

**GS SCORE**

# **Ethics**

Integrity & Aptitude

**Moral Thinkers  
& Leaders**

**Ideas & Lessons**

---

**Edited By: MANOJ K. JHA**

# **Leaders, Reformers & Moral Thinkers**

---

## **Ideas & Lessons**

---

# Leaders, Reformers & Moral Thinkers

- ▶ The social reform must be characterized by collective mobilization in terms of: a) changes in traditional values system, b) practicing fraternity, equality and justice in the society including the family, c) developing harmonious relationship with all living creatures and protecting the environment, and d) protecting vulnerable and downtrodden groups of the society.
- ▶ Indian history has seen some extraordinary reformers who not only established the very foundation of modern India but also made an impact on the world with their philosophy and great work for the society.
- ▶ Alongwith social reformers India have produced a plethora of great leaders. Some of them have played a vital part in Indian freedom struggle while other has taken India to great heights post-independence by community service. Leaders are characterized by being: Participative (e.g., collaborative, inclusive, and involving others); Team Oriented (e.g., encouraging collaboration and team unity); Charismatic (e.g., inspirational, visionary, and wanting to strive for excellence) and Humane Oriented (e.g., compassionate, generous, and sympathetic). The simplicity, courage, perseverance, and fortitude of these leaders continue to be a source of inspiration for the common masses.
- ▶ Further in the contemporary era, Civil servants/ Administrators play a pivotal role, in process of development. They are responsible for identifying major policy areas, preparing of policy proposals, analyzing alternative solutions, categorising major policies into sub policies and determining programmes of action, to attain the laid down objectives. In the process of governance, which involves several set of activities to deliver effective services to people, bureaucracy plays a pivotal role in providing shape to policies that reflect people's needs and put their suggestive, analytical and informative roles to implement the policies.
- ▶ Thus, hereby we are discussing about the common characteristics a social reformer, thinker and administrator possess that make them distinct from the other people.

## Fight for Equality

Equality is a powerful moral and political ideal that is important for the human society. As a political ideal the concept of equality invokes the idea that all human beings have an equal worth regardless of their colour, gender, race, or nationality. It maintains that human beings deserve equal consideration and respect because of their common humanity.

However, treating people with equal respect need not mean always treating them in an identical way. No society treats all its members in exactly the same way under all conditions. The smooth functioning of society requires division of work and functions and people often enjoy different status and rewards on account of it. At times these differences of treatment may appear acceptable or even necessary. For instance, we usually do not feel that giving prime ministers, or army generals, a special official rank and status goes against the notion of equality, provided their privileges are not misused. But some other kinds of inequalities may seem unjust as inequality based on economic status or caste division or gender.

Hence many social reformers fought during the freedom struggle for the equality of gender. Due to social norms and cultures women were treated as second class in the society with limited opportunities and access to even basic amenities.

### The social reformers and thinkers fought for gender equality, discussed as follows:

- ▶ **Raja Ram Mohan** set up Atmiya Sabha in 1815 in Kolkata. Atmiya Sabha was the forum for free discussion among the members on fundamental religious issues. He made it a Major platform for agitation against social evils like the practice of Sati, caste system, widow remarriage and right of Hindu women in the property of their fathers and husbands. He fought alone against the barbaric custom of Sati, practiced by the then Hindu society. He convinced the British ruler Lord William Bentinck to put a legal ban on sate custom practised by the then Hindu society which was prohibited by law on 4th December, 1829.
- ▶ **Savitribai Phule** dedicated her life with Mahatma Jyotiba Phule for the upliftment of socially backward people. To replace the monopoly of Alpan Samaj (Society of few) she wanted an active participation of Sarvajana Samaj (Society for all) for building up a powerful, united nation in India. She established "Balahalya Pratibandhak Gruha" (Anti-Abortion Centre) in Poona.

- ▶ **Ishwar Chandra Vidyasagar** planned a methodical drive and published his booklets on widow remarriage in 1855 to prepare the public mind for radical reform he had in view. He dug out evidence of widow's remarriage from shastras Parasar Samhita which permits remarriage for women under certain conditions and to his great joy found that the list included the case of widows. Due to his efforts widow remarriage came into being.

- ▶ **Sir Syed Ahmad** also stressed upon women education. He believed that Islam had given a better status to women but Muslims did not fulfill their religious obligations in this regard.

### Similarly some reformers and thinkers fought against caste inequality, discussed as follows:

- ▶ **Dr. Ambedkar** declared that no country was good enough to rule another, and it was equally true that no class was good enough to rule over another. He saw a vast difference between a revolution and real social change. A revolution transferred political power from one party to another or one nation to another. The transfer of power must be accompanied by such distribution of power that the result would be real social change in the relative strength of the forces operating in that society. He started his social movement in 1924 through an organization called Bahishkrit Hitakar Sabha.
- ▶ **Periyar E. V. Ramaswamy Naicker** started the Self-Respect Movement or the Dravidian Movement. His party was engaged in the upliftment of the untouchables and victims of oppressed classes of Hindu society. He also fought throughout his life for the cause of women's rights. He advocated forcefully for the equal status of women in Indian society. He was very much concerned with the pathetic condition of a large number of widows in Hindu society.
- ▶ **Shri Narayana Guru** totally rejected the Manu-wadi caste division in the society based on birth. He advocated dictum of only one caste for the whole human race. He recognized one religion only for the whole human race that is humanism. He preached that God is present in each and every human being. So for him worshipping God is to serve humanity.

### Similarly some reformers and thinkers fought for economic inequality, discussed as follows:

- ▶ Mahatma Gandhi too stresses non-accumulation, non-stealing and sharing of one's possessions with the needy and the distressed. In the words

of Gandhiji, "Economics that hurt the moral well-being of an individual or a nation are immoral and therefore sinful." The edifice of the entire Gandhian economics stands on ethical values. Further, Gandhiji condemned the 'monster god of materialism.' He pleaded for simplicity, a wise regulation of riches and absolute social justice. He felt that the malady of modern civilization is psychological. Hence there is a craze for accumulation. Gandhi wanted the rich to recognize the immanence of God in all creatures and believe in voluntary dispossession for the diffusion of universal contentment. According to him, God was not friendly to those who secretly coveted the wealth of others. Absolute minimization of personal wants is the way to realize God. He gave the concept of trusteeship. The rich should utilize the surplus wealth for the benefit of the society at large. They should act as trustees of the surplus wealth.

- **Aurobindo Ghosh** emphasised that the socialist objective of equal opportunity and the guarantee of a social and economic minimum to all was a laudable goal for organized social life. He was against capitalism. He was critical of the tendencies towards centralization, concentration, trust in the modern Capitalism. He was also critical of socialism also as it resulted in growth of an omnipotent authoritarian state.

Social, economic and political inequalities all over the world have been protected by customs and legal systems that prohibited some sections of society from enjoying certain kinds of opportunities and rewards. Poor people were not granted the right to vote in a large number of countries. Women were not allowed to take up many professions and activities. The caste system in India prevented people from the 'lower' castes from doing anything except manual labour. In many countries only people from some families could occupy high positions. Attainment of equality requires that all such restrictions or privileges should be brought to an end. Since many of these systems have the sanction of law, equality requires that the government and the law of the land should stop protecting these systems of inequality.

### Proposed the idea of true freedom

Freedom is said to exist when external constraints on

the individual are absent. In terms of this definition an individual could be considered free if he/she is not subject to external controls or coercion and is able to make independent decisions and act in an autonomous way. However, absence of constraints is only one dimension of freedom. Freedom is also about expanding the ability of people to freely express themselves and develop their potential. Freedom in this sense is the condition in which people can develop their creativity and capabilities.

But no individual living in society can hope to enjoy total absence of any kind of constraints or restrictions. It becomes necessary then to determine which social constraints are justified and which are not, which are acceptable and which should be removed.

Johm Stuart Mill distinguishes between 'self-regarding' actions, i.e., those actions that have consequences only for the individual actor and nobody else, and 'other regarding' actions, i.e., those actions that also have consequences for others. He argues that with respect to actions or choices that effect only one's self, self-regarding actions, the state (or any other external authority) has no business to interfere. In contrast, with respect to actions that have consequences for others, actions which may cause harm to them, there is some case for external interference.

### ► Political freedom for

#### ◉ Grass-root democracy

**Mahatma Gandhi** in his work *Hind Swaraj* states, "It is swaraj when we learn to rule ourselves". Swaraj is not just freedom but liberation in redeeming one's self-respect, self-responsibility, and capacities for self-realisation from institutions of dehumanisation. Understanding the real 'Self', and its relation to communities and society, is critical to the project of attaining Swaraj. Gandhiji believed the development that follows would liberate both individual and collective potentialities guided by the principle of justice.

