide an adequate account of this ultimate goal, since even individuals who acquire the material goods or achieve intellectual knowledge may not be happy.

According to Aristotle, things of any variety have a ***characteristic function*** that they are properly used to perform (*function argument*). The good for human beings, then, must essentially involve the entire proper function of human life as a whole, and this must be an activity of the soul that expresses genuine virtue or excellence. Thus, human beings should aim at a life in full conformity with their rational natures; for this, the satisfaction of desires and the acquisition of material goods are less important than the achievement of virtue. A happy person will exhibit a personality appropriately balanced between reasons and desires, with ***moderation*** characterizing all. In this sense, at least, "virtue is its own reward." True happiness can therefore be attained only through the cultivation of the virtues that make a human life complete.

On Virtues: **GOLDEN MEAN**

Ethics is not merely a theoretical study for Aristotle. Unlike any intellectual capacity, virtues of character are dispositions to act in certain ways in response to similar situations, the habits of behaving in a certain way. Thus, good conduct arises from habits that in turn can only be acquired by repeated action and correction, making ethics an intensely practical discipline.

The Golden Rule (Doctrine of the Mean)

Deficiency (Vice)	Mean (Virtue)	Excess (Vice)
Sloth	Ambition	Greed
Cowardice	Courage	Rashness
Apathy	Composure	Irritability
Insensibility	Temperance	Self-indulgence
Stinginess	Generosity	Extravagance
Negligence	Prudence	Inconstancy
Envy	Righteousness	Malicious

Each of the virtues is a state of being that naturally seeks its mean relative to us. According to Aristotle, the virtuous habit of action is always an intermediate state between the opposed vices of excess and deficiency: too much and too little are always wrong; the right kind of action always lies in the mean. For example, with respect to spending money, generosity is a mean between the excess of wastefulness and the deficiency of stinginess; with respect to relations with strangers, being friendly is a mean between the excess of being ingratiating and the deficiency of being surly.

The Will and the Deliberate Action

Although the virtues are habits of acting or dispositions to act in certain ways, Aristotle maintained that these habits are acquired by engaging in proper conduct on specific occasions and that doing so requires thinking about what one does in a specific way. Neither demonstrative knowledge of the sort employed in science nor aesthetic judgment of the sort applied in crafts are relevant to morality. The understanding can only explore the nature of origins of things, on Aristotle's view, and wisdom can only trace the

demonstratable connections among them. But there is a distinctive mode of thinking that does provide adequately for morality, according to Aristotle: practical intelligence or prudence. This faculty alone comprehends the true character of individual and community welfare and applies its results to the guidance of human action. Acting rightly, then, involves coordinating our desires with correct thoughts about the correct goals or ends. This is the function of deliberative reasoning: to consider each of the many actions that are within one's power to perform, considering the extent to which each of them would contribute to the achievement of the appropriate goal or end, making a deliberate choice to act in the way that best fits that end, and then voluntarily engaging in the action itself. Although virtue is different from intelligence, then, the acquisition of virtue relies heavily upon the exercise of that intelligence.

Weakness of the Will

But doing the right thing is not always so simple, even though few people deliberately choose to develop vicious habits. Aristotle sharply disagreed with Socrates's belief that knowing what is right always results in doing it. The great enemy of moral conduct, on Aristotle's view, is precisely the failure to behave well even on those occasions when one's deliberation has resulted in clear knowledge of what is right. Incontinent agents suffer from a sort of weakness of the will {that prevents them from carrying out actions in conformity with what they have reasoned. This may appear to be a simple failure of intelligence, Aristotle acknowledged, since the akratic individual seems not to draw the appropriate connection between the general moral rule and the particular case to which it applies. Somehow, the overwhelming prospect of some great pleasure seems to obscure one's perception of what is truly good. But this difficulty, Aristotle held, need not be fatal to the achievement of virtue. Although incontinence is not heroically moral, neither is it truly vicious. Consider the difference between an incontinent person, who knows what is right and aims for it but is sometimes overcome by pleasure, and an intemperate person, who purposefully seeks excessive pleasure. Aristotle argued that the vice of intemperance is incurable because it destroys the principle of the related virtue, while incontinence is curable because respect for virtue remains. A clumsy archer may get better with practice, while a skilled archer who chooses not to aim for the target will not.

Achieving Happiness

Aristotle rounded off his discussion of ethical living with a more detailed description of the achievement of true happiness. Pleasure is not a good in itself, he argued, since it is by its nature incomplete. But worthwhile activities are often associated with their own distinctive pleasures. Hence, we are rightly guided in life by our natural preference for engaging in pleasant activities rather than in unpleasant ones.

Genuine happiness lies in action that leads to virtue, since this alone provides true value and not just amusement. Thus, Aristotle held that contemplation is the highest form of moral activity because it is continuous, pleasant, self-sufficient, and complete. In intellectual activity, human beings most nearly approach divine blessedness, while realizing all of the genuine human virtues as well.

IMMANUEL KANT

Immanuel Kant (1724–1804) is the central figure in modern philosophy. He synthesized early modern rationalism and empiricism, set the terms for much of nineteenth and twentieth century philosophy, and continues to exercise a significant influence today in metaphysics, epistemology, ethics, political philosophy, aesthetics, and other fields. The fundamental idea of Kant's "critical philosophy" – especially in his three Critiques: *The Critique of Pure Reason* (1781, 1787), the *Critique of Practical Reason* (1788), and the *Critique of the Power of Judgment* (1790) – is human autonomy.

He argues that the human understanding is the source of the general laws of nature that structure all our experience; and that human reason gives itself the moral law, which is our basis for belief in God, freedom, and immortality. Therefore, scientific knowledge, morality, and religious belief are mutually consistent and secure because they all rest on the same foundation of **human autonomy**, which is also the final end of nature according to the teleological worldview of reflecting judgment that Kant introduces to unify the theoretical and practical parts of his philosophical system.



Immanuel Kant was born April 22, 1724 in Königsberg, near the south-eastern shore of the Baltic Sea. Today Königsberg has been renamed Kaliningrad and is part of Russia. Kant was born into an artisan family of modest means. His father was a master harness maker, and his mother was the daughter of a harness maker, though she was better educated than most women of her social class. Kant's family was never destitute, but his father's trade was in decline during Kant's youth and his parents at times had to rely on extended family for financial support. Kant died February 12, 1804, just short of his

eightieth birthday.

Deontological Theory

Deontological theory of ethics postulates that morality lies in actions that people perform rather than consequences of actions. According to Immanuel Kant, goodness is not in consequences of actions, but an intrinsic attribute of an action. Rationality of human beings enables them to weigh their actions before doing them. Therefore, it means that a good or a bad action originates from the mind and not consequences of actions.

From deontological perspective, consequences do not matter because nature of actions determines morality. Immanuel Kant reasoned that our beliefs, desires, and preferences guide our rational actions and behaviours. Hence, according to deontological theory, morality is a product of rational actions that originates from the mind and compels people to act or behave in a certain manner.

Ideas on Duty

Morals must come not from authority or tradition, not from religious commands, but from reason. Kant started not with pain and pleasure but rather with the fact that mankind's distinguishing feature is our possession of reason. Therefore, it follows that all humans have universal rational duties to one another, centring on their duty to respect the other's humanity. To Kant, all humans must be seen as inherently worthy of respect and dignity. He argued that all morality must stem from such duties: a duty based on a deontological ethic. Consequences such as pain or pleasure are irrelevant.

To Kant some duties are absolute. These are the obligations to do certain types of actions. Kant calls this general type of obligation a *categorical imperative*, that is, the action is imperative because it falls within a certain category.

- The most famous is '*Act only by that maxim by which you can, at the same time, will that it be a universal law*'. In other words, when working out what you should do you must ask yourself 'would it be OK if everyone took this type of action?' So if one day it would be convenient to tell a lie I should ask myself 'would it be OK if everyone lied?' Clearly the answer is no, as if everyone lied then no one could have any meaningful dealings with anyone else. Therefore, for Kant I must never lie. The act of lying is morally wrong.
- Kant's second formulation of the categorical imperative is to '*So act as to treat humanity, whether in your own person or in that of any other, in every case as an end in itself, never as a means only*'. Other people should never be seen just as a means to an end.

Ideas on Good Will

Kant gives the following characterization of the good will. It is something that is good irrespective of effects: "A good will is good not because of what it effects or accomplishes — because of its fitness for attaining some proposed end: it is good through its willing alone — that is, good in itself" What does Kant mean? Well, pick anything you like which you think might make an action good — for example, happiness, pleasure, courage, and then ask yourself if there are any situations you can think of where an action having those features makes those actions worse?

It seems there are. Imagine someone who is happy when kicking a cat; or someone taking pleasure in torture. In such cases the happiness, pleasure and courage make the actions worse. Kant thinks we can repeat this line of thinking for anything and everything, except one thing — the good will. The good will unlike anything else ***is good unconditionally*** and what makes ***a good will good is willing alone***; no other attitudes, or consequences, or characteristics of the agent. Even Kant thinks this sounds like a rather strange idea. So how can he (and we) be confident that the good will even exists?

Consider **Mahatma Gandhi's** (1869–1948) non-violent protest for Indian independence. He stood peacefully whilst the British police beat him. Here is a case where there must have

been an overwhelming desire to fight back. But he did not. In this type of action Kant would claim that we “see” the good will — as he says — “shining like a jewel”. Seeing such resilience in the face of such awful violence we are humbled and can recognize, what Kant calls, its moral worth. Obviously not all actions are as significant as Gandhi’s! However, Kant thinks that any acts like this, which are performed despite conflicting desires, are due to the good will. Considering such actions (can you think of any?) means we can recognize that the good will exists.

UTILITARIANISM

Utilitarianism was developed to answer the question of what we morally ought to do, and why. Its core idea is that we ought to act to improve the well-being of everyone by as much as possible. Compared to other ethical theories, it is unusually demanding and may tell us to make substantial changes to how we lead our lives. Perhaps more so than any other ethical theory, it has produced a fierce philosophical debate between its proponents and its critics. A more precise definition of utilitarianism is as follows: ***“Utilitarianism is the view that one morally ought to promote just the sum total of well-being.”***

All ethical theories belonging to the utilitarian family share four defining elements: (i) consequentialism, (ii) welfarism, (iii) impartiality, and (iv) aggregationism.

- **Consequentialism** is the view that one morally ought to promote just good outcomes.
- **Welfarism** is the view that only the *welfare* (also called *well-being*) of individuals determines the value of an outcome.
- **Impartiality** is the view that the identity of individuals is irrelevant to the value of an outcome. Utilitarians hold, more specifically, that equal weight must be given to the interests of all individuals.
- **Aggregationism** is the view that the value of the world is the sum of the values of its parts, where these parts are local phenomena such as experiences, lives, or societies

JEREMY BENTHAM

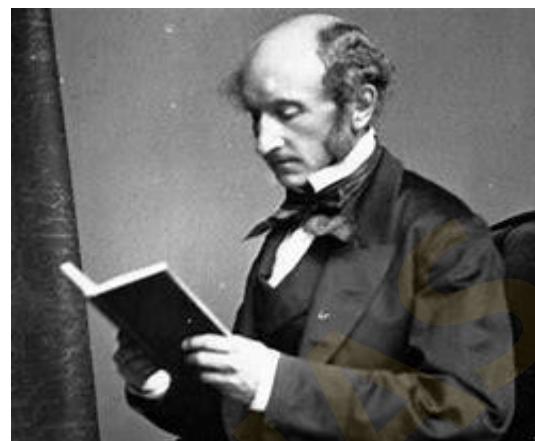
Jeremy Bentham (15 February 1748 – 6 June 1832) was an English philosopher, jurist and social reformer. He is regarded as the founder of modern utilitarianism. Bentham's book *An Introduction to the Principles of Morals and Legislation* was printed in 1780 but not published until 1789. Bentham's work opens with a statement of the principle of utility, “Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do... By the principle of utility is meant that principle which approves or disapproves of every action whatsoever according to the tendency it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words to promote or to oppose that happiness. I say of every action whatsoever,



and therefore not only of every action of a private individual, but of every measure of government" --**MAXIMUM GOOD FOR MAXIMUM NUMBER.**

JOHN STUART MILL

John Stuart Mill (20 May 1806 – 8 May 1873) was a British philosopher, political economist and civil servant. He was an influential contributor to social theory, political theory, and political economy. He has been called "the most influential Englishspeaking philosopher of the nineteenth century". Mill's conception of liberty justified the freedom of the individual in opposition to unlimited state control. He was a proponent of utilitarianism, an ethical theory developed by Jeremy Bentham. Mill's book *Utilitarianism* first appeared as a series of three articles published in Fraser's Magazine in 1861 and was reprinted as a single book in 1863. Mill rejects a purely quantitative measurement of utility and says, "It is quite compatible with the principle of utility to recognise the fact, that some kinds of pleasure are more desirable and more valuable than others. It would be absurd that while, in estimating all other things, quality is considered as well as quantity, the estimation of pleasures should be supposed to depend on quantity alone."



Mill notes that, contrary to what its critics might say, there is "no known Epicurean theory of life which does not assign to the pleasures of the intellect... a much higher value as pleasures than to those of mere sensation." However, he accepts that this is usually because the intellectual pleasures are thought to have circumstantial advantages, i.e., "greater permanency, safety, costliness, &c."

In Chapter Four of *Utilitarianism* Mill considers what proof can be given for the *Principle of Utility*. He says: "The only proof capable of being given that an object is visible, is that people actually see it. The only proof that a sound is audible, is that people hear it... In like manner, I apprehend, the sole evidence it is possible to produce that anything is desirable, is that people do actually desire it... No reason can be given why the general happiness is desirable, except that each person, so far as he believes it to be attainable, desires his own happiness... we have not only all the proof which the case admits of, but all which it is possible to require, that happiness is a good: that each person's happiness is a good to that person, and the general happiness, therefore, a good to the aggregate of all persons." Instead, Mill will argue that some pleasures are intrinsically better than others.

SIMONE DE BEAUVOIR



became a classic of feminist literature.

Simone de Beauvoir, in full **Simone-Lucie-Ernestine-Marie Bertrand de Beauvoir**, (born January 9, 1908, Paris, France—died April 14, 1986, Paris), French writer and feminist, a member of the intellectual fellowship of philosopher-writers who have given a literary transcription to the themes of existentialism. She is known primarily for her treatise *Le Deuxième Sexe*, 2 vol. (1949; *The Second Sex*), a scholarly and passionate plea for the abolition of what she called the myth of the “eternal feminine.” It

There are some thinkers who are, from the very beginning, unambiguously identified as philosophers (e.g., Plato). There are others whose philosophical place is forever contested (e.g., Nietzsche); and there are those who have gradually won the right to be admitted into the philosophical fold. Simone de Beauvoir is one of these belatedly acknowledged philosophers.

Ethical Ideas wrapped in Existentialism

Beauvoir's Existentialism is scattered through her many works, both literary and theoretical, including her classic feminist text *The Second Sex*. However, it finds its clearest and most rigorous form in her relatively underrated book *The Ethics of Ambiguity*. The title is intriguing and unattractive at the same time: The fact that an Existentialist talks explicitly about ethics (rather than simply stressing our inescapable freedom) is a rare treat, but surely an ethics that bonds itself to ambiguity is hardly promising to propose any useful answers to moral problems?