#### ◉ Basic Human Rights

**Nelson Mandela** struggled against the apartheid regime in South Africa, resistance to the segregationist policies of the white regime, humiliations, hardships and police brutalities suffered by the black people of South Africa. It was the struggle against such unjust constraints, the struggle to remove the obstacles to the freedom of all the people of South Africa.

## ► Individual freedom

To be free individually means to reduce or minimise social constraints that limit our ability to make choices freely. However, this is only one aspect of freedom. To put it in another way, freedom also has a positive dimension. To be free a society must widen the area in which individuals, groups, communities or nations, will be able to charter their own destiny and be what they wish to be. Freedom, in this sense, allows the full development of the individual's creativity, sensibilities and capabilities: be it in sports, science, art, music or exploration. A free society is one that enables one to pursue one's interests with a minimum of constraints. Freedom is considered valuable because it allows us to make choices and to exercise our judgement. It permits the exercise of the individual's powers of reason and judgement.

**Aung San Suu Kyi** remained under house arrest in Myanmar. Aung San Suu Kyi sees her freedom as connected to the freedom of her people. According to her "We must not be afraid of the opinions of other people, or of the attitude of authority, or of the reactions of the members of our community to the things we want to do, of the ridicule of our peers, or of speaking our mind. Yet we find that we often exhibit such fear. For Aung San Suu Kyi living a 'dignified human life' requires us to be able to overcome such fear.

**Rabindranath Tagore** stood for autonomy of the human spirit. According to him Freedom served as antidote to mechanical conventions, arbitrary and tyrannical laws, priestly prejudices and narrow social creeds. It alone served as a counterpoise to death, shame and trammels. The state exists to protect the interests of the individuals and not the individual to safeguard the state. Tagore in a way sanctified the moral and spiritual freedom of the human spirit.

**Aurobindo** accepted the ideal of inner spiritual freedom. He opined that the mechanical necessity of nature can be eliminated if man becomes the agent of a supramental spiritual force. He defined freedom as to obedience to the laws of one's being which to him meant the laws of God.

**Swami Vivekananda** described freedom to be an inherent spiritual necessity for all forms of life. It is a product of struggle between the internal life and external nature. Vivekananda considered freedom to be absolute and infinite, changeless and quality-less, self-existent and immanent.

This absolute freedom is the presence of each individual. He viewed individual freedom as a march from the lower to the higher life. Such a freedom reaches its culmination by successive lives. He stressed the indispensability of freedom for the spiritual growth of the individual. He opined that the individual perfects himself by acting freely and in turn the perfect individual perfects society. Hence he opposed any kind of intervention in individual freedom which stood impeded by the external pressure of intervention.

## Worked for Maintaining Justice

Justice is not merely right determination and adjudication of disputes and enforcement of Law, but is so comprehensive in its meaning and import that it takes within its ambit the whole of political, social, juristic and moral idealism.

To Aristotle Justice in its general meaning is 'righteousness'. In its particular meaning it means proper or equitable distribution of the goods of existence, correction of wrongs and exchange of goods. It has thus distributive, corrective and commutative functions.

Justice can be social justice, Economic Justice and Political Justice.

- **Social justice** denotes the equal treatment of all citizens without any social distinction based on caste, colour, race, religion, sex and so on.

**Mahasweta Devi** fought for the rights of the marginalized people, including the Dalits and the Adivasis the British who branded the Adivasi criminals under the 1871 Criminal Tribes Act. She continues to fight for their rights against the administration and tries to get them their due justice and facilities. Mahasweta Devi has also worked towards making this class of people knowledgeable and self-reliant. through her writings and social activism.

**Shri Amit Gupta (IAS)** initiated a drive against Manual scavenging. The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993 of Parliament and Hon'ble Supreme Court ruling in PIL, 2003 have banned the practice of manual scavenging. But the practice was still continuing in Budaun district and an initiative was taken to eliminate it. It was decided to collect baskets and brooms in



the village and burn them in the presence of everyone. A rehabilitation package for those involved in manual scavenging was developed. They were given the benefit of various loan schemes of the government, pension schemes, special scholarships for children, rural housing schemes and skill upgradation training. The community of manual scavengers was involved and they organized themselves to eliminate manual scavenging. Their social inclusion was thus ensured. All dry toilets in rural areas were converted to flush latrines.

- **Economic justice** denotes on the non-discrimination between people on the basis of economic factors. It involves the elimination of glaring inequalities in wealth, income and property.

**Dr. Ambedkar** was great advocate of economic reforms. He propagated agrarian reforms. He led a peasants' march to the Council Hall in Bombay as early as in 1938, and was developing into a great leader of peasants, workers and the landless. He was the first legislator in India to introduce a Bill for the abolition of the serfdom of agriculture tenants. His profound knowledge of labour matters was universally acknowledged and actually demonstrated during his term as Labour Member of the Viceroy's Executive Council from 1942 to 1946. He founded an Independent Labour Party as early as in 1937 and proved his worth as a great labour leader.

- **Political justice** implies that all citizens should have equal political rights, equal voice in the government.

Fair and free election is important for the maintenance of political justice. James Michael Lyngdoh fulfilled the most taxing responsibility of conducting impartial and just elections as the Chief Election Commissioner of the country. In his own way he exercised his strong determination and control to organize elections in the strife-torn Jammu & Kashmir state. This way he maintained the confidence of the people despite the many diversities and different religions.

To facilitate his work, Lyngdoh adopted two new rules and these he followed explicitly. The first rule was to keep him away from publicity. He did not allow either his friends or detractors from hanging around him. This way he saved himself from giving speeches which would have brought him unduly into limelight and in the news. Similarly, he followed the other rule of keeping himself

away from political leaders, parliamentarians and ministers. Despite a disciplined conduct he maintained such a distance that the people could not reach him. Thus, Lyngdoh did not allow any pressure from politicians, flatterers, critics or media to come in his path. He reaped the benefits of his policy later in life.

**T. N. Sheshan** in December 1990, took charge as the tenth Chief Election Commissioner. During this period, Sheshan introduced many changes in the electoral process to ensure independent and free elections. He kept on trying to introduce his decisions fearlessly. With his concerted efforts the democratic system got strengthened and the voter began to place confidence in the system. He provided voice to the voiceless and encouraged public participation in the governance.

### Worked for Human Resource Development

Investments in education, training, health and other social services lead to human development. Higher levels of Human Development have an influence on economy through increasing people's capability and consequently their creativity and productivity.

Most of the social thinkers and reformers realised the fundamental importance of education and health for the upliftment of the people. The surest way for the salvation of the oppressed and untouchables lies in higher education, better employment and better ways of earning a living.

The following steps were taken by different social reformers and administrators to establish human capital.

**Chhatrapati Shahuji Maharaj** to provide equal opportunity and representation to the other caste and native Indians, he prioritized education for their upliftment. He promoted and established many institutions for education of native Indians and backwards in Kohlapur, Pardaha, Aadte Kagal, Oath Sihal, Bhudargarh, Malkipur and Sirod village areas. To educate the adi-Bharatian and poor backward people, Shahu Maharaj has established 122 village schools for children and many teacher training schools in Kohlapur in 1896. He not only promoted men to get the training in teaching courses but also helped women to come forward and join the training centres established specially for women in 1882. He allowed the admission and provision of scholarship for poor backward and native Indians in all recognized institutions

—Deccan Maratha Educational Institution, Pune and Maratha Aakchhu Sabha (Mumbai), already functioning during that period.

He has also given special attention to medical care. Regular supplies of the medicines and adequate provision of other resources for the hospital and sexual transmitted disease for female patients were present. He promoted the women to participate in medical education and in 1902 he established “Vedic Medical Centre” for Leprosy patients. He opened a hospital in Kohlapur on 22nd June, 1896.

**Dr. Radhakrishnan** defines education as the instrument for social, economic and cultural change. For social and national integration, for increasing productivity, education should be properly utilized.

He states that the aim of education is to bring nearer to God. In this aim one should study the various aspects of education. Through education he wanted to establish a classless society in order to bring equality between man and man. He wanted that education should develop universal brotherhood.

To improve the socio-economic status of tribals in Dantewada Shri Omprakash Choudhary (IAS) provided residential facilities to all out-of-school children. Educated and unemployed local boys and girls were employed as volunteers (Anudeshaks) for the survey of drop out children and enrolling them in prefabricated structures. Incentives were given to these volunteers for every enrolment. In cases where permanent structures are not possible, the district administration has installed pre-fabricated structures certified by the National Bamboo Mission. Education was made interesting to attract children and their parents, so that they will send their children even from far off places. Activities like Children Talent Festival, summer camps etc. provided children with a platform to express their talent.

Similarly for improving the maternal health **Shri Kundan Kumar (IAS)** initiated “Saving the Womb” to address and redress malpractices in the implementation of RSBY in Samastipur, Bihar. This led to revelation of physical and mental exploitation of gullible rural women by cheating them into unwanted uterus removal surgeries to make quick money. He has made pre-authorization mandatory for hysterectomy of women below 40 yrs of age. The initiative led to a check in the wanton hysterectomy taking place

across state. Also introduced the categorization clause in the empanelment of hospitals to weed out clinics with substandard physical and human resources. The approval of the District Core Committee headed by the District Magistrate was made mandatory for the empanelment of health facilities under the scheme. The empanelment of public hospitals provided a credible alternative to the beneficiary. The empanelment of public hospitals led to flow of fund to the hospitals which was used for up gradation of infrastructure and incentivising the doctors and paramedical of the government system.

**Mother Teresa** was the revolutionary activist in the field of human rights movement. She used to taught in the slums of Kolkatta. The slum families noticed her activities with surprise. Then they started providing blackboard, bench and table one by one. More children from the slum joined the school. To nurture the abandoned newborns from the street, from dust of Kolkata and orphan street children, Mother started the Nirmal Shishu Bhawan in Kolkata. For medical care of leprosy patients she established a project known as Premdan at Kolkata. Preen Nivas the rehabilitation centre of lepers was established at Titagath near Kolkata.

### Worked for sustainable management of resources

Sustainable development ensures the well-being of individual by integrating social development, economic development, and environmental conservation and protection. The most frequently used definition of sustainable development is ‘development that meets the needs of the present without compromising the ability of future generations to meet their own needs.’ The meaning of needs is something that is necessary for the organism to live a healthy life. It is necessary for the sustainable development that the policies and technologies should be green so that environmental ability meets present and future generation in equal manner.

There is a multi-pronged search for a more equitable, sustainable and democratic model of development. We need therefore to choose carefully, keeping in mind not just our present needs but also our long-term interests.

Many community leaders and reformers have worked



for sustainable management of resources. Some are discussed below:

► **Chandi Prasad Bhatt**

Chandi Prasad Bhatt worked for conservation of forest resources. The Reckless destruction of forests in the mountainous region of the Himalayas was leading to many calamities, making the local inhabitants face severe loss of life and property. The forests, on which the villagers of the mountains have subsisted since long, are under the control of contractors who ruthlessly cut trees. He launched a public campaign, called the 'Chipko' movement, to protect the trees against the axe. In this movement, village women played a very active role. People gathered from all over the forest and stood close to a tree, encircling

the trunk within their arms. Bhatt established 'eco-development camps' to bring the villagers together and discuss the importance of trees to them. He discussed their needs within the context of maintaining the ecological balance of the forest.

► **Rajendra Singh**

The Alwar region was witness to abuse of forest tracts through large-scale deforestation. In the 1940s, the ruler of the state decreed that the forest be given to charcoal contractors, leading to the deforestation. Rajendra Singh formed Tatan Bhagat Sangh for sustainable development of this region. They worked for reviving the old wells and johads. These johads had been lying dry for ages.

★★★★★★★★★★

GS SCORE

**Eminent  
Administrators  
and their  
Works**

# Eminent Administrators and their Works

## S. R. Shankaran IAS

- ◉ **Mr. Shankarn**, an A.P. Cadare officer served in different capacity in A.P. and at government of India level.
- ◉ Sankaran looked at the administrative system where a large number of civil servants enter the service for a comfortable living, good pay, prestige and power whereas he entered in to the service considering government service, according to Sankaran 'forms an important part of the institution of the state and plays a crucial role in the administration of the country. It has to carry out tasks in terms of the constitutional mandate and legal framework.
- ◉ Sankaran adds 'the effective and imaginative implementation of laws in favour of the poor will itself go in long way in securing their rights.
- ◉ Since sankaran lived by this vision, he practised human values and demonstrated an abiding concern for the empowerment of the vulnerable segment of society.
- ◉ Besides moral responsibility as a civil servant, he upheld the constitutional obligations to implement various acts and policies in letter and spirit, for the amelioration of the deprived sections of the society.
- ◉ He got implemented anti-poverty programmes, which brought out striking changes in the lives of the poor. He also took the various land reforms programmes on priority. He was uncompromising in his approach towards various land reforms programmes. Resistance from the land lords was met with police force and Sankaran ensured that it was occupied by the allotter. Large tracks of lands was distributed to S.Cs and S.Ts in almost all the villages. Cultivable lands were not only distributed but irrigated by various means.
- ◉ He also helped nomadic tribes in shifting their settlement. Their settlements were also connected by roads. These new colonies were named as Gandhi Girjan colony, Sankaran Colony, Sankaran Veera Raghuvpuram etc. He laboured hard for ensuring human dignity, accessibility to basic amenities, food, shelter and drinking water.
- ◉ As a part of his mission, he took up the temple entry programme. There were several temples in which entry of S.C./S.T. was prohibited. He ensured their entry to these places. He also convened 'Harijan Day', enlightened them on human dignity and the consequences of practicing untouchability. These instances serve as examples of how civil servants bound to the constitutional vales can mitigate human suffering and enhance human dignity.
- ◉ Sankaran, because of all these endeavours earned the reputation of being the poor man's collector. Accessibility was one of the remarkable features of Sankaran's model. To the less privileged, he was more of a friend or a relative than a collector. He confronted under and unhealthy political interference with great courage.
- ◉ His inspiring administrative leadership has gone a long way in not just implementing 'Bonded Labour Abolition Act, but has engendered deep consciousness among the poor to assert their rights. He was also instrumental in facilitating the establishment of schools and hostels for the children of bonded labours.

---

---

## Shri Kundan Kumar IAS

---

- ◉ **Name of the Initiative - "Saving the Womb"** An Initiative to address and redress malpractices in the implementation of RSBY in Samastipur, Bihar.

- ◉ The project aimed to address and redress malpractices in the implementation of Rashtriya Swastha Bima Yojana (RSBY) in Samastipur district of Bihar. An alarmingly high percentage (61%) of hysterectomies in the district was a cause of concern. A detailed and scientific inquiry- first of its kind conducted independently by the District Administration- was undertaken to investigate allegations of malpractices in the implementation of RSBY. This led to revelation of physical and mental exploitation of gullible rural women by cheating them into unwanted uterus removal surgeries to make quick money.

- ◉ **Highlights**

- Acted on public grievances raised by rural women, mostly in the reproductive age group, about alleged exploitation by private hospitals.
- Creation of multi-tier teams at various levels to reach out to each of the beneficiaries involved.
- Detailed case by case inquiry by teams of doctors and administrators.
- District level medical camp to conduct a medical inquiry on 2606 women
- Legal and definitive action against all defaulting hospitals.

- ◉ **Impact**

- A large number of complaints were received from the rural women regarding malpractices of serious nature in the implementation of RSBY, especially unwarranted surgical procedures (like hysterectomy, appendectomy, oophorectomy etc) for swiping maximum money from the smart card of the beneficiaries by the accredited private clinics of the district.
- The nominee initiated a medico legal

investigation by reaching out to more than five thousand beneficiaries. The medico legal investigation included inter alia a five day medical camp, in camera hearing of victims, documentation of records running into thousands of pages, a quasi judicial proceeding against erring clinics leading to de-empanelment of clinics and lodging of FIR against them. The medical camp provided a forum where thousands of victims underwent medical examination and their grievances were recorded.

- The initiative created a lot of awareness about reproductive health care of these rural women and their vulnerability to such malpractices in the guise of social welfare schemes. It led to greater sensitisation and awareness about the scheme not only among the 5.5 lakh families living under BPL of Samastipur district but in the entire country.
- As a result of this initiative, instructions were issued to the DMs of the state to carry out similar investigations in implementation of RSBY in their districts.
- Government of India made pre-authorization mandatory for hysterectomy of women below 40 yrs of age. The initiative led to a check in the wanton hysterectomy taking place across state.
- Government of India introduced the categorization clause in the empanelment of hospitals to weed out clinics with substandard physical and human resources. The approval of the District Core Committee headed by the District Magistrate was made mandatory for the empanelment of health facilities under the scheme.
- The empanelment of public hospitals provided a credible alternative to the beneficiary. The empanelment of public hospitals led to flow of fund to the hospitals which was used for up gradation of infrastructure and incentivising the doctors and paramedical of the govt system.
- The premium bid by the insurance providers after the initiative saw steep decline which meant saving of huge money for both the State government and the Government of India.