This is exactly as Beauvoir intended. She accepts Sartre's Existentialist tenets that there is no human nature and that human freedom is absolute, i.e. that in any situation whatever we always have a choice. In other words, human life is not on autopilot, nor is there an instruction manual telling us how to make the right decisions. This means that there is a good deal of ambiguity, and, in short, Beauvoir tells us to face up to it and live with it. Given this ambiguity there would seem to be very little opportunity for moral theorising. Not so, objects Beauvoir to this standard Existentialist conclusion. We must not expect absolute solutions and lasting answers: “Man fulfils himself in the transitory or not at all.” But this doesn't mean that all ways of living, and all courses of action, are equally good. The way forward is to look at the nature of our relationship to other people.

Sartre's Existentialism leads to a clear individualism, in which the fact that there are other people presents a constant threat of falling into ‘bad faith’. Others judge us and impose limits on us to the unbearable degree that “hell is other people”. By contrast, Beauvoir's own individualism is more nuanced, in a Kantian way: “Is this kind of ethics individualistic, or not? Yes, if one means by that that it accords to the individual an absolute value and recognises in him alone the power of laying the foundations of his own existence. The

individual is defined only by his relationship to the world and to other individual. His freedom can only be achieved through the freedom of others."

"No existence can be validly fulfilled if it is limited to itself." Beauvoir's ethics views the existence of others as an opportunity. In fact, it is the *only* opportunity we have to give reality and meaning to what we do and therefore to what we are: We must invite others to join our projects. Beauvoir gives examples of how many of us make poor use, or no use at all, of our freedom. She even explains how freedom for children differs from adult freedom. Children can do what they like to an extent, without being morally judged for it, because they are largely free of responsibilities to others. Not so adults, yet some adults still try and live in the naïve freedom of childhood. Others try to control or manipulate people in an attempt to limit their freedom – a tactic that according to Beauvoir is ironically doomed to end in self-deception and the limiting of one's own freedom. A mature and constructive use of our freedom, our only chance of fulfilling ourselves as individuals, involves making a 'plea' to others, appealing to them for their attention and cooperation.

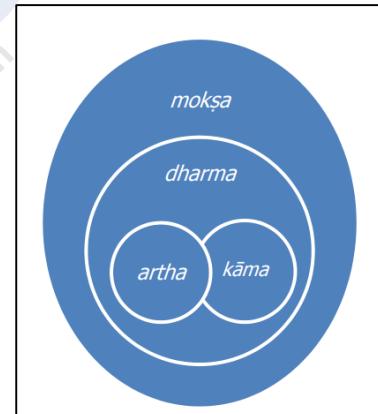
INDIAN MORAL THINKERS

In India moral values, are inspired from, since ancient times, the Vedas, Puranas, holy books from Buddhism, Jainism, Sikhism etc. all depict the moral values or the moral duties of a human being which was considered as mandatory to lead a perfect & happy life. It is not the only ancient belief but has relevance even today. It is believed that following a moral and ethical life would lead a person to attain salvation i.e., moksha. With this belief, people lead their lives.

Ethics (*nītiśāstra*) is a branch of philosophy that deals with moral values. The word 'ethics' comes from the Greek *ethikos*, which means a set of moral principles. The word is sometimes used to refer to the moral principles of a particular social or religious group or an individual. It studies human character and conduct in terms of good and bad, right and wrong.

What are the qualities of good character? What type of human behaviour is evil or bad? How should one act in life?

These are some of the fundamental questions of ethics. The moral code of the people is an indicator of their social and spiritual ways of life. The true essence of human life is to live amidst worldly joy and sorrows. Ethics is primarily concerned with the moral issues of the world. True religion lays stress on moral virtues. People are required to discharge their duties according to the moral code of ethics. A true knowledge of ethics would be attained if one practices and imbibes these moral values. Ethics is of two kinds, individual and social.



Individual ethics is indicative of the good qualities that are essential for individual well-being and happiness. Social ethics represents the values that are needed for social order and harmony. In the knowledge tradition of India, ethics has its origin in its religious and philosophical thinking. From time immemorial, various religious faiths have flourished here. Every religious and every philosophical system of India has a prominent ethical component. Ethics is the core of all these systems. In every religious tradition, good moral conduct is considered essential for a happy and contented life. Without following the path of righteousness no one can attain supreme goal (mokṣa) of life. For this one has to perform good deeds and avoid wrong-doing.

THE COSMIC ORDER

India has a very ancient history of thinking about ethics. Its central concepts are represented in Ṛgveda, one of oldest knowledge texts not only of India but of the entire world. In Ṛgveda, we come across the idea of an all-pervading cosmic order (ṛta) which stands for harmony and balance in nature and in human society. Here ḥta is described as a power or force which is the controller of the forces of nature and of moral values in human society. In human society, when this harmony and balance are disturbed, there is disorder and suffering. This is the power or force that lies behind nature and keeps everything in balance. In Indian tradition, the concept of ḥta gave rise to the idea of dharma. The term dharma here does not mean mere religion; it stands for duty, obligation and righteousness. It is a whole way of life in which ethical values are considered supreme and everyone is expected to perform his or her duty according to his or her social position and station in life. In Buddhism, the word dhamma is used, which is the Pāli equivalent of the Sanskrit word dharma. The guidelines and rules regarding what is considered as appropriate behaviour for human beings are prescribed in the Dharma Śāstras. These are sociological texts that tell us about our duties and obligations as individuals as well as members of society. In the Hindu way of life, every individual is expected to perform his or her duty appropriate to his or her caste (varṇa) and stage of life (āśrama). This division of one's life into the four āśramas and their respective dharmas, was designed, in principle at least, to provide fulfilment to the person in his social, moral and spiritual aspects, and so to lead to harmony and balance in the society. The four āśramas are: (1) brahmacharya, stage of studentship; (2) grhastha, stage of the householder; (3) vanaprastha, life in the forest; and saṁnyāsa, renunciation. Apart from this, the concept of four ends of life (puruṣārthas) is also very important. These four ends of life are the goals which are desirable in them and also needed for fulfilment of human aspirations. These are (1) righteousness (dharma); (2) worldly gain (artha); (3) fulfilment of desire; (kāma) and (4) liberation (mokṣa). The fulfilment of all of these four ends of life is important for man. In this classification, dharma and mokṣa are most important from the ethical point of view. They give right direction and purpose to human life. For instance, acquiring wealth (artha) is a desirable objective, provided however it also serves dharma, that is, the welfare of the society. One possible view of the puruṣārthas: artha and kāma within dharma, and mokṣa beyond. In the Bhagavad-Gītā, selfless action (niśkāma karma) is advocated. It is an action which is required to be performed without

consideration of personal consequences. It is an altruistic action aimed at the well-being of others rather than for oneself. In Hinduism this doctrine is known as karma yoga.

mokṣa, dharma, artha, kāma

A depiction on cloth of Kṛṣṇa's discourse to Arjuna in the Gītā: a lesson in ethics. The concept of right and wrong is the core of the Mahābhārata which emphasizes, among others, the values of non-violence, truthfulness, absence of anger, charity, forgiveness and self realization. It is only by performing one's righteous duties or dharma that one can hope to attain the supreme path to the highest good. It is dharma alone that gives both prosperity (abhyudaya) and the supreme spiritual good (niśryas). Similarly, the importance of ethics and ethical values is highlighted in epics and philosophical texts like, Upaniṣads, Rāmāyaṇa, darśana-śāstras and dharma-śāstras. The darśana śāstras are philosophical texts, which provide rational explanations of the ethical issues; the universal moral problems faced by man in daily life are placed in a philosophical context. In the dharma-śāstras, emphasis is on the social ethics. In these texts the inter-personal and social relations are placed in an ethical framework for guidance. In these texts the ethical problems are discussed in an indirect manner.

The Bhakti Movement

During the middle ages, the Bhakti movement arose in India. It was an all-India movement of social reform and spiritual awakening. It played a very important part in reawakening moral consciousness in India. Jayadeva, Nāmdev, Tulsīdās, Kabīr, Ravidās and Mīra are some of the prominent saints of this movement. Most of these saints came from the downtrodden sections of society. Rejecting the distinctions of caste, colour and creed, they spread the message of human equality. They were saint poets. In their vāṇī (poetic compositions) they propagated the ideals of love, compassion, justice and selfless service. These are the ethical values which we need even today.

BUDDHISM

Buddhism also gives primary importance to ethics. Sometimes it is called an ethical religion as it does not discuss or depend on the existence of God (the Supreme Being with form and attributes) but instead believes in alleviating the suffering of humanity. The ethical values in this faith are based on the life and teachings of the Buddha. These moral instructions are included in Buddhist scriptures or handed down through tradition. According to



A fresco depicting the Buddha preaching

Buddhism, the foundation of ethics is the pañcaśīla (five rules), which advocates refraining from killing, stealing, lying, sexual misconduct and intoxicants. In becoming a Buddhist, a lay person is encouraged to take a vow to abstain from these negative actions.

In Buddhism, the two most important ethical virtues are compassion (karuṇa) and friendliness (maitrī). One should have deep sympathy and goodwill for the suffering people and should have the qualities of a good friend. The most important ethical value is non-

violence or non-injury to all living beings. Buddhist ethics is based on Four Noble Truths. These are: (1) life is suffering, (2) there is a cause for suffering, (3) there is a way to remove it, and (4) it can be removed (through the eight-fold path). It advocates the path of righteousness (dhamma). In a way this is the crux of Buddhist morality.

The Basic Teachings of Buddha which are core to Buddhism are:

- The Three Universal Truths;
- The Four Noble Truths; and
- The Noble Eightfold Path.

THE THREE UNIVERSAL TRUTHS

1. *Nothing is lost in the universe*
2. *Everything Changes*
3. *The Law of Cause and Effect: Effect is dependent on its cause: Dependent Origination*

THE FOUR NOBLE TRUTHS

The Buddha's Four Noble Truths explore human suffering. They may be described (somewhat simplistically) as:

1. Dukkha: Suffering exists: Life is suffering. Suffering is real and almost universal. Suffering has many causes: loss, sickness, pain, failure, and the impermanence of pleasure.
2. Samudaya: There is a cause of suffering. Suffering is due to attachment. It is the desire to have and control things. It can take many forms: craving of sensual pleasures; the desire for fame; the desire to avoid unpleasant sensations, like fear, anger or jealousy.
3. Nirodha: There is an end to suffering. Attachment can be overcome. Suffering ceases with the final liberation of Nirvana (Nibbana). The mind experiences complete freedom, liberation and non-attachment. It lets go of any desire or craving.
4. Magga: In order to end suffering, you must follow the Eightfold Path. There is a path for accomplishing this.



THE EIGHTFOLD PATH

The Buddha's Eightfold Path consists of:

Pragya: Discernment, wisdom:

1. Samma ditthi: Right Understanding of the Four Noble Truths. Right View is the true understanding of the four noble truths.
2. Samma sankappa: Right thinking; following the right path in life. Right Aspiration is the true desire to free oneself from attachment, ignorance, and hatefulness. These two are referred to as Prajna, or Wisdom.

Sheel: Virtue, morality:

3. Samma vaca: Right speech: No lying, criticism, condemning, gossip, harsh language. Right Speech involves abstaining from lying, gossiping, or hurtful talk.
4. Samma kammanta Right conduct or Right Action involves abstaining from hurtful behaviours, such as killing, stealing, and careless sex. These are called the Five Precepts.
5. Samma ajiva: Right livelihood: Support yourself without harming others. Right Livelihood means making your living in such a way as to avoid dishonesty and hurting others, including animals. These three are referred to as Shila, or Morality.

Samadhi: Concentration, meditation:

6. Samma vayama: Right Effort: Promote good thoughts; conquer evil thoughts. Right Effort is a matter of exerting oneself in regards to the content of one's mind: Bad qualities should be abandoned and prevented from arising again. Good qualities should be enacted and nurtured.
7. Samma sati: Right Mindfulness: Become aware of your body, mind and feelings. Right Mindfulness is the focusing of one's attention on one's body, feelings, thoughts, and consciousness in such a way as to overcome craving, hatred, and ignorance.
8. Samma samadhi: Right Concentration: Meditate to achieve a higher state of consciousness. Right Concentration is meditating in such a way as to progressively realize a true understanding of imperfection, impermanence, and non-separateness

PRECEPTS IN BUDDHISM

There are eight precepts in Buddhism. Among them five precepts are not given in the form of commands such as “thou shalt not...”, but are training rules in order to live a better life in which one is happy, without worries, and can meditate as well. They are:

- 1) To refrain from taking life. (non-violence towards sentient life forms).
- 2) To refrain from taking that which is not given (not committing theft).
- 3) To refrain from sexual misconduct (abstinence from immoral sexual behaviour)
- 4) To refrain from lying. (Speaking truth always)
- 5) To refrain from intoxicants which lead to loss of mindfulness (refrain from using drugs or alcohol) In the eight precepts, the third precept on sexual misconduct is made stricter and becomes a precept of celibacy.

The three additional rules of the eight precepts are:

- 6) To refrain from eating at the wrong time (only eat from sunrise to noon)
- 7) To refrain from dancing, using jewellery, going to shows etc.
- 8) To refrain from using a high, luxurious bed.

Buddha has also taught with clarity, how people should live with their family members and other members of the society, bringing happiness not only to themselves but also to the world. Condition for the Welfare of a Community

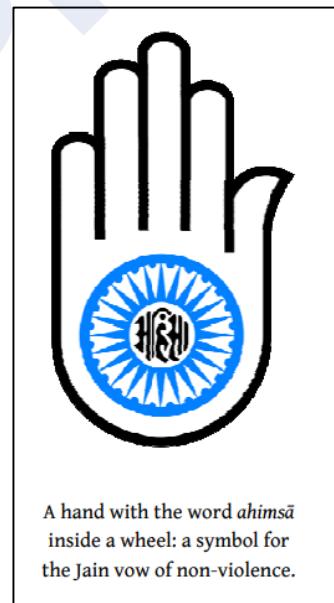
The seven conditions for the welfare, prosperity, and happiness of any community, nation or country have been described in the *Mahaparinibbana Sutta of the Dighanikaya*. These conditions must be considered before serving the people for their gradual development and welfare. The conditions include:

- 1) To assemble on occasion whenever necessary to discuss the affairs of the community.
- 2) To do everything by consensus.
- 3) To respect old traditions and not transgress them.
- 4) To respect and obey elders and superiors.
- 5) To respect, worship and honour all religions.
- 6) To honour and respect all holy people, irrespective of their caste, creed or gender.
- 7) To respect women in general.

JAINISM

Jainism is another important religion of this land. It places great emphasis on three most important things in life, called three gems (triratna). These are: right vision (samyaka drsti), right knowledge (samyaka jñana) and right conduct (samyaka caritra). Apart from these, Jain thinkers emphasize the need for reverence (draddha).

There are other moral principles governing the life of Jains. Most important of these are ideas of punya (merit) and papa (demerit). Such deeds are very important from the ethical point of view. Papa is the result of evil deeds generated by vice and punya is the result of good deeds generated by virtuous conduct. One should take up the path of a virtuous life to lead the way to spiritual growth. Ultimately, one transcends both virtue and vice. Right conduct is necessary for the spiritual progress of man. The most important thing in Jainism is the practice of non-violence (ahimsā), or abstaining from inflicting injury on any being. It is required that the principle of ahimsā should be followed in thought, word and deed. In Jainism, the other cardinal virtues are: forgiveness, humility, simplicity, non covetousness, austerity, purity, renunciation and celibacy, restraint.