## Shri Omprakash Choudhary, IAS

**Initiative** - Educational Initiatives in Dantewada

### ► Project in Brief

South Bastar and Dantewada are known for incidences of naxalism and consequent violence. As a consequence, children drop out of school and the literacy rate is currently as low as 33 percent. The only way to contain extremism is to prevent future generations from following this ideology based on murders. With this in view, Shri Omprakash Choudhary, District Collector embarked on a mission of mental transformation.

### ► Implementation Highlights

- Residential facilities are provided to all out-of-school children. Ministry of Human Resource Development (MoHRD) has sanctioned 500 seater residential campuses for the out-of-school children.
- No community school must be closed. As the situation gets better, these schools can be given more emphasis. Assessment of panchayats was done with the help of the locals, in places which were shut down due to conflicts or destroyed by the extremists.
- Educated and unemployed local boys and girls were employed as volunteers (Anudeshaks) for the survey of drop out children and enrolling them in prefabricated structures. Incentives were given to these volunteers for every enrolment.
- In cases where permanent structures are not possible, the district administration has installed pre-fabricated structures certified by the National Bamboo Mission.
- Education was made interesting to attract children and their parents, so that they will send their children even from far off places. Activities like Children Talent Festival, summer camps etc. provided children with a platform to express their talent.
- The infrastructure was created in record time and 21 pota cabins/ residential schools are currently under construction.

### **Tamanna:**

With a view to broaden the horizons of all levels of children, a science museum, a district library

and an audio visual theatre were completed in a month's time at the district headquarters. Implementation of the provisions of the

### **Right to Education (RTE) in letter and spirit:**

The RTE envisages enrolment of 25 percent of the children from the deprived society. But in places like Dantewada, these slots remain unutilised as there is no provision for residential facilities. Hence, the schools with government help are providing residential facilities so that students of marginalized communities may avail of school education.

### **High School Education:**

In Dantewada out of 38,000 students (from classes 1st to 8th), only 5,116 make it to the classes 9th to 12th. To address the problem, clusters from important junctions were chosen to provide residential support. It, thus, increased the enrolment numbers and also improved the quality of education.

### **Chhoo Lo Asmaan:**

The programme is an initiative for qualitative improvement in Science Education in 11th and 12th standard. Realizing the difficulty of bringing quality teaching in science for a handful of children, a common centralized residential location was chosen to bring in all the students to this location. All the qualified and experienced teachers from the district were selected for this initiative.

### **Education City:**

The district administration started establishing 97 acres of township at the cost of Rs. 100 crore dedicated exclusively for the residential and classroom educational facilities.

### **Skill Education:**

To add value to those students who have no basic literacy levels, a livelihood college was established on a public private partnership model. The main focus is on the 10th and 12th class pass unemployed youth. Through coordination and participation of organizations like Indicant, Tomorrow Foundation, Larsen & Toubro, skill building is imparted. The trained youth are then provided employment through, linkages to the industries.

### ► Outputs/Outcomes

- The key functions of the initiative are the education and literary programs to those who



are disadvantaged in the society. No child is deprived of education and moreover skill building adds value to their personality and helps secure job.

- Increase in the faith in the system, as people from the interior villages now come forward to educate their children and thus the gap between government and the people has reduced.
- Enrolment, pass percentage, employment for the youth has improved at a high rate. 98 percent of the students from the 8 th class have moved on to the 9th class.
- The beneficiaries are realizing the quantitative and qualitative change in the education system prevailing in the district.

## Shri Amit Gupta , IAS

### ► Initiative

**Daliya Jalao:** Liberating Manual Scavengers and Moving Towards Total Sanitation

### ► Project in Brief

The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993 of Parliament and Hon'ble Supreme Court ruling in PIL, 2003 have banned the practice of manual scavenging. But the practice was still continuing in Budaun district and an initiative was taken to eliminate it. It was decided to collect baskets and brooms in the village and burn them in the presence of everyone. A rehabilitation package for those involved in manual scavenging was developed. They were given the benefit of various loan schemes of the government, pension schemes, special scholarships for children, rural housing schemes and skill up-gradation training. The community of manual scavengers was involved and they organized themselves to eliminate manual scavenging. Their social inclusion was thus ensured. All dry toilets in rural areas were converted to flush latrines.

### ► Implementation Highlights

- The work started in July 2010 and by July 2011, all the scavengers had been rescued and rehabilitated. Dry latrines were also phased out fully.

- Activities like daily reporting, reviews, open village meetings and distribution of entitlements in the meetings itself, involvement of Balmiki community and participation of its leaders have ensured unprecedented transparency in the initiative.
- The most important stakeholders of this initiative were the people engaged in the work of manual scavenging. The strategy of the district administration to mark the ending of manual scavenging in villages with the burning of wicker basket of manual scavengers (Daliya Jalao) became the hallmark of the drive. The policy of utilizing the services of people from scavenging community as masons in toilet construction made them their own change agent. Thus, the participatory approach made the initiative self reinforcing.
- The Balmiki organization in the district namely Rashtriya Balmiki Jan Vikas Manch, popularly known as Balmiki Sena was involved from the beginning of the drive. The approach and concern shown by the district administration resulted in Balmiki Sena's intensive mobilization for liberating manual scavengers. It also exerted social pressure on their fellow community members who were still engaged in the practice of manual scavenging.
- The other important stakeholders of the initiative were users of dry latrine. Informing them about the ill effects of dry latrine made them come forward to convert their toilets. Panchayat representatives also participated actively in eliminating dry latrine from their villages. People from neighboring villages were also very supportive as having dry latrine in nearby home caused health problems to them also.
- Village level government functionaries became active participants by constructing toilets in their homes and in their friend's and relative's homes.

### ► Outputs/Outcomes

- All the 2750 manual scavengers have been liberated. Their children and family members have been successfully linked to government welfare schemes and engaged in alternate trades like masonry, buffalo keeping. Their children have been enrolled in schools and have been given special scholarships.
- The existing 50,000 dry toilets have been

removed and pour flush latrines are being used. As a result of the campaign, people are building new toilets by availing of government support of Rs. 1500.

- The families of manual scavengers are now opposing manual scavenging and their women are pro-actively working with Balmiki Sena to motivate manual scavengers in other districts to quit this inhuman occupation. They have made Daliya Jalao a counter hegemony strategy.
- There is a sharp decrease in epidemics and diseases in the villages. Diarrhea cases have come down from 18216 in 2009-2010 to 12675 in 2010-2011. The number of children found sick in pulse polio rounds has come down from 155 to 95. The number of polio cases which were 52 in 2009 are non-existent now.
- Four hundred villages and blocks have been covered. Five hundred masons have been trained, out of which 65 are from scavenger families.

### **Shri J. K. Tripathy, IPS**

Shri J. K. Tripathy, IPS Inspector General of Police, Economic Offences Wing Government of Tamil Nadu for Community Policing.

Shri J K Tripathy, IPS, as Commissioner of Police, Trichy had broadened the normal police role towards more personalized service delivery by instituting 'Community Policing'. He reoriented operations to focus on local problem solving, developmental and welfare activities, crime preventive education and developing good relations with the community. He instituted the Beat Officers System (BOS), which localized policing and built good rapport with the community, led to greater transparency and officers having a greater sense of accountability and responsibility. Crime rates came down considerably because of a direct policing approach and community's participation.

Other innovations were Wide Area Network connecting all Police Stations, Helpline for women in distress, slum adoption programme and boys' clubs for checking juvenile delinquency. The officer successfully met the challenges through contemporary as well as traditional policing practices by leveraging the existing organizational structure and resources. Initiating an innovative philosophy is a notable achievement and this initiative is being replicated in other States as well.

### **Upendra Tripathy (IAS)**

Upendra Tripathy (IAS) Managing Director, BMTC undertook a series of interventions and innovations to deal with dismal situation of transport sector

With the changing face of urban society and following the influx of population from rural areas, the size of the metropolitan cities is rapidly increasing. Bangalore's population has more than doubled since 1981 and the corresponding demand for reliable public transport has exerted enormous pressure on the Bangalore Metropolitan Transport Corporation (BMTC). In the year 2001-02, BMTC had inadequate fleet strength to cater to the growing population and demand, an ageing fleet, a high level of commuter dissatisfaction, rapid decline in ridership, delays in implementation of projects resulting in cost and time over runs, weak mechanisms to address customer grievances and low motivation levels in employees. This sub optimal public transport system was undermining the productivity of the megapolis. Shri Upendra Tripathy, Managing Director, BMTC undertook a series of interventions and innovations to deal with this dismal situation in the year 2003. These measures included procurement of additional buses, focussing on administrative reforms and commuter-friendly initiatives combined with technological applications, human resources development and capacity building of employees to turn around the organisation. These efforts showed dramatic results within a short time. The profits of the Corporation increased from 13 cr per annum in 2000-01 to Rs 80 cr in 2004-05, Rs. 115 cr in 2005-06 and Rs 224 cr in 2006-07. These initiatives also led to tangible improvements in the quality of public transport services, increase in ridership, lowering of accident rate and improvement in air quality. By his efforts, Shri Tripathy was able to bring financial sustainability to the BMTC, and this model is being copied by other transport corporations.