A hand with the word *ahimsā* inside a wheel: a symbol for the Jain vow of non-violence.

Jain ethical code prescribes two *dharma*s or rules of conduct. One for those who wish to become ascetic and another for the *śrāvaka* (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by *śrāvakas* (householders) partially and are termed as *anuvratas* (small vows). Ascetics observe these fives vows more strictly and therefore observe complete abstinence.

According to Jain text, *Puruṣārthaśiddhyupāya*: “All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are *hiṃsā* as indulgence in these sullies the pure

nature of the soul. Falsehood etc. have been mentioned separately only to make the disciple understand through illustrations."

Ahimsā -- Ahimsa (non-injury) is formalised into Jain doctrine as the first and foremost vow. According to the Jain text, Tattvarthsutra: "The severance of vitalities out of passion is injury."

Satya--Satya is the vow to not lie, and to speak the truth. A monk or nun must not speak the false, and either be silent or speak the truth. According to Pravin Shah, the great vow of satya applies to "speech, mind, and deed", and it also means discouraging and disapproving others who perpetuate a falsehood. The underlying cause of falsehood is passion and therefore, it is said to cause *himsā* (injury).

Asteya ---Asteya as a great vow means not take anything which is not freely given and without permission. It applies to anything even if unattended or unclaimed, whether it is of worth or worthless thing. This vow of non-stealing applies to action, speech and thought. Further a mendicant, states Shah, must neither encourage others to do so nor approve of such activities.

Brahmacharya--- Brahmacharya as a great vow of Jain mendicants means celibacy and avoiding any form of sexual activity with body, words or mind. A monk or nun should not enjoy sensual pleasures, which includes all the five senses, nor ask others to do the same, nor approve of another monk or nun engaging in sexual or sensual activity.

Aparigraha-- According to *Tattvarthsutra*, "Infatuation is attachment to possessions". Jain texts mention that "attachment to possessions (*parigraha*) is of two kinds: attachment to internal possessions (*ābhyantra parigraha*), and attachment to external possessions (*bāhya parigraha*). The fourteen internal possessions are:



External possessions are divided into two subclasses, the non-living, and the living. According to Jain texts, both internal and external possessions are proved to be *himsā* (injury).

Anekantavada

According to Jainism the nature of truth and reality is complex and it has multiple facets which cannot be perceived or understood by a simple common man. There is no single statement that can describe absolutism of reality in this world. The people perceive the

same aspect from different angles and hence indulge in debates and heated arguments to prove their point to be completely true and absolute. Different people look at from different aspects of the same reality and therefore, their partial findings seem to be contradictory to one another. Jain Philosophy came with an exception of introducing a doctrine called anekantavada which can wipe out anger, hatred, jealousy, greed, arguments, war and pride. It is considered as one of the fundamental doctrines of Jainism. According to this doctrine one should always try to analyse things from different points of view.

All the aspects have many facets which cannot be seen or understood easily because the things may not always be what they seem like. Proper utilisation of this doctrine will help the followers to avoid speech of violence and hatred for others. Respect for the opinions of different people and avoiding negative thoughts would definitely help in solving problems of our present day to day lives. Anekantavada teaches us different lessons by which not only individuals but the whole nation can be benefited.

Some of its characteristics are:

- i) We should never insist anyone to accept our ideas and opinions,
- ii) Choices of words are necessary
- iii) One should not be proud but humble
- iv) Be a trustworthy person

Creating universal brotherhood and friendship Such kinds of virtues will definitely help the individuals to promote peace and harmony in the society. It needs to be cultivated and preserved so that we can develop the quality of sensibility and forgiveness among us.

Karma

The doctrine of Karma is a result of a very old and well-established sayings that, 'you reap whatever you sow'. In other words, the doctrine of karma is a phenomenon of everyone's day to day life which is observed and experienced by the people that every action has a reaction and one should be ready to pay heavily for its wrong deeds. Jainism believes that good karma (punya) will lead to positive effects like happiness, contentment, love, peace and joy and bad karma (pap) will lead to negative effects like hatred, sadness, sufferings and problems. According to the doctrine of karma the course of life of every living being here and hereafter is determined by his karma or his deeds and a pious life leads to comforts, contentment and general well-being in the present life and re -birth in higher and better forms of existence. Evil actions result in birth in lower forms of existence in future life and unhappiness or misery, in the present existence.

SIKHISM

Sikhism, the most recent faith in Indian tradition, also lays great stress on ethics in human life. In the words of its founder, Guru Nanak, "Truth is higher than everything else, higher still is truthful conduct." The cardinal virtues according to Guru Granth Sahib, the Sikh Scripture, are: compassion (daya), charity (dana), contentment (santokha), non enmity (nirvur) and selfless service (seva). In addition to these one is also morally obliged to practise the general and eternal virtues,



During the battle of Anandpur Sahib in 1704, Bhai Kanhaiya, a follower of Guru Gobind Singh, was often seen carrying a pouch of water to quench the thirst of the wounded, whether they were Sikhs or soldiers of the Mughal army. This exemplifies the values of non-enmity, service and compassion.

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THE BHAGAVAD-GITA

It is one of the celebrated sacred works of Hindus. It consists of the spiritual teaching of Lord Krsna to Arjuna and thus acquires the name 'B Parva, the Mahabharata, one of the grand Indian epics. The stocking feature of the Gita is the way it unified different methods of spiritual development into a profound ethical vision. This ethical vision is backed up by a host of philosophical ideas borrowed from the speculations on Self, current in the Upanisadic period, and the theory of gunas which later came down to us as the classical Samkhya system. These philosophical ideas are integrated with the theistic doctrines of Bhagavata tradition which treats Vasudeva or Krsna as the Lord.

Central Teaching

Gita's ethics is different ethics of activism. It is not supporting the ascetic ethics. Action without any hope of



A depiction on cloth of Krsna's discourse to Arjuna in the *Gita*: a lesson in ethics.

reward or feedback is called true action. It is not renunciation of action. Gita's concept of the division of works among four classes of men can be compared to plato. Gita advocates to act according to the prescribed works for Brahmin, Ksatriya, Vaisya and Sudras. Plato states three classes of men and advises them to act according to prescribed works for different classes for the highest social good. Bhagavad Gita,s ethics of Niskama Karma has similarly with Immanuel Kant"s ethics of "Duty for duties sake" The ethics of both advises us to perform our duties without any desire for fruits or any consideration of ends and consequences. But kant regards good will as the highest good whereas Gita"s goal is the attainment of God. Moreover, Kant"s ethics is legal but Gita"s ethics is teleological. The Bhagavad Gita is one of the important religious treatises of Hinduism which gives impetus on Karma yoga or function of divine service. Inaction is equal to death and therefore one should act according to his own nature. Gita advises us to perform action as a duty without expecting its results. It is philosophically significant to regard action as divine action. Gita prevents illegal action in the name of religion. Action are to be performed as a service to humanity which will lead to liberation or to the ultimate goal of human life. Niskama Karma can be regarded as the ethical also.

Karm Yoga

According to Bhagavad Gita, karma yoga is a way to union of the finite soul with God through action. It unites the human will with the divine will. Man can't remain inactive for a single moment. one has to act for the preservation of his for he is compelled to act by his organic needs and physical impulses. It is clear in the following sloka of Gita- "*Na hi kascit ksanam api jatu tisthatya karmakrti Karyate hyasah karma sarvah prakritijair gunaih.*" This sloka translates as: For none ever remains inactive even for a moment; For all are compelled to action by the Gun (qualities) inherent in prakriti (the fact in nature). Hence, to live in this world one has to act according to his nature because inaction is death.

Here thinking, talking and any kind of physical work is included in karma only proper action can help us to continue our life cycle. Karma as divine service is beginning less and through such action, we can also reach the highest goal of human life. Every individuals born with certain aptitudes and predispositions which constitute his innate nature and determine his station in the society. His special vocation in life is determined by his native endowment. He ought to perform his specific duties for the sake of duty, which fit in with his abilities. In Bhagavad Gita Lord Krishna advised Arjuna to do his allotted task for action is superior to inaction. It is because with inaction even life's normal course is not possible. In this regard Gita states: "*Niyatam Kuru Karma tvam Karma jyayo hyakarmanah. Sarirayatrapi Ca te na praiddhyed*".

Types of Karmas

According to Gita, karmas or actions are of two types- (a) Sakama karma or action with expectations of fruits and(b) Niskama karma or action without any selfish desires. An action done with some expectation about the outcome is called sakam karma. On the other hand the action done without being attached to the fruits and done simply as a matter of duty is

called niskama karma. In order to perform niskama karma we have to give up selfish expectations about the outcome, to give up the proprietorship of the action and offer all actions to God.

A true karma yogi offers the fruits of action to God and works for the benefit of the society without any pride. "The yogi conquering attachment to the fruits of works, attains to enduring peace. Those who impelled by desire, are attached to the fruits of their action do get bound as though by chain." Gita gives light to the fact that sakam karma is the cause of bondage and niskama karma paves the way to liberation from birth and death. So, one ought to perform his duties in a disinterested spirit without egoistic desires. One who is attached to fruits of his actions is bound by his attachment.

Renunciation of action to God is essential to get freedom and peace. We should avoid to be actuated by love or hatred, anger or fear, joy or sorrow for these are belong to mental being and are foreign to spiritual being. One should conquer egoistic desires. But we can't eradicate all desires and therefore we have to change our egoistic desire in to altruistic desire. Gita is against the renunciation of one's specific duties without attachment and desire for fruits is true renunciation. The Gita tries to build up a philosophy of Karma based on jnana and supported by Bhakti. The sumnum bomum of the Gita's ethics is union with the supreme Self or God. This is called liberation or ultimate freedom. The liberated Self is in constant communion with God and stays in the God's essence. Samkara attempts to graft the Vedantic conception of liberation on the Gita. According to him, liberation is necessarily the result of philosophical knowledge of the Self and there is no other means to it.

MAHATMA GANDHI

Some of his moral ideas are discussed as follows:



TRUTH

Mahatma Gandhi says that truth is the law of our being. Truth is God. Truth is which is. Truth and non-violence are as old as the hills. Truth is a virtue. Truth is in fact self-revealing, but that we have become blind on account of our ignorance. Ignorance, according to Mahatma Gandhi, is not necessary or natural to the self. Mahatma Gandhi says that moral degradation or perversion of one kind or cause ignorance. He explicitly mentions the six deadly enemies which cause prejudice, malice and ill-will to arise, on account of which the person is unable to see or feel the truth. These deadly enemies are desire, anger, greed, attachment, pride and jealousy. Therefore, in order to practice truth, one must constantly endeavour to oneself

from these evils, one must cultivate moral purity and courage and must not allow these enemies to cloud his vision.

Mahatma Gandhi is also aware that in the present-day world falsehood appears to be more paying and beneficial. By speaking lies people do get success. Mahatma Gandhi is aware of it, but very logically he demonstrates the superiority of truth over falsehood. There is one condition regarding the speaking of the truth which Mahatma Gandhi accepts because of its pragmatic value. Even in accepting this Mahatma Gandhi is trying to be faithful to the ancient Indian teaching. The condition is that the truth should be spoken in a pleasant way. If the truth is expressed in an unpleasant, blunt and rough manner, it may be socially injurious as it might give rise to anger and quarrels. In fact, in the ancient Indian philosophy there is a maxim which says, 'speak the truth, and speak the pleasant; but do not speak the unpleasant truth'.

NON-VIOLENCE

Mahatma Gandhi says that Non-violence means to keep oneself completely away from such action which may hurt others physically or mentally. Violence is a behaviour involving physical force intending to hurting, damaging or killing.

Nonviolence has the following features

- Non-violence is to bear distresses by oneself to make others happy.
- Non-violence is the most effective means to fight against discrimination and falsehood.
- Non-violence is not the outward strength.
- Non-violence is the internal power.
- Nonviolence promotes vegetarianism and reverence for all life.
- Non-violence prevents murder, war, capital punishment in the world.
- Non-violence avoids abortion, mercy killing, suicide and infanticide in human society.
- Non-violence creates freedom from physical and psychological violence, exploitation, injustice, inequality and discrimination.
- Non-violence develops love, cooperation, forgiving, help, and kindness in humanity.
- Non-violence is fundamental to the discovery of truth. Truth is God and non-violence is God's love. Truth is the ultimate goal of human life and non-violence is the means to achieve ultimate goal.

Without violence it is possible to seek and find truth. Non-violence and truth are so intertwined that it is practically impossible to disintegrate and separate them. They are like the two sides of the same coin. Mahatma Gandhi expresses that the first step in non-violence is that we cultivate in our daily life, as between ourselves, truthfulness, humility, tolerance, loving, and kindness.

NON-STEALING

Mahatma Gandhi says that non-stealing is not to steal. Non-stealing is not to take by thought, word and action anything to which one is not entitled. There are two senses of the word no stealing; it popularly means the observance of the rule of not taking away the belonging or the property of anybody unless it is given by that person. But there is a more rigorous meaning of the word non-stealing; it forbids the keeping or holding in possession of such things that are not needed.

Mahatma Gandhi uses the non-stealing in both these senses. In fact, in conceiving the nature of this virtue he is influenced by Jainism which believes that stealing is also a kind of violence. Property is, in fact, outer life, because bodily existence depends upon property. Therefore, to rob one of his properties is to take away his outer life. Non-stealing is a virtue also because stealing is not compatible with the highest virtue of love. Therefore, Mahatma Gandhi recommends that a truly moral individual has to take a solemn vow to cultivate the virtue of non-stealing.

CHARACTER

Mahatma Gandhi expresses that Character is moral and ethical strength. Character comes from within. Character is the key to success. A man of character will make himself worthy of any position he is given. Character, not brains, will count at the crucial moment. Character is any day more eloquent than speech. Character must be above suspicion and truthful and self-controlled. All your scholarship, all your study of Shakespeare and Wordsworth would be vain if at the same time you do not build your character and attain mastery over your thoughts and your actions. A vow imparts stability, ballast and firmness to one's character. A language is an exact reflection of the character and growth of its speakers. A dissolute character is more dissolute in thought than in deed, and the same is true of violence. Literary training by itself adds not an inch to one's moral height and character building is independent of literary training. Character building comes from their very lives and really speaking it must come from within you. Mahatma says that if wealth is lost nothing is lost; if health is lost something is lost; if character is lost everything is lost.

NON-POSSESSIVENESS

Mahatma Gandhi says that non-possessiveness is renunciation of possessions by thought, word and deed. Non-possessiveness is restricted to contentment. Non-possessiveness is nonacceptance. Possessiveness is unwilling to share one's possessions. Mahatma Gandhi feels that the tendency to possess things is the cause of all evils. Therefore, one must cultivate the discipline of living with what one has.

Mahatma Gandhi is aware that it is not possible to practice this virtue in the absolute way, because absolute non-possession is impossible in life; even the body is a possession- the things needed for the preservation of the body are also possessions, and therefore, so long as we are alive we cannot completely do away with possessions. Even so, non-possessiveness has to be practiced to the best of one's capacity because this does away with the cause of rift in social life and provides a solid foundation for a universal love to flourish.

SWAMI VIKEKANANDA

Moral philosophy of Vivekananda is neither pure and simple consequentialism nor deontology. Vivekananda made Advaita Vedanta his point of departure. The elixir of Advaita Vedanta is that Brahman alone is real and the individual selves are not different from Brahman or the supreme Self. The essential oneness of all human beings is the quintessence of Advaita metaphysics. This identity or non-duality constitutes the foundation of Vivekananda's conception of universal religion. It is non-duality, again, which makes for human fellowship or universal brotherhood. Vivekananda asks us to practise self-effacement in all our actions, it is an exhortation to work for the sake of duty.



Put in this way Vivekananda's ethics contrasts with Immanuel Kant's concept of moral action. An action has moral worth if it is done from the motive of doing one's duty. Vivekananda compares duty with the 'midday summer sun which scorches the innermost soul of mankind'. In Vivekananda we find a definition of duty that is different in spirit from that given by Kant. For Kant duty is a compulsion, a person's ethical obligation. For Vivekananda duty 'is the impulsion of the flesh, of our attachment; and when an attachment has become established, we call it duty'. For him such duty is slavery. He says: 'How easy it is to interpret slavery as duty—the morbid attachment of flesh for flesh as duty! Men go out into the world and struggle and fight for money or for any other thing to which they get attached. Ask them why they do it. They say, "It is a duty." It is the absurd greed for gold and gain, and they try to cover it with a few flowers. Vivekananda's moral philosophy is not a philosophy of attachment and not an ethics of duty.'

The moral philosophy of Vivekananda is a corollary of his concept of religion. It should be noted that for Vivekananda religion is not a doctrine, nor a theory, but one's realization of the essential Divinity that pervades all individual selves. The ethics of Vivekananda is based on the oneness of all human beings.

- Vivekananda tells us: '**Oneness is the secret of everything. All is one, which manifests itself, either in thought, or life, or soul, or body, and the difference is only in degree**'. From this non-dualistic thought follows certain moral codes that seem to parallel Western thought. Since all are one, there is hardly any difference between myself and others. In fact, there is no other who stands in contrast with myself. The distinction between 'I' and 'thou' vanishes. So I cannot do anything harmful towards anybody, for that will be doing harm to myself. This is the very idea contained in a version of Kant's categorical imperative. Codes of conduct or moral codes must be universally applied. What is good for me is good for another. If an

action is not good for me, it cannot be good for you. Universality is the outcome of the oneness taught in Advaita Vedanta.

- Another corollary of the above thesis is that **human dignity must be respected**. If all is one, we have no right to look down upon those who may not come up to our level of development. Therefore, the saying ‘condemn none’ is the most universal moral principle. Elsewhere Vivekananda writes that hatred is opposed to truth. What is the test of truth? Truth is that which makes for oneness. This is the quintessence of religion. This conception of truth entails a criterion of goodness of human conduct. Whatever action makes for oneness is good and whatever action makes for diversity is bad. Goodness does not only qualify our action; it also characterizes our thought. Vivekananda says: ‘We have to decide whether they make for disintegration, multiplicity or for oneness, binding soul to soul’
- Vivekananda proposed a religion for all human beings, reared on the foundation of Advaita Vedanta. In a letter he said a person can look at all communities and religions with love and affection only from the point of view of Advaita. Vivekananda believed this must be the religion of the future human society. This is the essence of practical Vedanta, which looks at the whole world of human beings as one’s own Self.
- The philosophy of equality that Vivekananda preached for the world has its roots in Vedantic non-dualism. The concept of equality will be empty without an understanding of the identity of the individual and the supreme Self.
- If you harm another person, you will harm yourself, because what you call the other is really your own self. You pervade everything under and above the sun. You exist in every soul—the rich and the poor, the ignorant and the wise, the weak and the strong. The realization of yourself as ubiquitous makes you sympathetic toward everybody. The lesson of this monistic approach is if you do evil to others, you degrade yourself. Thus, it is clear that Advaita, oneness, is the basis of morality. Other theories of morality can impart moral education but cannot explain why one should be moral.
- The ethics of Vivekananda may be described as the ethics of renunciation. He said: ‘Renunciation is the very basis upon which ethics stands. There never was an ethical code preached which had not renunciation for its basis’ (2.62). He also stated that various ethical laws ‘have that one central idea, eternal self-abnegation. Perfect self-annihilation is the ideal of ethics’

The above statements do not only bring out the essence of ethics, it also unfolds Vivekananda’s concept of religion. The most significant characteristic of religion is that it exhorts us to give up selfishness and to transcend the ego. The motto of ethics is effacement of individualism.

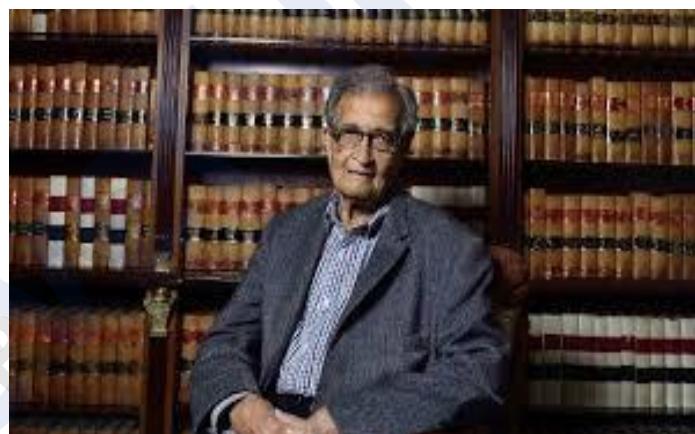
- ‘The highest ideal of morality and unselfishness goes hand in hand with the highest metaphysical conception’ and therefore the more unselfish a person, the more moral he or she is. Understanding the relation between morality and self-abnegation requires a deep look at Vivekananda’s philosophy of action and its apparent

similarity with the philosophy propounded in the Bhagavadgita. An action binds one to bondage so long as it is done with a desire to reap its fruit. An action is moral to the extent it is performed with complete detachment towards its result.

AMARTYA SEN

The Capability Approach is defined by its choice of focus upon the moral significance of individuals' capability of achieving the kind of lives they have reason to value. This distinguishes it from more established approaches to ethical evaluation, such as utilitarianism or resourcism, which focus exclusively on subjective well-being or the availability of means to the good life, respectively. A person's capability to live a good life is defined in terms of the set of valuable 'beings and doings' like being in good health or having loving relationships with others to which they have real access.

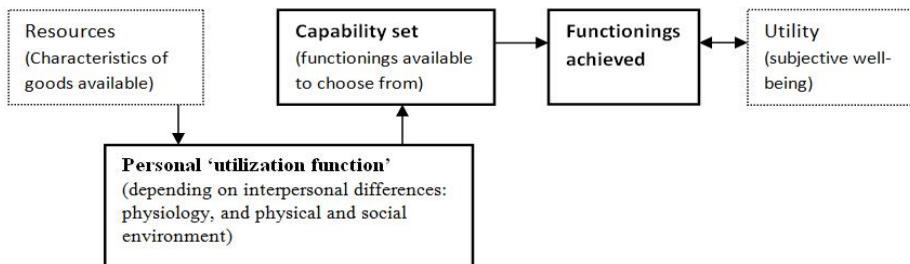
When evaluating well-being, Sen argues, the most important thing is to consider what people are actually able to be and do. The commodities or wealth people have or their mental reactions (utility) are an inappropriate focus because they provide only limited or indirect information about how well a life is going. Sen illustrates his point with the example of a standard bicycle. This has the characteristics of 'transportation' but whether it will actually provide transportation will depend on the characteristics of those who try to use it. It might be considered a generally useful tool for most people to extend their mobility, but it obviously will not do that for a person without legs. Even if that person, by some quirk, finds the bicycle delightful, we should nevertheless be able to note within our evaluative system that she still lacks transportation. Nor does this mental reaction show that the same person would not appreciate transportation if it were really available to her.



The Capability Approach focuses directly on the quality of life that individuals are actually able to achieve. This quality of life is analysed in terms of the core concepts of 'functionings' and 'capability'.

- *Functionings* are states of 'being and doing' such as being well-nourished, having shelter. They should be distinguished from the commodities employed to achieve them (as 'bicycling' is distinguishable from 'possessing a bike').
- *Capability* refers to the set of valuable functionings that a person has effective access to. Thus, a person's capability represents the effective freedom of an individual to choose between different functioning combinations – between different kinds of life

– that she has reason to value. (In later work, Sen refers to ‘capabilities’ in the plural (or even ‘freedoms’) instead of a single capability set, and this is also common in the wider capability literature. This allows analysis to focus on sets of functionings related to particular aspects of life, for example, the capabilities of literacy, health, or political freedom.



Valuation: Which Functionings Matter for the Good Life?

Sen argues that the correct focus for evaluating how well-off people are is their capability to live a life we have reason to value, not their resource wealth or subjective well-being. But in order to begin to *evaluate* how people are performing in terms of capability, we first need to determine which functionings matter for the good life and how much, or at least we need to specify a valuation procedure for determining this.

One way of addressing the problem is to specify a list of the constituents of the flourishing life, and do this on philosophical grounds (Martha Nussbaum does this for her Capability Theory of Justice). Sen rejects this approach because he argues that it denies the relevance of the values people may come to have and the role of democracy (Sen 2004b). Philosophers and social scientists may provide helpful ideas and arguments, but the legitimate source of decisions about the nature of the life we have reason to value must be the people concerned. Sen therefore proposes a social choice exercise requiring both public reasoning and democratic procedures of decision-making.

**GS FOUNDATION
BATCH FOR CSE (2023-24)**

Handout 07

Ethics in Governance

Public Service Values & Ethics in Public Administration

- Concept of Public Service
- Public Service Values
- Status & Problems
- Ethical Concerns & Dilemmas in government in government & private institutions
- Laws, Rules, Regulations & Conscience as a source of Ethical Guidance
- Accountability & Ethical Governance
- Strengthening Moral & Ethical Vales in Governance
- Ethical Issues in international Relations & Funding
- Corporate Governance

Public Service Values & Ethics in Public Administration

Concept of Public Service

- ✓ Services generally offered by Government to people [Public Transport, Health, Education, Security etc.]
- ✓ Various Branches – Executive, Defence, Judiciary, Legislature, Regulatory & Autonomous Bodies etc.
- ✓ Broader Definition – NGOs, Civil Society, Media, Agencies instrumental in achieving objectives of state etc.
- ✓ Public Service Vs Private Service
- ✓ Public Servants Vs Civil Servants
 - Legal Provisions – Sec.21, IPC; Sec. 2(c) PCA, 1988 & Lokpal Act, 2013 etc.
 - Public Servants – Ministers, Legislators, Judges, Defence Services etc.
 - Civil Servants – Permanent executive on pay roll

Public Service Values & Ethics in Public Administration

Public Service Values

- Nolan Committee – United Kingdom
- ✓ Selflessness
 - decisions taken solely on public interest
 - not for financial or material gain of themselves, family members or friends.
- ✓ Integrity
 - holders of public office shouldn't place them in any financial or other obligation to outside individuals or organizations
 - Fair, transparent & Committed to public service
 - E.g. IAS Rinku Dugga - compulsory retirement [Lack of Integrity & ineffectiveness]
- ✓ Objectivity
 - while carrying out public duties holders should make decision based on merit [Appointments, Awarding contracts, Rewards etc.]
- ✓ Accountability
 - holders of public office are accountable for their actions to public
 - should submit themselves to appropriate scrutiny [Audit, RTI, Vigilance etc.]

Public Service Values & Ethics in Public Administration

Public Service Values

- **Nolan Committee – United Kingdom**
- ✓ **Openness**
 - holders of office should be as open as possible about all action's & decisions they take
 - give reasons for their decisions & restrict information only larger public interest demands
- ✓ **Honesty**
 - holders of public office have a duty declare any private interest relating to public duties
 - take steps to resolve the conflicts to protect public interest
 - E.g., Justice U.U Lalit recusal from Ayodhya case; Justice N.V Ramana recusal to hear appointment of CBI interim director Mr. Nageswara Rao
- ✓ **Leadership**
 - Holders of office should promote these principles by leadership & examples

Public Service Values & Ethics in Public Administration

Public Service Values

- **Principles of Ethics & Good conduct code [Spain]**
- ✓ **Integrity**
- ✓ **Objectivity**
- ✓ **Neutrality**
- ✓ **Confidentiality**
- ✓ **Dedication to public service**
- ✓ **Austerity**
- ✓ **Honesty**
- ✓ **Accessibility**
- ✓ **Credibility**
- ✓ **Transparency**

Public Service Values & Ethics in Public Administration

Public Service Values [General]

- ✓ **Compassion towards weaker sections**
 - sympathetic towards the misfortune or sufferings of others [Social Justice & Social security policies]
- ✓ **Perseverance**
 - persistence in doing something despite difficulty or delay in achieving success [Defence personnel, delayed gratification etc.]
- ✓ **Spirit of service**
 - complete dedication & commitment to service
- ✓ **Courage of conviction**
 - courage to do what you believe is right though others don't approve it
- ✓ **Tolerance**
 - ability or willingness to tolerate the existence of opinions or behaviour that one dislikes or disagree with

Public Service Values & Ethics in Public Administration

Practice Questions

1. What do you understand by public service? Identify some of the basic principles of public service & illustrate any three with suitable examples. [10 Marks]
2. What do you understand by the following terms in the context of Public Service? [10 Marks]
 - a) Integrity
 - b) Perseverance
 - c) Spirit of Service
 - d) Courage of Conviction
 - e) Compassion to weaker sections
3. How a public servant differs from a civil servant? Identify some of the essential values to be an effective public servant. [10 Marks]

Public Service Values & Ethics in Public Administration

Ethics in Public Administration

- **Public Administration**
- ✓ **Study of structure, functions & behaviour of government institutions**
- ✓ **Public Administration is mainly concerned with 'What' & 'How' of the government. [Dimock]**
- ✓ **Public Administration is the action part of the government the means by which the purpose and the goals of the government are realized. [Carson & Haris]**
- ✓ **Civil servants / Administrators**
- ✓ **POSDCORB**

- **Characteristics**
- ✓ **Continual Change, Publicness, Service-Oriented, Bureaucracy, Policy implementation, Political-administrative interaction, Interdisciplinary**

Public Service Values & Ethics in Public Administration

Ethics in Public Administration

- **Ethics**
- ✓ **study of what is morally right and wrong or good and bad**
- ✓ **Public administration [land acquisition; displacement of people etc.]**
- ✓ **Ethical issues – Conflict of interest, misuse of administrative discretion, Outside employment, Political pressure & crisis of conscience, lack of compassion, administrative negligence, Nepotism etc.**
- ✓ **Ancient Indian Treatise on Ethics in Public Administration – Vedas, Upanishads, Bhagavad Gita, Manu smriti, Arthashastra etc.**
- ✓ **According to Swami Ranganathananada good administrators should imbibe values of Raja rishi as enunciated by Bhagavad Gita [Authority + Spiritual inwardness = Authority (ethical & human values)]**

Public Service Values & Ethics in Public Administration

Ethics in Public Administration

- **Gandhian Ethics [Administrative Perspective]**
- ✓ **Dharma; Duty; Seven Social Sins**

- **Western Philosophers [Perspective]**
- ✓ **Virtue Ethics [Aristotle] – emphasis on building the character**
- ✓ **Deontology [Immanuel Kant] – Devotion to duty without worrying the consequences**
- ✓ **Utilitarian Ethics [Bentham & J.S. Mill] - maximum benefit for maximum people.**

- **Measures to improve ethical standards in Public Administration**
- ✓ **Institutional Mechanism – Vigilance, Citizen Charters, Grievance Redressal, Transparency & Accountability etc.**
- ✓ **Personnel management – Value Education & Training, Code of Conduct & Ethics, Rewards & Punishments etc.**

Public Service Values & Ethics in Public Administration

Conflict of Interest

- ✓ conflict of interest is a situation where there is clash between personal interest (self-serving) & professional duties & responsibilities.
- ✓ E.g., Case of Member of Parliament [Shri. Shyam Charan Gupta] – rules related to graphic pictorial warning up to 85% for tobacco products; subordinate committee; Business Interest Vs Health of the Public [conflict of Interest]

How to Avoid conflict of Interest?