### **Shri M. P. Vijaya Kumar, IAS**

Shri M. P. Vijaya Kumar, IAS for Activity Based Learning (ABL) Methodology for Primary Education, Tamil Nadu

In spite of ranking high on most of the development indicators, the Government schools of Tamil Nadu have an alarmingly low level of academic achievement in spite of the Government's best

efforts to ensure universal primary education and substantial budgetary allocation year after year. Under the leadership of Shri Vijaya Kumar, the then Commissioner of Chennai Municipal Corporation, thirteen Chennai Corporation schools got together to put in place an innovative method of learning methodology. They began working on developing and implementing the Activity Based Learning (ABL) methodology to address gaps in primary education. Drawn from the already existing teaching methodologies like 'Learning Ladders' of Rishi Valley Rural Education Centre, Shri Vijaya Kumar and his team applied Activity Based Learning (ABL) to schools at primary education level, initially as a pilot project. The new methodology targeted students of standard I to IV by transforming the classroom environment and learning dynamics, by making the child the centre of his/her academic world. Text books were broken down into activities, learning materials were colour coded and arranged in ladders, annual exam was eliminated and achievement chart maintained for the whole class. ABL methodology is a ground-breaking effort in making learning fun, quality oriented and child centred, and can be replicated easily. It has resulted in a remarkable improvement in the academic performance of these students and also improved the attendance. The method is now used in primary schools all over the State and has also been adopted by other States.

### **Dr. Amarjit Singh, IAS**

Dr. Amarjit Singh, IAS for Safe Motherhood and Child Survival Programme

Maternal mortality is a serious problem in India, the mortality rate being about 350 to 400 per 100 thousand child births. In Gujarat in the year 2003, 469 mothers died during delivery per 100 thousand live births. The primary reason for maternal deaths was that many deliveries were being conducted by untrained persons in unhygienic conditions. Guided by the concerns over high Maternal Mortality Rate (MMR) and Infant Mortality Rate (IMR), Dr. Amarjit Singh, the then Commissioner, Health and Medical Services, Government of Gujarat initiated the scheme called "Chiranjeevi Yojana" in April 2005. The aim was to improve access to institutional delivery for those mothers who were below the poverty line and who remained generally under-represented in terms of health coverage. In this context, the Government initiated the idea of utilizing the existing resources of the state by empanelling existing private practitioners for providing safe

delivery. These practitioners were made responsible for providing skilled obstetric care to families below the poverty line. In return, the Government paid them a flat fee per hundred deliveries, a part of which was paid in advance. Chiranjeevi Yojana, thus, allows families living below the poverty line to use either public or private health facilities, free of cost. It also covers indirect costs such as transportation and incentives for any accompanying person. The scheme has, improved coverage of maternal health care, and Dr. Amarjit Singh has been responsible for conceiving and implementing this idea.

### **Dr. Samit Sharma, IAS**

Dr. Samit Sharma, IAS, then District Magistrate, Chittorgarh, Rajasthan for making generic medicines affordable to BPL

The project was initiated to bring down the cost of the generic medicines in remote rural villages. Making quality drugs available at Government Cooperative Medical shops - at less than one fourth the price at which they are sold in private medical shops - has revolutionized the way drugs and other surgical instruments are procured, disbursed and sold in the rural areas within the state of Rajasthan. The highlight of implementation was ensuring accessibility of drugs, through district wide chain of fair price medicine shops, which serve the OPD and 'Indoor patients' of Government Hospitals, and general public as well. The initiative included persuasion of doctors to prescribe generic medicines. Procurement of these generic medicines was done as advised by a team of doctors and certain very prestigious pharmaceutical companies were empanelled as drug procurement partners. Medicines thus obtained were dispensed, through government-controlled medical stores, at prices much below MRP (at one fourth price) and yet making 20% profit, thus making the initiative self-sustainable. The initiative mirrors Dr. Samit Sharma's ability to innovate, his leadership qualities, his style of functioning as a team player, and above all his commitment to reach out to the poor. As the District Magistrate of Chittorgarh, he created a synergy between the Government doctors, the machinery in the Health Department, Cooperative Department, District Administration and the Finance Dept. The initiative reached out to the poor (BPL families), preventing them from falling into a debt trap on account of medical expenses. Affordability of medicines has helped them to willingly seek medical treatment. Approximately 5.1 lakh patients procured low-cost drugs in Chittorgarh

district. The initiative brought down the expenditure of state exchequer as the medicines provided free of cost were also procured at the generic drug prices.

It also made 24X7 diagnostic test facility available in all Government hospitals at less than half the cost, enhancing the efficacy of health delivery system.

★★★★★★★★

GS SCORE

# **WORLD THINKERS**



# 1

## SOCRATES

- Socrates (c. 469 - 399 B.C.) was a hugely important Greek philosopher from the Classical period (often known as the Socratic period in his honour).
- He is credited as one of the founders of Western Philosophy.

### His Viewpoints

#### ► Socratic Method

- Socrates' most important and enduring single contribution to Western thought is his dialectical method of inquiry, which he referred to as "elenchus" (roughly, "cross-examination") but which has become known as the Socratic Method or Socratic Debate.
- The Socratic Method is used to solve a problem by breaking the problem down into a series of questions, the answers to which gradually distil better and better solutions. Both the questioner and the questioned explore the implications of the other's positions, in order to stimulate rational thinking and illuminate ideas. Thus, Socrates would counter any assertion with a counterexample which disproves the assertion (or at least shows it to be inadequate). This would lead to a modified assertion, which Socrates would then test again with another counter example.

#### ► His view on Wisdom

- He often claimed that his wisdom was limited to an awareness of his own ignorance,

(although he did claim to have knowledge of "the art of love").

- Thus, he never actually claimed to be wise, only to understand the path a lover of wisdom must take in pursuing it.
- His claim that he knew one and only one thing, that he knew nothing.

#### ► His View on Ethics

- Socrates equated knowledge with virtue, which ultimately leads to ethical conduct. He believed that the only life worth living was one that was rigorously examined. He looked for principles and actions that were worth living by, creating an ethical base upon which decisions should be made. Socrates firmly believed that knowledge and understanding of virtue, or "the good," was sufficient for someone to be happy. To him, knowledge of the good was almost akin to an enlightened state. He believed that no person could willingly choose to do something harmful or negative if they were fully aware of the value of life.
- Socrates believed that the life of virtue was always in a person's best interest. He did not think that anyone could be happy in life who was not also morally good.

★★★★★★★★

# 2

## PLATO

- Plato was the student of Socrates. He held the view that it was our reason which uncovers knowledge. Plato believed that moral concepts are understandable only in an environment of social structure.

### His Viewpoints

#### ► Plato's view on ethics

- In Ethics, Plato had a teleological or goal-orientated worldview, and the aim of his Ethics was therefore to outline the conditions under which a society might function harmoniously.

#### ► Plato's view on virtue

- He considered virtue to be an excellence of the soul, and, insofar as the soul has several components (e.g. reason, passions, spirit), there will be several components of its

excellence: the excellence of reason is wisdom; the excellence of the passions are attributes such as courage; and the excellence of the spirit is temperance.

#### ► Plato's view on justice

- Finally, justice is that excellence which consists in a harmonious relation of the other three parts. He believed, then, that virtue was a sort of knowledge (the knowledge of good and evil) that is required to reach the ultimate good (or eudaimonia), which is what all human desires and actions aim to achieve, and as such he was an early proponent of Eudaimonism or Virtue Ethics.

★★★★★★★★★★

# 3

## ARISTOTLE

- **Aristotle (384 - 322 B.C.) was an important Greek philosopher from the Socratic (or Classical) period, mainly based in Athens.**
- **He is one of the most important founding figures in Western Philosophy, and the first to create a comprehensive system of philosophy, encompassing Ethics, Aesthetics, Politics, Metaphysics, Logic and science.**

### His Viewpoints

#### ► His view on Logic:

- Aristotle does not believe that the purpose of logic is to prove that human beings can have knowledge. The aim of logic is the elaboration of a coherent system that allows us to investigate, classify, and evaluate good and bad forms of reasoning.

#### ► His view on ethics:

- According to Aristotle Happiness exists in the rational exercise of the soul's faculties in conformity with the virtues.
- Aristotle ethics have been described as goal directed i.e. the ultimate end of man.
- Virtue is the mean between the extremes, the vices. When you aim at the mean you avoid the extreme.
- Aristotle considered the role, law and education play in making citizens virtuous.
- Aristotle believed that courage is the mean, the right attitude, towards fear and confidence.

#### ► His view on good life (Eudaimonia & golden mean):

- Unlike some other moral philosophers before him, Aristotle started by posing the very general question of what it actually means to lead a good human life.

- He argued that Man must have a specific or proper function, which is uncommon to anything else, and which is an activity of the soul.
- The best activity of the soul is eudaimonia (happiness or joy or the good life), which can be achieved by living a balanced life and avoiding excess by pursuing a golden mean in everything between the two vices of excess and deficiency.

#### ► Theory of Mean

- The core of Aristotle's account of moral virtue is his doctrine of the mean. According to this doctrine, moral virtues are desire-regulating character traits which are at a mean between more extreme character traits (or vices).
- For example, in response to the natural emotion of fear, we should develop the virtuous character trait of courage. If we develop an excessive character trait by curbing fear too much, then we are said to be rash, which is a vice. If, on the other extreme, we develop a deficient character trait by curbing fear too little, then we are said to be cowardly, which is also a vice. The virtue of courage, then, lies at the mean between the excessive extreme of rashness, and the deficient extreme of cowardice.

#### ► View of Thomas Aquinas on Virtues:

- Aquinas defined the four cardinal virtues as prudence, temperance, justice and fortitude, which he held are natural (revealed in nature) and binding on everyone.

- 
- 
- Prudence: also described as wisdom, the ability to judge between actions with regard to appropriate actions at a given time.
  - Justice: also considered as fairness, the most extensive and most important virtue.
  - Temperance: also known as restraint, the practice of self-control especially sexually.

- Courage: also termed as the ability to confront fear, uncertainty, and intimidation.
- In addition, there are three theological virtues, described as faith, hope and charity, which are supernatural and are distinct from other virtues in that their object is God.

★★★★★★★★

GS SCORE

# 4

## JOHN STUART MILL

- **John Stuart Mill (1806 - 1873)** was an English philosopher. Mill was a strong believer in freedom especially of speech and of thought.

### His Viewpoints

#### ► Theory of Value and the Principle of Utility

- Mill defines 'utilitarianism' as the creed that considers a particular "theory of life" as the foundation of morals. According to him there is one thing and one thing only, that is intrinsically desirable, viz. "pleasure".
- He declares that more valuable pleasures are those which employ "higher faculties".
- Mill affirms that it is better to be a human being dissatisfied rather than a animal satisfied; better to be Socrates dissatisfied than a fool satisfied.

#### ► Free speech

- "On Liberty" also contains an impassioned defence of free speech, arguing that free discourse is a necessary condition for

intellectual and social progress, and that we can never be sure that a silenced opinion does not contain some element of the truth.

- It introduces the concepts of "social liberty" (limits on a ruler's power to prevent him from harming society, requiring that people should have the right to a say in a government's decisions), and also the concept of the "tyranny of the majority" (where the majority oppresses the minority by decisions which could be harmful and wrong sometimes, and against which precautions are needed).

#### ► Morality as a System of Social Rules

- Mill names morality, prudence and aesthetics as the three departments of "Art of Life".
- Mill looked into morality as a social practice and not as self-determination by reason.
- According to Mill moral obligations result from the justified part of the moral code of our society.

★★★★★★★★★★



# 5

## THOMAS HOBBES

- Thomas Hobbes (1588 - 1679) was an English philosopher of the Age of Reason. His famous 1651 book "Leviathan" and his social contract theory, developed during the tumultuous times around the English Civil War, established the foundation for most of Western Political Philosophy.

### Social Contract Theory

- ▶ In his "Leviathan" of 1651, Hobbes set out his doctrine of the foundation of states and legitimate governments, based on social contract theories (Contractarianism).
- ▶ It was written during the English Civil War of 1642 - 1651, and much of the book is occupied with demonstrating the necessity of a strong central authority and the avoidance of the evils of discord and civil war.
- ▶ He argued that the human body is like a machine, and that political organization ("commonwealth") is like an artificial human being.
- ▶ Beginning from this mechanistic understanding of human beings and the passions, Hobbes

postulated what life would be like without government, a condition which he called the "state of nature" and which he argued inevitably leads to conflict and lives that are "solitary, poor, nasty, brutish, and short".

- ▶ In order to escape this state of war and insecurity, men in the state of nature accede to a "social contract" and establish a civil society. Thus, all individuals in that society cede their natural rights for the sake of protection, and any abuses of power by this authority must be accepted as the price of peace (although in severe cases of abuse, rebellion is to be expected). In particular, he rejected the doctrine of separation of powers, arguing that the sovereign must control civil, military, judicial and ecclesiastical powers, which some have seen as a justification for authoritarianism and even Totalitarianism.

★★★★★★★★

# 6

## JOHN LOCKE

- **John Locke (1632 - 1704) was an English philosopher of the Age of Reason and early Age of Enlightenment. He is widely regarded as one of the most influential early Enlightenment thinkers.**

### His View on Freedom

- ▶ He is sometimes referred to as the "Philosopher of Freedom", and his political views influenced both the American and French Revolutions.
- ▶ Locke started from a belief that humans have absolute natural rights, in the sense of universal rights that are inherent in the nature of Ethics, and not contingent on human actions or beliefs (a kind of Deontology).
- ▶ Locke believed that no one should be allowed absolute power, and introduced the idea of the separation of powers, whereby the Church and the judicial system operate independently of the ruling class. In particular, he defined our

civil interests (those which the State can and should legitimately protect) as life, liberty, health and property, specifically excluding religious concerns, which he saw as outside the legitimate concern of civil government.

### Views on Judgement

- According to Locke, 'good' is that which increases pleasure and decreases pain. On the other hand 'evil' is that which increases pain or decreases pleasure.
- Locke claimed that knowledge is direct awareness of facts concerning the agreement or disagreement among our ideas. Secondly we are obliged to obtain knowledge and not always to acquire our beliefs by accepting the

★★★★★★★★★★

# 7

## JOHN RAWLS

- John Bordley Rawls (1921–2002) was an American moral and political philosopher. He is chiefly known for his book *A Theory of Justice*, an effort to define social justice. The work has greatly influenced modern political thought.

### A Theory of Justice

- John Rawls' *A Theory of Justice* is centered around the problems that arise with distributive justice, in system in which goods are allocated fairly in a society.

- **Principles of justice:**

- He argues that the only way we can arrive at a fair and just rule is if we imagine ourselves to be in a situation in which we have to make decisions about how society should be organised although we do not know which position we would ourselves occupy in that society. That is, we do not know what kind of family we would be born in, whether we would be born into an 'upper' caste or 'lower' caste family, rich or poor, privileged or disadvantaged. Rawls argues that if we do not know, in this sense, who we will be and what options would be available to us in the future society, we will be likely to support a decision about the rules and organisation of that future society which would be fair for all the members.
- Rawls describes this as thinking under a 'veil of ignorance'. He expects that in such a situation of complete ignorance about our possible position and status in society, each person would decide in the way they generally do,

that is, in terms of their own interests. But since no one knows who he would be, and what is going to benefit him, each will envisage the future society from the point of view of the worst-off.

- Hence, it would make sense for each person, acting in his or her own interest, to try to think of rules of organisation that will ensure reasonable opportunities to the weaker sections. The attempt will be to see that important resources, like education, health, shelter, etc., are available to all persons, even if they are not part of the upper class.
- The merit of the 'veil of ignorance' position is that it expects people to just be their usual rational selves: they are expected to think for themselves and choose what they regard to be in their interest. The pertinent thing however is that when they choose under the 'veil of ignorance' they will find that it is in their interest to think from the position of the worst-off.
- Rawls therefore argues that rational thinking, not morality, could lead us to be fair and judge impartially regarding how to distribute the benefits and burdens of a society. In his example, there are no goals or norms of morality that are given to us in advance and we remain free to determine what is best for ourselves. It is this belief which makes Rawls' theory an important and compelling way to approach the question of fairness and justice.



# 8

## JEAN JACQUES ROUSSEAU

• Jean-Jacques Rousseau (1712 - 1778) was a French philosopher and writer of the Age of Enlightenment.