- ✓ **Disclosure of Interest**
 - Ethics committee – ‘Register of members Interest’ [Remunerative directorship, activities, shareholding, paid consultancy, professional engagement etc.]
- ✓ **Recusal of Judges**
 - Abstention from participating in decision making process [E.g., Justice U.U Lalit]
- ✓ **Avoid office of Profit**

Note: Office of Ethics Commissioner [2nd ARC]

Public Service Values & Ethics in Public Administration

Practice Questions

4. What do you understand by conflict of interest? As a public official what kind of measures you can take to avoid potential conflict of interest? [10 Marks]

5. Do you think ethical approach to public administration can help address various issues in public service today? Substantiate your viewpoint with illustrations.

Public Service Values & Ethics in Public Administration

Ethical Concerns & Dilemmas in Government & Private Institutions

- **What is an ethical dilemma?**
- **Ethical dilemmas commonly faced in Public & Private institutions**
- **What are the factors that affect ethical decision making?**
- **Reasons for Dilemma**
- **How to resolve ethical Dilemma**

Public Service Values & Ethics in Public Administration

Ethical Dilemma

- An ethical dilemma is a decision-making problem arising between two moral imperatives neither of which is unambiguously acceptable or preferable
- E.g., Lockdown during covid, Use of Life support system, Old lady boarding reserved coach, Fast moving trolley branching into two lines etc.

Ethical Dilemmas commonly faced in public & Private Institutions

- Truth Vs Loyalty [Corruption Vs Whistle Blowing; Secrecy Vs Transparency etc.]
- Neutrality Vs Partisanship
- Professional Interest Vs Personal Interest
- Individual Vs Group [Policy Dilemmas – Land Acquisition]
- Justice Vs Compassion [Law Enforcement Agencies / Officers]
- Secrecy Vs Transparency [Corporates; Board of Directors & Shareholders etc.]
- Immediate Vs Future [Layoffs Vs Larger good of the company]

Public Service Values & Ethics in Public Administration

What are the factors that affect the ethical decision making?

- Individual Attributes
- Organizational / Cultural & Institutional Factors
- Political Factors
- Sphere of decision making – Public / Private life

Individual Attributes

- ✓ Stage of Ethical Development
- ✓ Inclination towards Ethical principles

Stages of Development

- ✓ Pre-conventional Level [Decisions made based on external reward or punishment]
- ✓ Conventional Level [Behavioral pattern or decisions will be in conformity with societal norms]
- ✓ Moral Development [Actions are guided by internal standards & values]

Public Service Values & Ethics in Public Administration

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Public Service Values & Ethics in Public Administration

Inclination towards Ethical Principles

- ✓ Virtue Ethics
- ✓ Deontological Ethics
- ✓ Teleological or Consequentialism
- ✓ Ethics of care or Relational Ethics

Virtue Ethics

- ✓ believes in inherent character & integrity of a person rather than actions.
- ✓ Virtuous man is a good man [E.g., Lord Krishna in Mahabharat used dubious means to kill people]
- ✓ Virtues possessed by Virtuous man
 - Prudence – Ability to take appropriate action at appropriate time
 - Courage – Ability to confront fear, uncertainty & Intimidation
 - Temperance – Moderation in thought, action or feelings
 - Justice – fairness in the way people are treated

Public Service Values & Ethics in Public Administration

Deontological Ethics

- ✓ Action is moral or ethical if it's in line with one's duty or obligation
- ✓ E.g., Lord Krishna to Arjuna [Dharma]; Old women in train in reserved compartment without reservation

Teleology or Consequentialism

- ✓ Final outcome decides the ethical value of an action
- ✓ action has to maximize happiness to maximum number of people
- ✓ E.g., Doctor lying to patient; Encounters (Lack of Evidence)

Ethics of care / Relational Ethics [Carole Gilligan]

- ✓ decisions are made based on love, Compassion & empathy

Public Service Values & Ethics in Public Administration

Sphere of decision making – Public / Private

- ✓ **Public sphere**
 - Duty ethics & Consequentialism; balance between self & public interest
 - constitution, law, conduct rules, professional expectation, family, friends, public interest etc.
- ✓ **Private sphere**
 - Virtue ethics & relational ethics
 - Social culture, tradition, religion & law of the land etc.

Public Service Values & Ethics in Public Administration

Practice Question

6. Do you think a person can be ethical in private life but unethical in public life and Vice-Versa? Explain with examples & analyze the reasons for the same.

Public Service Values & Ethics in Public Administration

Reasons for Ethical Dilemmas

- **Conflict between means & ends**
 - ✓ should a civil servant always follow the rules?
 - ✓ E.g., - Pedophile arrested but no evidence?
- **Conflict between Prima Facie Principles [W D Ross]**
 - ✓ Fidelity; Non-Maleficence; Beneficence; Autonomy & Justice
 - ✓ E.g., A friend planning to organize a heist in a bank; a colleague planning to take bribe
- **Conflict between Legality & Morality**
 - ✓ Legality is based on written laws & rules, but morality is based on inner voice [Voice of Conscience]
 - ✓ Case 1: Whether to deny an old women pension under the Old Age Pension Scheme due to lack of documentary proof?
 - ✓ Case 2: Should a police file FIR against a student in drink & drive case?

Public Service Values & Ethics in Public Administration

Practice Questions

7. "A mere compliance with law is not enough, the public servant also has to have a well-developed sensibility to ethical issues for effective discharge of duties." Do you agree? Explain with the help of two examples, where (i) an act is ethically right, but not legally and (ii) an act is legally right, but not ethically.

Public Service Values & Ethics in Public Administration

- **Conflict between justice & Mercy**
 - ✓ Case 1: A person stealing to save life of his child?
 - ✓ Case 2: A hospital staff getting Rs.200 instead of sweets from a father celebrating birth of child?
- **Conflict between short term & long-term policies**
 - ✓ Infrastructure development; Environmental protection Vs Freebies, subsidies etc.
- **Conflict between professional duties & personal views**
 - ✓ Citizenship amendment act, 2019; Demonetization, Reservation, GST etc.
- **Conflict between duty & love**
 - ✓ Mother violating SC / ST atrocities act 1988?

Public Service Values & Ethics in Public Administration

Guiding principles for an Individual [Ethical Dilemma]

- ✓ Abide by laws unless unjust
- ✓ Normative ethical principles
- ✓ **prima facie** principles
- ✓ Moral & Legal choices

Public Service Values & Ethics in Public Administration

Practice Question

8. What do you understand by 'Rule of law' and 'Rule by Law'? As a citizen possessing high moral values will your reaction be the same in both the cases? Discuss

Public Service Values & Ethics in Public Administration

Steps to resolve ethical dilemmas

- 1) Analyze Problem**
- 2) Investigate & collect relevant facts [Natural Justice]**
- 3) Analyze legal & Ethical concerns**
- 4) Various Alternative course of actions**
- 5) Implement the best choice**

Public Service Values & Ethics in Public Administration

Practice Question

- 9. Explain the process of resolving an ethical dilemma in public administration. [10 Marks]**

Public Service Values & Ethics in Public Administration

Laws, Rules, regulations & Conscience as source of Ethical Guidance

- **Freedom vs Liberty**
- **Human Progress – Values like Justice, Equal treatment, Rights, Obedience law etc.**
- **Hurdle to human progress (unethical actions) – Instant Gratification [E.g., corruption, Extra-marital affair]**
- **Prevention – Punishment [External or Internal]**
 1. **Laws & Social Stigma – PCA, 1988; Conduct Rules; IPC etc.**
 2. **Conscience – Inner feeling that guides individual to perform the right action and avoid bad ones**

Public Service Values & Ethics in Public Administration

What is Law?

- **formally recognized custom or practice or rule by the supreme controlling authority & made obligatory by sanctions.**

➤ Types of Laws

- ✓ **Human Law – man made laws or positive laws**
- ✓ **Natural laws – emanates from nature but influences man made laws [E.g., Right to life, Liberty etc.]**
- ✓ **Moral Laws – laws based on conscience or inner voice; vary from individual to individual; no legal sanctions**

➤ Classification of Human Laws

- ✓ **Public and Private laws**
- ✓ **Civil & criminal Laws**
- ✓ **Substantive & Procedural Laws**
- ✓ **Domestic & International Laws**
- ✓ **Written & Unwritten laws**

Public Service Values & Ethics in Public Administration

➤ Public Vs Private laws

- ✓ Public Law – Laws made to govern relationship between state & citizen [e.g., Constitution, criminal laws, etc.]
- ✓ Private laws – laws concerning relationship between private individuals & parties. [e.g., Laws of torts, contracts etc.]
- ✓ Tort laws are those that deals with actions that are wrong but not criminal in nature; harms caused to others out of negligence & hence liable to pay compensation
- ✓ Remedy – compensation for loss of income, medical expenses, payment for pain & sufferings etc.
- ✓ Restorative Justice

➤ Civil Vs Criminal laws

- ✓ Civil Laws – positive laws formulated to define & deal with problems related to relationships between private citizens [e.g., property laws, matrimonial etc.]
- ✓ Criminal laws – Formulated with an objective of punishing actors whose actions are harmful at large to society [e.g., IPC, PCA, CrPC, SC/ST, Civil Rights act etc.]

Public Service Values & Ethics in Public Administration

➤ Substantive Vs Procedural Law

- ✓ Substantive law – main body of law dealing with a particular area or domain [e.g., IPC]
- ✓ Procedural law – provides procedures to be followed by law enforcing agencies & courts during trial for violation of substantive law [e.g., CrPC]

Conscience

➤ Faculty of mind that motivates us to act morally or according to our most deeply held values.

➤ Views on Conscience [Nature Vs Nurture]

- ✓ Intuitionism – innate or natural phenomenon of right or wrong
- ✓ Empiricism – cumulative experience of the past directing action for the future

➤ Types of Conscience – Antecedent, Consequent, Certain, Doubtful, Lax Conscience, Scrupulous conscience.

Public Service Values & Ethics in Public Administration

➤ Voice of Conscience

- ✓ inner feelings as result of social conditioning that directs our behaviour [learned instincts]
- ✓ Variables – Social conditioning, Training, Reasons / Consequences
- ✓ Repeated behaviour against your voice of conscience -> Habit (Lax Conscience) -> No Guilt

➤ Conflict of Conscience

- ✓ Inner Voice shows two different paths & you have to forgo one for another
- ✓ Case 1: Career Choice
- ✓ Case 2: Layoff in the company
- ✓ Case 3: Police officer wanted to eliminate crime but lack of evidence
- ✓ Case 4: decision to marry

➤ Crisis of conscience

- ✓ remorse or guilt for a morally wrong act [consequent conscience]
- ✓ Case 1: Drunk & Drive
- ✓ Case 2: Breach of trust
- ✓ Case 3: Accident Victims

Public Service Values & Ethics in Public Administration

Practice Question

10. What you understand by 'crisis of conscience'? Have you ever faced such a situation in your personal life & what have you done to overcome them in the future? [15marks]

Public Service Values & Ethics in Public Administration

Ethics, Morals & Laws

- Ethics – rules of conduct approved by a particular society, culture or particular class of people.
- Morals – personal compass of right or wrong; although the values are acquired from society interpreted by person from time to time & situation to situation
- Law – they are written and hence rigid & inflexible

Public Service Values & Ethics in Public Administration

Practice Question

11. Is conscience a more reliable guide when compared to laws, rules & regulations in the context of the ethical decision making? Discuss

12. What do you understand by the term ‘conflict of conscience’? In such a situation how do you make an appropriate decision? Illustrate with suitable example.

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 not 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 lose 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 quote 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 emphasize 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 quote clearly establishes the principle of 'utilitarianism' in ethics. This principle 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, on the 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 Bhagavad Gita's Nishkam Karma principle. That means, 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 to 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. It's a negative emotion. It represents state of emotional distress and inability to manage it. It translates 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 need 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 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. fodder 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 once 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 'Satyagraha' 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 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 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, similer to ‘*Sarva-dharma-sambhav*’ principleof 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

**GS FOUNDATION
BATCH FOR CSE (2023-24)
ETHICS IN GOVERNANCE - HANDOUT 09**

**APPROACH TO CASE STUDIES + ACCOUNTABILITY &
ETHICAL GOVERNANCE**

Public Service Values & Ethics in Public Administration

- Concept of Public Service
- Public Service Values
- Status & Problems
- Ethical Concerns & Dilemmas in government in government & private institutions
- Laws, Rules, Regulations & Conscience as a source of Ethical Guidance
- Accountability & Ethical Governance
- Strengthening Moral & Ethical Vales in Governance
- Ethical Issues in international Relations & Funding
- Corporate Governance

Public Service Values & Ethics in Public Administration

Case Studies in Ethics

- What is a case study?
- Rationality of including case studies in UPSC IAS examination?
- Essentials to solve a case study
 - ✓ Read & Re-read; Understand the Subject-Matter; Identify the stakeholders; Identify Ethical issues & Dilemmas; Identify the Directives
- Rational, Legal & Constitutional, Ethical & Moral and Practical approaches.

Public Service Values & Ethics in Public Administration

Illegal Migration & Ethical Dilemmas

Ramesh is State Civil Services Officer who got the opportunity of getting posted to the capital of a border State after rendering 20 years of service. Ramesh's mother has recently been detected cancer and has been admitted in the leading cancer hospital of the city. His two adolescent children have also got admission in one of the best public schools of the town.

After settling down in his appointment as Director in the Home Department of the State, Ramesh got confidential report through intelligence sources that illegal migrants are infiltrating in the State from the neighboring country. He decided to personally carry out surprise check of the border posts along with his Home Department team. To his surprise, he caught red-handed two families of 12 members infiltrated with the connivance of the security personnel at the border posts.

On further inquiry and investigation, it was found that after the migrants from neighboring country infiltrate, their documentation like Aadhaar Card, Ration Card and Voter Card are also forged, and they are made to settle down in a particular area of the State. Ramesh prepared the detailed and comprehensive report and submitted to the Additional Secretary of the State.

Public Service Values & Ethics in Public Administration

However, he was summoned by the Additional Home Secretary after a week and was instructed to withdraw the report. The Additional Home Secretary informed Ramesh that the report submitted by him has not been appreciated by the higher authorities. He further cautioned him that if he fails to withdraw the confidential report, he will not only be posted out from the prestigious appointment from the State capital but his further promotion which is due in near future will also get in jeopardy.

- (a) What are the options available to Ramesh as the Director of the Home Department of the bordering State?
- (b) What option should Ramesh adopt and why?
- (c) Critically evaluate each of the options.
- (d) What are the ethical dilemmas being faced by Ramesh?
- (e) What policy measures would you suggest to combat the menace of infiltration of illegal migrants from the neighboring country?