### Views on Human Nature

- ▶ Rousseau saw a fundamental divide between society and human nature and believed that man was good when in the state of nature (the state of all other animals, and the condition humankind was in before the creation of civilization), but has been corrupted by the artificiality of society and the growth of social interdependence.
- ▶ He did not, however, imply that humans in the state of nature necessarily acted morally (in fact, terms such as 'justice' or 'wickedness' are simply inapplicable to pre-political society as Rousseau understood it). For Rousseau, society's negative influence on men centers on its transformation of "amour de soi" (a positive self-love which he saw as the instinctive human desire for self-preservation, combined with the human power of reason) into "amour-propre" (a kind of artificial pride which forces man to compare himself to others, thus creating unwarranted fear and allowing men to take pleasure in the pain or weakness of others).

### ▶ Contractarianism

- His Political Philosophy, particularly his formulation of social contract theory (or Contractarianism), strongly influenced the French Revolution and the development of Liberal, Conservative and Socialist theory.
- Rousseau concluded from his analysis of inequality that the first state was invented as a kind of social contract, but a flawed one made at the suggestion of the rich and powerful to trick the general population and institute inequality as a fundamental feature of human society. In "The Social Contract" of 1762 (his most important work and one of the most influential works of Political Philosophy in the Western tradition), he offered his own alternative conception of the social contract. Opening with the dramatic lines, "Man is born free, and everywhere he is in chains. One man thinks himself the master of others, but remains more of a slave than they".



---

# 9

## IMMANUEL KANT

---

• Immanuel Kant (1724 - 1804) was a German philosopher of the Age of Enlightenment.

### His Viewpoints

#### ► His view on morality and ethics

- He started by observing that it is an observable empirical fact that people do in fact have moral and ethical views and, for them to have any meaning at all, people must have some element of free will.
- **Deontology:** His view of Ethics is deontological (i.e. it focuses on the rightness or wrongness of the actions themselves, as opposed to the rightness or wrongness of the consequences of those actions or the character of the actor, and holds that ethical rules bind people to an ethical duty).
- **Rationality:** It is founded on his view of rationality as the ultimate good, and his belief that all people are fundamentally rational beings. He believed that morality was derived from rationality.
- **Categorical imperative:** His major contribution to Ethics was the theory of the Categorical Imperative, an absolutely universal, non-negotiable moral law which holds up regardless of context. At its simplest, it states that one should act only in such a way that you would want your actions to become a universal law, applicable to everyone in a

similar situation (a kind of Moral Universalism or Moral Absolutism).

#### ► Duality of the Human Situation

- According to Kant, to evade the duality of human situation
  - We need rules of conduct.
  - We need a principle that declares how we ought to act when it is in our power to choose.
  - We must exercise our will and our reason to act.
  - Reason assumes freedom and conceives of principles of action in order to function.

#### ► Good Will

- Goodwill sparkles like a jewel in our right.
- It is not the result that matters but the intent.
- The will, Kant says, is the faculty of acting according to a conception of law. When we act, whether or not we achieve what we intend with our actions is often beyond our control, so the morality of our actions does not depend upon their outcome.
- What we can control, however, is the will behind the action. That is, we can will to act according to one law rather than another. The morality of an action, therefore, must be assessed in terms of the motivation behind it.

★★★★★★★★★★



# 10

## CAROL GILLIGAN

- Carol Gilligan (1936) is an American feminist, ethicist, and psychologist. She is the founder of theory of ethics of care.

### ► Her theory of female moral development

- Gilligan proposed her theory of stages of female moral development based on her idea of moral voices.
- According to Gilligan, there are two kinds of moral voices: that of the
  - **Masculine:** The masculine voice is “logical and individualistic” meaning that the emphasis in moral decisions is protecting the rights of people and making sure justice is upheld.
  - **Feminine:** The feminine voice places more emphasis on protecting interpersonal relationships and taking care of other people. This voice focuses on the “care

perspective,” which means focusing on the needs of the individual in order to make an ethical decision.

### ► Ethics of care

Gilligan argued that women approached ethical problems differently than men.

- According to Gilligan women’s moral is centered around the understanding of responsibilities and relationship whilst men’s moral is instead centered around the understanding of morality of fairness, which is tied to rights and rules.
- Women also tend to see moral issues as a problem of conflicting responsibilities rather than competing rights so whilst women perceive the situation as more contextual and narrative men define the situation as more formal and abstract.

★★★★★★★★★★

---

# 11

## JEAN PAUL SARTRE

---

- Jean-Paul Charles Aymard Sartre (1905 - 1980) was a French philosopher, writer and political activist, and one of the central figures in 20th Century French philosophy.

### ► Existentialism

- Sartre firmly believed that everyone, always and everywhere, has choices and therefore freedom. Even in the most apparently cut-and-dried situations, even in the face of what appears to be inevitability, a person always has a choice of actions, whether it be to do nothing, whether it be to run away, or whether it be to risk one's very life. This freedom is empowering, but it also comes with responsibility.
- Individuals are responsible for the choices they make, and for their emotional lives, but because they are always conscious of the limits of knowledge and of mortality, they constantly

live with existential dread or "angst".

- In his 1946 essay, "L'existentialisme est un humanisme" ("Existentialism is a Humanism"), seen by many as one of the defining texts of the Existentialist movement, Sartre described the human condition in a succinct summary form: "Man is nothing else but that which he makes of himself. That is the first principle of existentialism." Thus, freedom entails total responsibility, in the face of which we experience anguish, forlornness and despair, and genuine human dignity can be achieved only in our active acceptance of these emotions.

★★★★★★★★★★

# 12

## CONFUCIUS

- Confucius (551 BC – 479 BC) was a Chinese teacher, editor, politician, and philosopher.
- The philosophy of Confucius emphasized personal and governmental morality, correctness of social relationships, justice and sincerity.
- China was in the midst of social and political upheaval at the time of Confucius' teaching.

### ► Outline of his philosophy

The following five terms outline the basic concept of Confucius' philosophy.

- **JEN:** "The virtue of virtues". The goodness of the human spirit. The perfection of what would make one supremely human. Untiring diligence, unselfishness, courtesy and empathy. "Do not do unto others what you would not want others to do to you." The idea that all of mankind is bonded together as brother and sister, the ideal relationship between human beings.
- **Chun tzu:** One who is comfortable with oneself and one's surroundings and acts confidently. A mature person.
- **Li:** "The way things should be done". Everything in its place should know its place and act accordingly, if you find yourself in a strange situation and don't know how you should behave try to act with personal dignity. Revere the elderly for their experience and knowledge and learn from them of how to behave correctly.
- **Te:** "The power by which men are ruled". Te is the ruler's virtue, discipline, honor and charisma with which he/she leads the people. It is also the power that makes people want to be ruled by that leader.
- **Wen:** "The arts of peace". The creative side of society (culture) that produces art, poetry, philosophy, dance and music. These things are admired and emulated.

★★★★★★★★★★

# 13

## RENÉ DESCARTES

- René Descartes (1596 - 1650) was a French philosopher.
- He has been called the “Father of Modern Philosophy”, and much of subsequent Western philosophy can be seen as a response to his writings.

### His Philosophical Method

- ▶ At the heart of Descartes’ philosophical method was his refusal to accept the authority of previous philosophers, and even of the evidence of his own senses, and to trust only that which was clearly and distinctly seen to be beyond any doubt. Only then did he allow himself to reconstruct knowledge (piece by piece, such that at no stage was the possibility of doubt allowed to creep back in) in order to acquire a firm foundation for genuine knowledge and to dispel any Skepticism.
- ▶ He outlined four main rules for himself in his thinking:
  - Never accept anything except clear and distinct ideas.
  - Divide each problem into as many parts as are needed to solve it.
  - Order your thoughts from the simple to the complex.
  - Always check thoroughly for oversights.
- ▶ **The Provisional Moral Code of Descartes**

Descartes puts forth a provisional moral code to

live by. These rules or maxims can be summed up as follow:

- To obey the rules and customs of his country and his religion and never take an extreme opinion. The main thrust being to lead a moderate life which is sensible and to defer judgment on matters unless certainty about them has been established. This would lead to performance, of morally good actions.
- To be decisive and stick with his decisions, even if some doubts exist. It implies firmness of actions. According to him practical action must be performed without delay - one must follow the most probable route.
- To try to change himself, not the world. It implies one should try to master oneself and not the fortune. Whatever is in his control is his own and nothing else. This would help to avoid regret from desires which cannot be satisfied.
- To examine all the professions of the world and try to figure out the best one this implies that the correct choice of one’s occupation can ensure a degree of contentedness. One should choose an occupation which is most suitable to him.



# 14

## KARL MARX

- Karl Marx (1818 - 1883) was a German philosopher, political theorist and revolutionary of the 19th Century.
- Both a scholar and a political activist, Marx is often called the father of Communism, and certainly his Marxist theory provided the intellectual base for various subsequent forms of Communism.