Public Service Values & Ethics in Public Administration

Approach

- Stakeholders
- Subject matter
- Ethical Issues
- Directives

Stakeholders –

- Ramesh & his Family,
- Illegal Migrants,
- Security Personnel,
- Public at Large,
- Home Ministry Officials,
- Govt. of India & the State,
- Law Enforcement Agency

Public Service Values & Ethics in Public Administration

Subject matter –

- National Security [Internal Security]
- Public service Values

Ethical Issues –

- National Security Concerns [Violation of Laws]
- Connivance between Security Personnel & Infiltrators
- Lack of Objectivity & Integrity
- Clash of Interest [Professional Responsibility Vs Self-Serving Interest]

Public Service Values & Ethics in Public Administration

(a) What are the options available to Ramesh as the Director of the Home Department of the bordering State?

1. Withdraw the confidential Report as directed by the Additional Secretary
2. Convince the Additional Secretary briefing him the seriousness of the matter.
3. Forwarding the confidential report to the secretary plus to the Home Minister also a copy to the Chief Minister & Prime Minister Office.
4. Disclosing the report to a popular media and give wide publicity about the report & file a PIL in the Supreme Court

(b) What option should Ramesh adopt and why?

(c) Critically evaluate each of the options.

Public Service Values & Ethics in Public Administration

(d) What are the ethical dilemmas being faced by Ramesh?

1. Clash of Interest [Self Serving Interest Vs Professional Responsibility]
2. Public Service Values Vs Loyalty
3. National & Internal Security Vs Personal Price
4. Rule of Law Vs Non-Maleficence

(e) What policy measures would you suggest to combat the menace of infiltration of illegal migrants from the neighboring country?

- Zero Tolerance Policy
- Rotational Policy of Officers
- Effective Intelligence Collection
- Officers of Impeccable Integrity & Honesty to be posted
- Effective Implementation of Laws
- Comprehensive Refugee Policy
- Effective Co-ordination between Center & States and with Neighboring Countries

Practice : Case Study - 1

- You are an executive in a Public Sector bank & one of your colleague requires money to carry on a surgery for her father urgently to survive which may cost 10 lakh rupees.
- She doesn't have insurance cover & her husband is not alive and further she is from a lower middle-class background & seeks your help, but you lack resources to help her presently.
- Few weeks later, on enquiry about the well-being of her father she informed her father is recovering after the surgery.
- She also reveals that the fund was sourced by the bank manager from a dormant account on condition that this will be kept confidential & she will also repay the money at the earliest which she has already started.

- a) What are the ethical issues involved?
- b) Evaluate the bank manager from the ethical point of view
- c) How would you react to the situation?

Public Service Values & Ethics in Public Administration

Accountability & Ethical Governance

- What is accountability?
- Accountability Vs Responsibility?
- Dimensions of Accountability
 - ✓ Legal Dimensions
 - ✓ Fiscal Dimensions [use of public funds]
 - ✓ Policy & Programme Dimension [meeting goals, promises & expectation]
 - ✓ Democratic Dimensions [Participation, consultation etc.]
 - ✓ Ethical Dimensions [code of ethics & morality]
- Mechanism of Accountability
 - ✓ Legal
 - ✓ Institutional
- Challenges to Accountability
 - ✓ Art.311; Trade Unions; Bureaucratic functioning & Expert domain; Administrative discretion
- Advantages
 - ✓ Prevents abuse of power; checks corruption & fraud; rule of law; more responsive; improves legitimacy

Public Service Values & Ethics in Public Administration

Ethical Governance

- Governance – exercise of political power to manage a nation affairs
- Good Governance
 - ✓ Putting people in the center of development process [Pro-active & Pro-people]
 - ✓ People Centric [Rule of Law, Responsive, Participation, Transparent & Accountable]
- Ethical Governance
 - ✓ Governance which displays high standards of morality
 - ✓ Value based [Integrity, Justice, Honesty, Compassion, Probity etc.]
 - ✓ “in the happiness of the subject lies the happiness of the king & in the welfare of the subjects lies the welfare of the king” [Kautilya]
 - ✓ Government with high moral principles [Mahatma Gandhi – Ram Rajya]

Public Service Values & Ethics in Public Administration

Ethical Management & Management of Ethics

➤ Ethical Management

- ✓ Following ethical principles & values that guide the behaviour and decisions of an organization

➤ Management of Ethics

- ✓ Process of developing, implementing, monitoring ethical policies & procedures.
- ✓ Precursor to Ethical management
- ✓ Formulating code of ethics → Management of ethics -> Application in decision making
- ✓ Example – Medical Ethics; Code of Ethics for Public service etc.

Public Service Values & Ethics in Public Administration

Practice Questions

1. What do you understand by the term's 'governance', 'good governance' and 'ethical governance'?

2. Briefly comment on the following

- a) Ethical Governance
- b) Ethical Management & Management of Ethics

Public Service Values & Ethics in Public Administration

Strengthening Moral & Ethical values in Governance

- **Code of Ethics [Public Servants]**
 - ✓ **Ethics Committee of parliament [Register of members Interest]**
 - ✓ **Civil Service Bill [2nd ARC]**
- **Leadership**
 - ✓ **E.g., Mr. Armstrong Pame, IAS**
 - ✓ **Compassionate Kozhikode [Mr. Prashant Nair IAS]**
- **Work Environment**
- **Value Education & Training**
- **Integrity pacts [2nd ARC]**
- **Social Infrastructure**
 - ✓ **Value education at schools**
 - ✓ **False Claim Act [USA]**
 - ✓ **Social Audit**



GS FOUNDATION BATCH FOR CSE (2023-24)

ETHICS IN GOVERNANCE - HANDOUT 10

**Strengthening moral & ethical values
governance + corporate governance + case
studies**

Public Service Values & Ethics in Public Administration

- Concept of Public Service
- Public Service Values
- Status & Problems
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- Laws, Rules, Regulations & Conscience as a source of Ethical Guidance
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- Ethical Issues in international Relations & Funding
- Corporate Governance

Public Service Values & Ethics in Public Administration

Corporate Governance

Definition

- ✓ Corporate governance is a system of rules, practices & process by which a company is directed & controlled balancing the interest of all the stakeholders.
- ✓ Corporate governance is the way a company is organized and managed to ensure that all financial stakeholders receive a fair share of the company's earnings and assets.
- ✓ Balance -> Profit Maximization + Shareholders Welfare
- ✓ Real Owners [Shareholders]
- ✓ Board of Directors – Responsible for preparation of Financial Records.
- ✓ Stakeholders – [Shareholders, Managers, Board of Directors, Employees, Customers, Creditors, Suppliers & Community etc.]
- ✓ Companies Act, 2013

Public Service Values & Ethics in Public Administration

Principles of Corporate Management

- ✓ Accountability of Management [Shareholder & Stakeholder]
- ✓ Transparency [Basic operations & integrity in financial reports]
- ✓ Mandatory inclusion of Independent directors
- ✓ Adherence to laws & rules
- ✓ Code of Conduct [Employees & Directors]
- ✓ Mechanism of open dialogue [Management & stakeholders]
- ✓ Accountability [Interest of small shareholders & fairness]

Public Service Values & Ethics in Public Administration

Corporate Governance: Provisions of Companies Act, 2013

- National Financial Reporting Authority
 - ✓ Formulate Accounting & Auditing standards
 - ✓ Monitor compliance
 - ✓ Quality of Auditors, Accountants etc.
- Audit & Auditors
 - ✓ Appointed after first annual general meeting [Board of Directors]
- Directors
 - ✓ Company's Strategic objectives & Policies
 - ✓ Monitoring progress towards achieving the objectives & policies
 - ✓ Appointing members of senior management
 - ✓ Minimum 1/3rd Independent directors [Custodian]
- Audit Committees [Independent Directors]
 - ✓ All public companies paid up capital 10 crores or more
 - ✓ All public companies having a turnover of Rs.100 crore or more
- Class Action [All persons of same class get benefit]
 - ✓ suit can be filed against company or directors for fraudulent, unlawful or wrong commissions
 - ✓ Against auditors for misleading statement
- ✓ Corporate Social responsibility

Public Service Values & Ethics in Public Administration

Corporate Social Responsibility

- Mandatory for companies [Criteria]
 - ✓ Net worth 500 crores
 - ✓ Net turn over 1000 crores
 - ✓ Net profit 5 crores
- 2 percent of profit for social development
- Scope of areas
- Penalty for non-compliance
 - ✓ transfer of money to any fund mentioned in schedule 7 of the act [e.g. PM relief Fund]
 - ✓ Non-compliance [Fine or Imprisonment (3 years)]; Amendment in 2020 made it only civil offence

Public Service Values & Ethics in Public Administration

Moral Integrity & Professional efficiency in Corporate Governance

- Moral Integrity – refers to adherence of ethical principles, values and honesty in business practices.
- Provisions under companies Act, 2013
 - ✓ Class Action suit
 - ✓ Whistle blower protection
 - ✓ Corporate Social Responsibility
 - ✓ Independent Directors
- Examples
 - ✓ Inclusive & safe work environment for all [Tata Steel Initiative] – LGBT+ included in their hiring policy
 - ✓ Wipro Commitment to carbon reduction Plan [net zero carbon across value chain by 20140]
- Professional Efficiency
 - ✓ Effective Decision making [well informed & timely decisions]
 - ✓ Transparent Financial Reporting
 - ✓ Risk Mitigation Plan [ICICI, HDFC etc.]
 - ✓ Sustainable Diversification & Innovation

Case Study – Corporate Governance

Prabhat was working as Vice President (Marketing) at Sterling Electric Ltd., a reputed multinational company. But presently the company was passing through the difficult times as the sales were continuously showing downward trend in the last two quarters. His division, which hitherto had been a major revenue contributor to the company's financial health, was now desperately trying to procure some big government order for them. But their best efforts did not yield any positive success or breakthrough.

His was a professional company and his local bosses were under pressure from their London-based HO to show some positive results. In the last performance review meeting taken by the Executive Director (India Head), he was reprimanded for his poor performance. He assured them that his division is working on a special contract from the Ministry of Defence for a secret installation near Gwalior and tender is being submitted shortly

He was under extreme pressure, and he was deeply perturbed. What aggravated the situation further was a warning from the top that if the deal is not clinched in favor of the company, his division might have to be closed and he may have to quit his lucrative job.

There was another dimension which was causing him deep mental torture and agony. This pertained to his personal precarious financial health. He was a single earner in the family with two school-college going children and his old ailing mother. The heavy expenditure on education and medical was causing a big strain to his monthly pay packet. Regular EMI for housing loan taken from bank was unavoidable and any default would render him liable for severe legal action.

Case Study – Corporate Governance

In the above backdrop, he was hoping for some miracle to happen. There was sudden turn of events. His secretary informed that a gentleman-Subhash Verma wanted to see him as he was interested in the position of Manager which was to be filled in by him in the company. He further brought to his notice that his CV has been received through the office of the Minister of Defence.

During interview of the candidate-Subhash Verma, he found him technically sound, resourceful and experienced marketeer. He seemed to be well-conversant with tendering procedures and having knack of follow-up and liaising in this regard. Prabhat felt that he was better choice than the rest of the candidates who were recently interviewed by him in the last few days.

Subhash Verma also indicated that he was in possession of the copies of the bid documents that the Unique Electronics Ltd. would be submitting the next day to the Defence Ministry for their tender. He offered to hand over those documents subject to his employment in the company on suitable terms and conditions. He made it clear that in the process, the Sterling Electric Ltd. could outbid their rival company and get the bid and hefty Defence Ministry order. He indicated that it will be win-win situation for both-him and the company.

Case Study – Corporate Governance

Prabhat was absolutely stunned. It was a mixed feeling of shock and thrill. He was uncomfortable and perspiring. If accepted, all his problems would vanish instantly, and he may be rewarded for securing the much-awaited tender and thereby boosting company's sales and financial health. He was in a fix as to the future course of action. He was wonder-struck at the guts of Subhash Verma in having surreptitiously removing his own company papers and offering to the rival company for a job. Being an experienced person, he was examining the pros and cons of the proposal/situation, and he asked him to come the next day.

- (a) Discuss the ethical issues involved in the case.
- (b) Critically examine the options available to Prabhat in the above situation.
- (c) Which of the above would be the most appropriate for Prabhat and why?

Case Study – Corporate Governance

Approach

- Subject matter
- Stakeholders
- Ethical Issues
- Directives

Subject matter –

- Corporate Governance

Stakeholders –

- Prabhat & his Family,
- Employees,
- Sterling Electric Ltd. & Unique Electronics Ltd.,
- Defence Ministry,
- Mr. Subhash Verma

Case Study – Corporate Governance

Ethical Issues –

- Company's warning to close the division if the deal is not sealed
- Breach of trust by Mr. Subhash Verma
- Appoint or not to Appoint Mr. Subhash Verma?
- Can Mr. Verma be trusted?

(a) Discuss the ethical issues involved in the case.

(b) Critically examine the options available to Prabhat in the above situation.

1. Appoint Mr. Verma as the Manager on suitable terms & get the tender information
2. Appoint Mr. Verma as the Manager with an ulterior motive to terminate him after some time.
3. Consult the executive head (India) and act accordingly
4. Politely turn down Mr. Verma's offer and blacklist his profile in Co-ordination with the HR Department.

(c) Which of the above would be the most appropriate for Prabhat and why?

Practice : Case Study - 2

- A reputed food company based in India gets approval to export food product to International Market.
 - After their initial success they also announce to sell the product for domestic market with same quality & health standards.
 - Approval for the same is also given by the competent authority
 - There are chances for the company to increase their market share & to make huge profit
 - Under such circumstance a random sample checking found the products to be in deviance of the approval sanctioned & not meeting the health standards
 - It's also found the company has been selling the rejected exports products in the domestic market which has seriously affected the reputation & Profitability of the company.
- (a) What action do you visualize should be taken by the competent authority against the food company for violating the laid down domestic food standard and selling rejected export products in domestic market?
- (b) What course of action is available with the food company to resolve the crisis and bring back its lost reputation
- (c) Examine the ethical dilemma involved in the case.



**GS FOUNDATION
BATCH FOR CSE (2023-24)**

ETHICS IN GOVERNANCE - HANDOUT 11

**Laws, Rules, Regulations & Conscience as a Source
of Ethical Guidance**

Public Service Values & Ethics in Public Administration

- Concept of Public Service
- Public Service Values
- Status & Problems
- Ethical Concerns & Dilemmas in government in government & private institutions
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- Ethical Issues in international Relations & Funding
- Corporate Governance

Public Service Values & Ethics in Public Administration

Ethical Issues in international Relations & Funding

- International Morality – refers to morals or code of conduct governing relationship between different nations.
- International Issues
 - ✓ Aggression & war
 - ✓ Global Commons
 - ✓ International Funding & Aid
 - ✓ Climate Change
 - ✓ Refugee & Migration
 - ✓ Clinical Trials
 - ✓ Dumping Hazards waste

Public Service Values & Ethics in Public Administration

Theories of International Relations

- ✓ Political Realism
- ✓ Political Idealism
- ✓ Constructivism
- ✓ Cosmopolitanism

Political Realism

- ✓ World politics is always a field of conflict among actors pursuing power.
- ✓ Mankind is not benevolent but self-centered & competitive
- ✓ Example – World War I & II; Berlin crisis 1961; Middle East conflict; Donald Trump – ‘America First Policy; Russia-Ukraine conflict etc.

Public Service Values & Ethics in Public Administration

Political Realism

- ✓ Classical Realism
- ✓ Neo-Realism
- ✓ Neo-Classical Realist

Classical Realism

- ✓ Nature of human that pushes state & individuals to act in a way that places self-interest over ideologies
- ✓ Human nature & Domestic factors are key factor in explaining state behaviour & inter-state conflict.
- ✓ Example – Restrictive visa or trade policies; Nehruvian Panchsheel to Panchamrit [Five Nectars – dignity, dialogue, security, shared prosperity & culture]

Neo-Realism

- ✓ International system is anarchy
- ✓ States face a situation of ethical dilemma -> task of survival & maximizing their power
- ✓ Example: NATO, CENTO, SEATO etc.

Public Service Values & Ethics in Public Administration

Neo-Classical Realist

- ✓ Combination of Classical Realism + Neo-Realism + certain other variables

Principles of Realism

- ✓ State is Anarchic
- ✓ Statism [non-state actors – negligible role]
- ✓ Survival [Anarchic, struggle for power & survival]
- ✓ Self-Help [Help & defend itself]
- ✓ Presumptions – Self Interest, Pursue power, relationship between states are determined by relative levels of power, inherently aggressive & quest territorial expansion natural

Public Service Values & Ethics in Public Administration

Political Idealism

- ✓ Advocates moral principles in international relationship
- ✓ mutual help is key to peace & progress
- ✓ International Laws & institutions [UNO; WTO; WHO; WB; IMF, ICJ, UNCLOS etc.]

Constructivism

- ✓ International relations are historically & socially constructed [social world is our making]
- ✓ shared ideas & beliefs play an important role in world politics [Example – North Korea nuclear missiles are threat than Britain Missiles]
- ✓ International relations can be shaped and reshaped by actors [Reality is always under construction]

Public Service Values & Ethics in Public Administration

Practice Question

1. At the international level, the bilateral relations between most nations are governed on the policy of promoting one's own national interest without any regard for the interest of other nations. This leads to conflicts and tensions between the nations. How can ethical consideration help resolve such tensions? Discuss with specific examples. [10 Marks]

Public Service Values & Ethics in Public Administration

Cosmopolitanism

- ✓ Ideology that believes all human beings belong to one community (Cosmo Polis or world state) based on a shared morality [Example – New York, London, Sydney etc.]
- ✓ Cosmopolitan or Cosmopolite
- ✓ All humans are equal members of a universal community
- ✓ Emphasis on morally lawful behaviour & international community in deciding what is right & wrong.

Public Service Values & Ethics in Public Administration

Ethical issues in Global Governance

- Global Governance – It is related to functions through which cross-border and other international issues like migration, climate change, global commons, humanitarian & interventions etc. are managed through a set of rules, institutions & ethical and moral principles.
- Stakeholders – Sovereign states, Non-state actors, International Institutions, Private Sector, Citizens.
- Ethical Issues
 - ✓ Discrimination [NPT]
 - ✓ Principle of fairness [Climate change – CBDR]
 - ✓ Disregard to international laws
 - ✓ Aggression & intervention in the name of just war
 - ✓ Domestic vs Cosmopolitan dilemma

Public Service Values & Ethics in Public Administration

Ethical Consideration in International Funding & Aid

- ✓ Conditionalities [Example – IMF 1991 to India]
- ✓ Debt – Trap [Example – China in Sri Lanka]
- ✓ Self-Serving interest [Strategic & Political Interest – China Belt Road Initiative]
- ✓ Transparency & Accountability
- ✓ Environmental Sustainability

Ethical Issues Associated with war

- ✓ Loss of human life & property
- ✓ Long term consequences [Economic instability, displacement, environmental change etc.]
- ✓ war crimes & atrocities
- ✓ Power struggle, alliances, regional instability etc.
- ✓ Just war – just cause & procedure and a as last resort, principle of proportionality, approved by legitimate authority & reasonable chances of success.

Public Service Values & Ethics in Public Administration

Practice Question

2. ‘International aid’ is an accepted form of helping ‘resource-challenged’ nations. Comment on ‘ethics in contemporary international aid; Support your answer with suitable examples.

Public Service Values & Ethics in Public Administration

Ethical Issues related to turning back Refugees

- ✓ Violation of principle of non-refoulement [international refugee law]
- ✓ Violates UNDHR [Asylum seekers]
- ✓ Against basic human rights
- ✓ Against Cosmopolitanism approach
- ✓ Against basic human values like empathy & compassion
- ✓ National Vs Global

Public Service Values & Ethics in Public Administration

Practice Question

3. Refugees should not be turned back to the country where they would face persecution or human right violation". Examine the statement with reference to ethical dimension being violated by the nation claiming to be democratic with open society.

**GS FOUNDATION
BATCH FOR CSE (2023-24)**

ETHICS IN GOVERNANCE - HANDOUT 12

Probity in Governance

Probity in Governance

- Concept of Public Service
- Philosophical basis of governance & probity
- Right to Information
- Code of Ethics & Code of Conduct
- Citizen Charter
- Work Culture
- Quality of Service Delivery
- Utilisation of Public Funds
- Challenges of Corruption

Probity in Governance

Concept of Public Service

- Service rendered by government in public interest
- Basic Philosophy?
- Public Servants [IPC; PCA, 1988; Lokpal Act, 2013]
- Basic Functions
 - ✓ Law Making
 - ✓ Enforcement
 - ✓ Public Welfare
 - ✓ Tax Collection
 - ✓ Justice Delivery
- Stakeholders – Policy Makers, Service Providers, Citizens

Probity in Governance

Public Interest

- “The welfare or well-being of the general public”
- Welfare orientation – Legitimacy [Social Contract Theory – John Rawls]
- Principles
 - ✓ Participation
 - ✓ Charity [Welfare Orientation & Principle of fairness]
 - ✓ Subsidiarity
 - ✓ Autonomy
 - ✓ Transparency & Accountability [Accountability – Triple Chain of Accountability]
 - ✓ Objectivity & Impartiality
 - ✓ Adherence to laws, rules, regulations, Ethical & Moral values.

Probity in Governance

Social Contract Theory

- Idea defining contractual obligation between the ruled & the ruler regarding their rights & duties.
- Obligation for State – ensure basic facilities, Law & Order, protect rights etc.
- Obligation for Citizens – abide by law & act responsibly
- Govt. which oversteps its authority or fail to perform its duty is not legitimate.

Probity in Governance

Politicization of Bureaucracy

- Political Vs Permanent Executive [Political Agenda Vs National Agenda]
- Consequences of Politicization
 - ✓ Demoralizing effect
 - ✓ Breach of Neutrality
 - ✓ Corruption
 - ✓ Inefficient & ineffective
 - ✓ Lack of responsiveness
- Protection to Civil Servants – Art.311; APAR; DPC; Conduct Rules etc.

Probity in Governance

Practice Question

- 1. What is meant by public interest? What are the principles and procedures to be followed by civil servants in public interest?**

Probity in Governance

Probity in Governance

- Having strong moral principles & strictly adhering to them such as Honesty, Uprightness, Transparency & Incorruptibility.
- Public servants should maintain highest levels of honesty & integrity in his or her professional & personal life. [Public Service Values – Nolan Committee]
- Probity in Governance framework
 - ✓ Integrity & Honesty
 - ✓ Decisions guided by ethics & moral values
 - ✓ Effective laws, rules & regulation as well as fair implementation.
 - ✓ Robust institutional mechanisms

Probity in Governance

Mechanism to promote Probity in Governance

- Prevent & check corruption [Laws & Institutional mechanisms]
- Ensure Quality services
- Information Sharing
- Ethical Behaviour
- Work Culture
- Proper utilization of public funds

Probity in Governance

Practice Question

2. What do you understand by 'probity' in public life? What are the difficulties in practicing it in the present times? How can these difficulties be overcome?

Structure

- Probity in Public life
- Difficulties in present times – [Administrative discretion, conflict interest, Poor work culture, degradation in ethical & moral values etc.]
- How to Address? – [Legal & Structural mechanism, Promotion of Transparency & Accountability, Improve ethical standards & work culture]

Probity in Governance

Practice Question

3. What do you understand by probity in governance? Based on your understanding of the term, suggest measures for ensuring probity in government

Probity in Governance

Philosophical basis of Governance

- Ancient Indian Treatise – Ramayana, Mahabharata, Bhagavat Gita, Buddha Charita, Arthashastra etc.
- Example: Arthashastra issue of corruption in governance
- Western Thinkers - Aristotle, Immanuel Kant, Jeremy Bentham, John Rawls etc.

Good Governance Vs Ethical Governance

- Good Governance [Participation, Transparency & Accountability, Responsive, Efficient, Rule of law etc.]
- Ethical Governance [Justice, Compassion etc.]

Constitutional Morality

- Actions guided by values laid down in the constitution even when its not the popular one [Justice, Liberty, secularism, equality etc.]

Probity in Governance

Practice Question

4. What is meant by the term 'constitutional morality'? How does one uphold constitutional morality?

Case Study 1

- You are chosen as a project manager of an elevated corridor to be constructed in the capital city of the state due to your competence & experience to reduce traffic congestion.
- The deadline for the project is 30th June 2021 two years from now as the Chief Minister is planning to inaugurate the corridor before elections which is likely to be notified 2nd week of July 2021.
- The Inspection team during a surprise inspection found a minor crack in one of the piers possibly due to poor material used.
- Further you found at least three piers required to be demolished & rework which may delay the work by 4 to 6 months.
- You stopped the work & informed the same to the Chief Engineer.
- The Chief Engineer overruled the observation by the inspection team & suggested you overlook the same as it's a minor crack & no way it will affect the strength & durability of the bridge.
- The Chief Engineer also informed that the minister concerned doesn't want any delay as the Chief Minister wants to inaugurate before elections are declared.
- He also gave you the information that the contractor is far relative to the minister & his promotion as Additional Chief Engineer is under consideration.
- However, you strongly feel the minor crack in the pier will affect health & life of the bridge and therefore dangerous if not repaired.

Case Study 1

- (a) Under the given conditions, what are the options available to you as a project manager?**
- (b) What are the ethical dilemmas being faced by the project manager?**
- (c) What are the professional challenges likely to be faced by the project manager and his response to overcome such challenges?**
- (d) What can be the consequences of overlooking the observation raised by the inspecting team?**

Case Study 1

- (a) Under the given conditions, what are the options available to you as a project manager?**

- 1. Listen to the suggestion given by the Chief Engineer as he is not only having more experience, but the project is politically very important, and his promotion is also under consideration.**
 - 2. Convince the Chief Engineer to carry out the rework but at same time guarantee him that the project may be completed on time by putting extra man resources at work.**
 - 3. Prepare a detailed report about cracks in the piers and the possible consequences ignoring them in writing forward it to the Chief Engineer & Minister concerned.**
 - 4. Submit your resignation & submit the report to the media.**

Case Study 1

(b) What are the ethical dilemmas being faced by the project manager?

- 1. Professional Duty Vs Personal Gain [Conflict of Interest]**
- 2. Political Interest Vs Public Interest**

(c) What are the professional challenges likely to be faced by the project manager and his response to overcome such challenges?

Professional Challenges likely to be faced by the Project Manager

- a) Possibility of not accepting the report & change of Portfolio**
- b) Possibility of accepting the report but ask him to complete on time**
- c) Putting his promotion on hold**
- d) Possibility of Disciplinary action**

Case Study 1

(d) What can be the consequences of overlooking the observation raised by the inspecting team?

- 1. Longevity of the Project may be compromised**
- 2. Repair & Maintenance work unnecessarily which is an unnecessary burden on the public exchequer**
- 3. In worst case loss of innocent lives**
- 4. Such unfortunate incident might cause irreparable damage to the political party & ministers.**
- 5. Audit report & further enquiry both against the politicians & the Bureaucrats**

GS FOUNDATION BATCH FOR CSE (2023-24)

ETHICS IN GOVERNANCE - HANDOUT 13

Probity in Governance -2

Probity in Governance

- Concept of Public Service
- Philosophical basis of governance & probity
- Right to Information
- Code of Ethics & Code of Conduct
- Citizen Charter
- Work Culture
- Quality of Service Delivery
- Utilisation of Public Funds
- Challenges of Corruption

Probit in Governance

Right to Information Act, 2005

- Legal right to seek information
- Objective – Participation, Accountability & Transparency
- Public Information Officer [PIO]
- Is there any information exempted?
- Duration?
- Appellate Authority?
- Information Commission – Central & State
- Is there any need for voluntary disclosure?
- What if the information is sought to an incorrect authority?

Probit in Governance

Key issues regarding implementation of the Act

- Variance in role / Ownership – State Nodal Authority
- Inadequate processes, infrastructure or resources [CSC]
- Poor Awareness [13% rural & 33% urban]
- Payment Procedures Modes [Cash, Postal orders, DD, Court fee Stamps, Non-Judicial Stamps, RTI envelope]
- Poor record management & training of PIO's
- Low Motivation of officials
- Vacancies in Information commissions
- Lack of third-party audit

Probity in Governance

How the Act has been weakened as per critics?

- Central govt to determine the Term & service conditions of CIC & SIC [2019 Amendment]
- Digital Data Protection Act, 2023 [Exempted personal information]
- Exemptions under Sec.8
- Official Secrets Act, 1923
- Political parties outside ambit of RTI [CIC, 2013– National Parties]
- No proper appointments to CIC

Probity in Governance

Official Secrets Act, 1923

- Objective – Prevent spying or espionage & disclosure of sensitive information.
 - ✓ Madhuri Gupta [Indian Diplomat in Pakistan]
- How does it conflict with RTI? [Information Secrecy Vs Information Disclosure]
- Sec.5 & Sec.6 of OSA, 1923 Vs Sec.22 & Sec.8(2) of RTI
- Sec.8 – Exemptions

Probity in Governance

Practice Question

1. "The Right to Information Act is not all about citizens' empowerment alone, it essentially redefines the concept of accountability." Discuss

Probity in Governance

Code of Ethics & Code of Conduct

➤ Code of Ethics

- ✓ set of values or standards that members have to adhere to function in an ethical manner
- ✓ Aspirational Document [Values, Principles & Ideals]
- ✓ Generalist Nature [Nolan Principles]
- ✓ Not Legally Binding

➤ Code of Conduct

- ✓ set of do's & don'ts
- ✓ Directional Document
- ✓ Describe specific behavior under certain circumstances
- ✓ Legally binding

➤ Constitutional Provisions – Art. 309

Probity in Governance

Practice Question

2. Distinguish between “Code of ethics” and “Code of conduct” with suitable examples.

Probity in Governance

Code of Conduct for Civil Servants

- Refrain from all political activities
- Not to be a member of association [Sovereignty & Integrity; National Security; Public order etc.]
- prohibit accepting employment of kith & kin in companies or firms having official dealing with government without prior permission.
- Not to criticize government policies in public forum
- Demonstration of strikes that affects [Sovereignty & integrity; Security of state etc.]
- Gifts
- Dowry
- Private trade or employment
- Government Accommodation
- Assets & Liabilities
- Restrictions regarding marriage
- Consumption of intoxicating drinks & drugs
- Prohibition regarding employment of children below 14 years.

Probity in Governance

Code of Conduct for Ministers

- Prohibition in certain regards
- No employment under foreign govt.
- Gifts
- Code for foreign trips
- Avoid conflict between public duties & private interests
- Government resources not to be used for party or political purposes
- Ministers to uphold & appreciate political neutrality of civil service
- Economy in usage of public money

Probity in Governance

Code of Conduct for Legislators

- Behaviour not to bring disrepute to the parliament
- Resolve conflict of interest
- Not to take gifts that may interfere with impartial functioning
- promote secular values
- not to misuse official facilities & amenities
- members must maintain high standards of morality, dignity, decency & Values in public life.

Probity in Governance

Code of Conduct for Judiciary [Restatement of values of Judicial Life]

- Impartiality in actions
- not to contest elections to any club, association etc.
- Recusal of cases [Conflict of interest]
- not to enter public debate on political matters
- not to give interview to media
- not to accept gifts or hospitality
- not to act in a manner unbecoming of a high office.

Practice - Case Study

A Public Information Officer has received an application under RTI Act. Having gathered the information, the PIO discovers that the information pertains to some of the decisions taken by him, which were found to be not altogether right.

There were other employees also who party to these decisions were. Disclosure of the information is likely to lead to disciplinary action with possibility of punishment against him as well as some of his colleagues.

Non-disclosure or part disclosure or camouflaged disclosure of information will result into lesser punishment or no punishment.

The PIO is otherwise an honest and conscientious person but this particular decision, on which the RTI application has been filed, turned out to be wrong. He comes to you for advice.

Practice - Case Study

The following are some suggested options. Please evaluate the merits and demerits of each of the options:

1. The PIO could refer the matter to his superior officer and seek his advice and act strictly in accordance with the advice, even though he is not completely in agreement with the advice of the superior.
2. The PIO could proceed on leave and leave the matter to be dealt by his successor in office or request for transfer of the application to another PIO.
3. The PIO could weigh the consequences of disclosing the information truthfully, including the effect on his career, and reply in a manner that would not place him or his career in jeopardy, but at the same time a little compromise can be made on the contents of the information.
4. The PIO could consult his other colleagues who are party to the decision and take action as per their advice.

Also please indicate (without necessarily restricting to the above options) what you would like to advise, giving proper reasons.



GS FOUNDATION BATCH FOR CSE (2023-24)

ETHICS IN GOVERNANCE - HANDOUT 14

Probitry in Governance -3

Probitry in Governance

Citizen Charter

- Voluntary document of commitment to ensure quality of service delivery.
- Principles – Quality, Choice, Value, Transparency, Accountability etc.
- Components – Vision & Mission statement, Choice, Standards, Time frame, Grievance Redressal Mechanism.

Evaluation of Citizen Charter [DAPRG]

- No consultative process
- Lack of awareness about the philosophy, features & goals of the charter [service providers]
- Lack of publicity & non-compliance
- Lack of finances for training & logistical support
- Lack of review & updation
- No Legal Accountability
- Most of them are unrealistic & not formulated in local language.

Probity in Governance

Work Culture

- The collection of attitudes, beliefs & behaviors that make up the regular atmosphere in a work environment.
- Good work environment – features
 - ✓ Objectivity in assessment
 - ✓ Transparent
 - ✓ Mutual Respect
 - ✓ Increased Productivity
 - ✓ Reward & Punishment
 - ✓ Participation & Discussion
 - ✓ Voluntary compliance
 - ✓ High Ethical & Moral standards
- Consequences
 - ✓ Productivity
 - ✓ Loyalty / Retention Rate
 - ✓ Moral & Ethical standards

Practice Case Study

You are a no-nonsense, honest officer. You have been transferred to a remote district to head a department that is notorious for its inefficiency and callousness.

You find that the main cause of the poor state of affairs is the indiscipline of a section of employees. They do not work themselves and also disrupt the workings of others.

You first warned the troublemakers to mend their ways or else face disciplinary action. When the warning had little effect, you issued a show cause notice to the ringleaders.

As a retaliatory measure, these troublemakers instigated a woman employee amongst them to file a complaint of sexual harassment against you with the Women's Commission.

The Commission promptly seeks your explanation. The matter is also publicized in the media to embarrass you further.

Practice Case Study

Some of the options to handle this situation could be as follows:

- (i) Give your explanation to the Commission and go soft on the disciplinary action.
- (ii) Ignore the commission and proceed firmly with the disciplinary action.
- (iii) Brief your higher-ups, seek directions from them and act accordingly.

Suggest any other possible option(s). Evaluate all of them and suggest the best course of action, giving your reasons for it.

Probit in Governance

Utilisation of Public Funds

- Public funds is a term that refers to funds or resources that are owned or held by the Govt. [Public financial resources that the state manages]
- Sources – Tax & Non-tax
- Funds – Art. 266 & Art. 267
- Role of parliament – Approval of Budget & Post Budget scrutiny [Legality & Accountability]
- Issues – Underutilization, Misutilization [Diversions & Irregularities]
 - ✓ Ministry of labour & employment [PM Garib Kalyan Yojana]
 - ✓ Dwarka Expressway Project – CAG reports 14 times more expenditure
 - ✓ Diversion funds allocated to National Social Assistance scheme.

Probity in Governance

Reasons for Underutilization & Misutilization of Funds

- Politician-Bureaucratic Nexus
- Loopholes in budgetary allocations
- Corruption
- Delays in Sanctions
- Poor internal audit & CAG audit being post-mortem in Nature

Implications

- Poor Quality of service delivery
- Affect developmental activities
- More tax burden
- Wastage of national resources
- Loss of trust in the government

Probity in Governance

Practice Question

1. Effective utilization of public funds is crucial to meet development goals. Critically examine the reasons for under-utilization and mis-utilization of public funds and their implications.

Practice Case Study

Rakesh was working as Joint Commissioner in Transport Department of a city. As a Part of his Job profile, among others, he was entrusted with the task of overseeing the control and functioning of City Transport Department. A case of strike by the drivers' union of City Transport Department over the issue of Compensation to a driver who died on duty while driving the bus came up before him for decision in the matter.

He gathered that the driver (deceased) was plying Bus No. 528 which Passed through busy and congested roads of the city. It so happened that near an intersection on the way, there was an accident involving the bus and a car driver by a middle-aged man. It was found that there was altercation between the driver and the car driver.

Heated arguments between them led to fight and the driver gave him a blow. Lot of passersby had gathered and tried to intervene but without success. Eventually, both of them were badly injured and profusely bleeding and were taken to the nearby hospital. The driver succumbed to the injuries and could not be saved. The middle-aged driver's condition was also critical but after a day, he recovered and was discharged.

Police had immediately come at the spot of accident and FIR was registered. Police investigation revealed that the quarrel in question was started by the bus driver, and he had resorted to physical violence.

Practice Case Study

There was exchange of blows between them. The City Transport Department management is considering of not giving any extra compensation to the driver's (deceased) family. The family is very aggrieved, depressed and agitated against the discriminatory and non-sympathetic approach of the City Transport Department management.

The bus driver (deceased) was 52 years of age, was survived by his wife and two school-college going daughters. He was the sole earner of the family. The City Transport Department workers' union took up this case and when found no favorable response from the management, decided to go on strike. The union's demand was two-fold.

First was full extra compensation as given to other drivers who died on duty and secondly employment to one family member. The strike has continued for 10 days, and the deadlock remains.

- (a) What are the options available to Rakesh to meet the above situation?
- (b) Critically examine each of the options identified by Rakesh.
- (c) What are the ethical dilemmas being faced by Rakesh?
- (d) What course of action would Rakesh adopt to diffuse the above situation

Practice Case Study

(a) What are the options available to Rakesh to meet the above situation?

(b) Critically examine each of the options identified by Rakesh.

1. Decide not to give extra compensation as the conduct of the deceased driver was not appropriate & to set a precedent for the future.
2. Decide in favour of extra compensation & job for the wife of the deceased driver taking into consideration their future.
3. Accept to the demand of the Union on certain terms and conditions that the management reserve the right to reduce the compensation in future cases for inappropriate behaviour or for violating the conduct rules at work.
4. Act against the Union members as per the existing rules & Regulations

Practice Case Study

(c) What are the ethical dilemmas being faced by Rakesh?

1. Organizational Interest vs Interest of family members of the deceased employee
2. Public Interest Vs ensuring good conduct & discipline

(d) What course of action would Rakesh adopt to diffuse the above situation?

1. Call upon the Representatives of the Union & place Infront of them the available facts.
2. If required conduct a quick & impartial enquiry to double check the facts.
3. Accept the demand of the union on condition that management may reserve the right to reduce compensation in future cases for violation of the conduct rules.
4. Identify the lapses on the part of the management to see if there are any lapses like need for regular training for soft skills, sensitization on issues like road rages etc.
5. Revise as required & Circulate the Conduct rules to all employees and members of the Union.
6. Co-ordinate with Traffic department to reduce congestion on the busy roads & explore the possibility of installation of traffic signals at accident prone intersections.

GS FOUNDATION
BATCH FOR CSE (2023-24)
ETHICS IN GOVERNANCE - HANDOUT 15

Probity in Governance

Challenges of Corruption

➤ **Legal & Administrative Framework**

- ✓ Pre-Independence [IPC]
- ✓ Delhi Special Police Establishment Act, 1946
- ✓ Prevention of Corruption Act, 1947
- ✓ Santhanam Committee (1962)
- ✓ Central Bureau of Investigation, 1963
- ✓ Central Vigilance Commission (1964)
- ✓ Prevention of Corruption Act, 1988
- ✓ Prevention of Money Laundering Act, 2002
- ✓ Central Vigilance commission Act, 2003
- ✓ Lokpal Act, 2013
- ✓ Whistle Blowers Protection Act, 2014

Prevention of Corruption Act, 1988

➤ **Objective – prevention & prosecution in case of corruption [Public servants]**

➤ **Major Provisions**

- ✓ Corruption – “Undue advantage” [taking gratification other than legal fees];
Criminal Misconduct [Disproportionate Assets, Malafide intentions in performance of duty]
- ✓ Prior sanction for prosecution
- ✓ Trial by Special Judges
- ✓ Attachment of Property
- ✓ Penalties

Amendment to Prevention of Corruption Act, 2018

➤ Definition of Undue Advantage expanded

- ✓ for himself or others in lieu of performance of public duty
- ✓ any gratification other than legal remuneration or fees [Monetary & non-monetary]

➤ Bribe giver can also be prosecuted [Coercive & Collusive Bribery]

- ✓ Is there an exception?

➤ Commercial organizations covered

➤ Criminal Misconduct diluted [Disproportionate Asset or Misappropriation of resources]

➤ Prior sanctions for investigation

➤ Attachment of Property

➤ Time bound trial

Positives – Expansion of definition of undue advantage, Comprehensive [Bribe givers], Protecting honest civil servants [Bonafide mistakes], enhancement of punishment, time bound trail etc.

Causes of corruption

- Complex Procedures [Rules & Regulations]
- Administrative discretion
- Regulatory functions
- Lack of transparency & accountability
- Poor rate of detection & conviction
- Poor work culture [Ethical & Moral Standards]

Administrative structure to deal with Corruption

- Central Vigilance Commission
 - ✓ supervise cases related to corruption [AIS & Central Services]
 - ✓ Vigilance [Intelligence & surveillance]
- Central Bureau of Investigation
 - ✓ Investigation – cases related to corruption, serious economic offences & criminal cases

Administrative structure to deal with Corruption

- Enforcement Directorate
 - ✓ PMLA & FEMA – enforcement
- Lokpal
 - ✓ Objective – establish anti-corruption body to enquire, investigate & prosecute certain public officials & civil servants engaged in acts of corruption
 - ✓ Jurisdiction - PM; Ministers; MP's; Central Govt. officers – Group A, B, C & D
 - ✓ Procedure - Preliminary Enquiry -> Investigation -> Report -> Lokpal -> Permission for Prosecution -> Special Court / Departmental Enquiry
 - ✓ Supervisory powers – CBI & CVC
- Whistle Blowers Protection Act, 2014
 - ✓ Competent Authority & mechanisms to receive complaints
 - ✓ Safeguards from Victimization
 - ✓ Protection of identity of complainant
 - ✓ Penalty of Identity disclosure [3years]

Practice Case Study – 1

Suppose you are the CEO of a company that manufactures specialized electronic equipment used by a government department. You have submitted your bid for the supply of this equipment to the department. Both the quality and cost of your offer are better than those of the competitors.

Yet the concerned officer is demanding a hefty bribe for approving the tender. Getting the order is important both for you and your company. Not getting the order would mean closing a production line. It may also affect your own career.

However, as a value-conscious person, you do not want to give bribe. Valid arguments can be advanced both for giving the bribe and getting the order, and for refusing to pay the bribe and risking the loss of the order.

What those arguments could be, Could there be any better way to get out of this dilemma? If so, outline the main elements of this third way, pointing out its merits.

Practice Case Study – 2

The Supreme Court has banned mining in the Aravalli Hills to stop degradation of the forest cover and to maintain ecological balance. However, the stone mining was still prevalent in the border district of the affected State with connivance of certain corrupt forest officials and politicians. Young and dynamic SP who was recently posted in the affected district promised to himself to stop this menace.

In one of his surprise checks with his team, he found loaded truck with stone trying to escape the mining area. He tried to stop the truck, but the truck driver overran the police officer, killing him on the spot and thereafter managed to flee. Police filed FIR but no breakthrough was achieved in the case for almost three months.

Ashok who was the Investigative Journalist working with leading TV channel, suo moto started investigating the case. Within one month, Ashok got breakthrough by interacting with local people, stone mining mafia and government officials. He prepared his investigative story and presented to the CMD of the TV channel. He exposed in his investigative report the complete nexus of stone mafia working with blessing of corrupt police and civil officials and politicians

Practice Case Study – 3

The politician who was involved in the mafia was no one else but local MLA who was considered to be very close to the Chief Minister. After going through the investigative report, the CMD advised Ashok to drop the idea of making the story public through electronic media. He informed that the local MLA was not only the relative of the owner of the TV channel but also had unofficially 20 percent share in the channel. The CMD further informed Ashok that his further promotion and hike in pay will be taken care of in addition the soft loan of `10 lakhs which he has taken from the TV channel for his son's chronic disease will be suitably adjusted if he hands over the investigative report to him.

- (a) What are the options available with Ashok to cope up with the situation?
- (b) Critically evaluate/examine each of the options identified by Ashok.
- (c) What are the ethical dilemmas being faced by Ashok?
- (d) Which of the options, do you think, would be the most appropriate for Ashok to adopt and why?
- (e) In the above scenario, what type of training would you suggest for police officers posted to such districts where stone mining illegal activities are rampant?

(a) What are the options available with Ashok to cope up with the situation?

1. Accept the offer given the CMD
2. Convince the CMD to set up a meeting with the owner & brief him the situation
3. File an FIR ignoring the advice given by the CMD
4. Submit the report to the CM cell and forward a copy of the report to a leading news media.

(b) What are the ethical dilemmas being faced by Ashok?

1. Clash of Interest [Personal Interest Vs Professional Responsibility]
2. Justice for the deceased officer Vs Injustice to self & family
3. Rule of Law Vs Personal Cost

(c) Which of the options, do you think, would be the most appropriate for Ashok to adopt and why?

(d) In the above scenario, what type of training would you suggest for police officers posted to such districts where stone mining illegal activities are rampant?

- Local Terrain & Geography
- Appropriate Barricading Techniques
- Danger Sensitization
- Close Combat + Arms Training [Refresher Training]
- Intelligence Collection, Patrolling & CCTV surveillance etc.
- Co-ordination with other departments [Liasoning]