### ► Historical materialism

- Essentially, Historical Materialism (or the Materialist Conception of History) is Marx's theory of history, his attempt to make history scientific, and it underlies much of the rest of his work. It holds that class struggle (the evolving conflict between classes with opposing interests) is the means of bringing about changes in a society's mode of production, and that it structures each historical period and drives historical change. Material conditions and social relations are therefore historically malleable because developments and changes in human societies are dependent on the way in which humans collectively produce the means to life.

### ► Class struggle and communism

- According to Marx, it is class struggle (the evolving conflict between classes with opposing interests) that is the means of bringing about changes in a society's mode of production, and that structures each historical period and drives historical change. He believed that the Capitalist mode of production enables the bourgeoisie (or owners of capital) to exploit the proletariat (or workers), and that a socialist revolution must occur in order to establish a "dictatorship of the proletariat" with the ultimate goal of public ownership of the means of production, distribution, and exchange, and the self-emancipation of the working class.

★★★★★★★★★★

# 15

## THOMAS AQUINAS

- ▶ He was an Italian philosopher.
- ▶ His two major works are
  - **Summa Theologica** (in which he gave the five proofs of the existence of God), and
  - **Summa Contra Gentiles**.

### ▶ Just war

Thomas Aquinas in his historic work, *Summa Theologica* defined the conditions under which a war could be just. He laid these out

- First, war must occur for a good and just purpose rather than the pursuit of wealth or power.
- Second, just war must be waged by a properly instituted authority such as the state.
- Third, peace must be a central motive even in the midst of violence.

### ▶ Four types of law:

He distinguished four kinds of law:

- Eternal law (the decree of God that governs all creation),
- Natural law (human “participation” in eternal law, which is discovered by reason),
- Human law (the natural law applied by governments to societies) and
- Divine law (the specially revealed law in the scriptures).

### ▶ Principle of Double Effect

- Aquinas was the first to identify the Principle of Double Effect in ethical decisions, when an otherwise legitimate act (e.g. self-defence) may also cause an effect one would normally be obliged to avoid (e.g. the death of another).

★★★★★★★★★★



# 16

## DAVID HUME

- **David Hume (1711 - 1776) was a Scottish philosopher, economist and historian.**

### ► Moral Theory of Hume

- Hume says that moral distinctions are derived from feelings of pleasure & pain and not from reason. According to him reason by itself can never prevent or produce any action or affection.
- Hume differentiates between artificial & natural virtues.
- According to him Artificial virtues depend on social structures and include justice & fidelity to promises; allegiance; chastity and modesty and duties of sovereign states to keep treaties, to respect boundaries, to protect ambassadors and to subject themselves to the laws of nation.
- Natural virtues, on the other hand, originate in nature and are more universal. They include compassion, generosity, gratitude, friendship, fidelity, charity, clemency, equity, courage, ambitions, prides, modesty, limit, humour etc.
- According to Hume's theory of the mind, the passion, are impressions rather than ideas. The direct passion are desire, hope, fear, grief & joy and indirect passion include pride, shame, love and hatred.

★★★★★★★★

# 17

## DEMOCRITUS

► **Democritus (c. 460 - 370 B.C.) was a Pre-Socratic Greek philosopher from Thrace in northern Greece.**

### His viewpoints

- **Knowledge:** Democritus distinguished two types of knowledge: "bastard" (subjective and insufficient knowledge, obtained by perception through the senses), and "legitimate" (genuine knowledge obtained by the processing of this unreliable "bastard" knowledge using inductive reasoning).
- **Hedonism:** In the field of Ethics, Democritus pursued a type of early Hedonism or Epicureanism. He was one of the earliest thinkers to explicitly posit a supreme good or goal, which he called cheerfulness or well-being and identified with the untroubled enjoyment of life. He saw this as achievable through moderation in the pursuit of pleasure, through distinguishing useful pleasures from harmful ones, and through conforming to conventional morality. He is quoted as saying, "The brave man is he who overcomes not only his enemies but his pleasures".
- **Views on Ethics:** Democritus's moral system is the maximum of pleasure with the minimum of pain. But true pleasure is not sensual enjoyment; it has its principle in the soul. It consists not in the possession of wealth or flocks and herds, but in good humor, in the just disposition and constant tranquillity of the soul. Hence the necessity of avoiding extremes; too much and too little are alike evils. True happiness consists in taking advantage of what one has and being content with it.
- Goodness, he believed, came more from practice and discipline than from innate human nature. He believed that one should distance oneself from the wicked, stating that such association increases disposition to vice.
- Anger, while difficult to control, must be mastered in order for one to be rational. Those who take pleasure from the disasters of their neighbors fail to understand that their fortunes are tied to the society in which they live, and they rob themselves of any joy of their own.

★★★★★★★★★★

# 18

## FRIEDRICH NIETZSCHE

► Friedrich Nietzsche (1844 - 1900) was a 19th Century German philosopher.

► He is considered an important forerunner of Existentialism movement.

### ► Immoralism

- Ethics, Nietzsche called himself an "immoralist" and harshly criticized the prominent moral schemes of his day, including Christianity, Kantianism and Utilitarianism.
- However, rather than destroying morality, Nietzsche wanted a re-evaluation of the values of Judeo-Christianity, preferring the more naturalistic source of value which he found in the vital impulses of life itself.
- In his "Beyond Good and Evil" in particular he argued that we must go beyond the simplistic Christian idea of Good and Evil in our consideration of morality. Nietzsche saw the prevailing Christian system of faith as not only incorrect but as harmful to society, because it effectively allowed the weak to rule the strong, stifled artistic creativity, and, critically, suppressed the "will to power" which he saw as the driving force of human character.
- **Be Yourself:** In the absence of God, then, all values, truths and standards must be created by us rather than merely handed to us by some outside agency, which Nietzsche as a tremendously empowering, even if not a comforting, thing. His solution to the vacuum left by the absence of religion was essentially to "be yourself", to be true to oneself, to be uninhibited, to live life to the full, and to have

the strength of mind to carry through one's own project, regardless of any obstacles or concerns for other people, the weak, etc. This was his major premise, and also the goal towards which he thought all Ethics should be directed.

### ► God is dead

- The famous statement "God is dead" occurs in several of Nietzsche's works.
- He argued that modern science and the increasing secularization of European society had effectively "killed" the Christian God, who had served as the basis for meaning and value in the West for more than thousand years.

### ► Will to Power

- An important element of Nietzsche's philosophical outlook is the concept of the "will to power", which provides a basis for understanding motivation in human behaviour.
- People and animals willingly risk their lives in order to promote their power (most notably in instances like competitive fighting and warfare). He suggested that the struggle to survive is a secondary drive in the evolution of animals and humans, less important than the desire to expand one's power.

★★★★★★★★

# 19

## MONTESQUIEU

- ▶ Montesquieu was a French philosopher born in 1689.
- ▶ He gained fame in 1721 with his *Persian Letters*, which criticized the lifestyle and liberties of the wealthy French as well as the church. However, Montesquieu's book *On the Spirit of Laws*, published in 1748, was his most famous work. It outlined his ideas on how government would best work.

### ▶ Spirit of Laws and Types of Government

- Montesquieu believed that all things were made up of rules or laws that never changed. He set out to study these laws scientifically with the hope that knowledge of the laws of government would reduce the problems of society and improve human life.
- Types of government: According to Montesquieu, there were three types of government:
  - a monarchy (ruled by a king or queen),
  - a republic (ruled by an elected leader), and
  - a despotism (ruled by a dictator).
- ▶ Montesquieu believed that a government that was elected by the people was the best form of government. He did, however, believe that the success of a democracy - a government in which

the people have the power - depended upon maintaining the right balance of power.

### His viewpoints

- He thought it most important to create separate branches of government with equal but different powers. That way, the government would avoid placing too much power with one individual or group of individuals. He wrote, "When the [law making] and [law enforcement] powers are united in the same person... there can be no liberty."
- According to Montesquieu, each branch of government could limit the power of the other two branches. Therefore, no branch of the government could threaten the freedom of the people. His ideas about separation of powers became the basis for the United States Constitution.



# 20

## Niccole Machiavelli

- Machiavelli was a diplomat and dramatist, but is best remembered for his hugely influential and notorious work of political theory, *The Prince*, which has made his name synonymous with political machinations.
- Providing a detailed analysis of successful political techniques, Machiavelli's text is still used today by students of both philosophy and politics

- In *The Prince*, Machiavelli 'concentrates on those techniques a successful politician must use if he is to achieve his political ends, without regard to the moral justification of the means thereby employed.
- In the prince, Machiavelli considers how best a leader can achieve his ends once he has determined that the ends he has identified are worthwhile.
- Machiavelli thinks there are three primary political 'goods': national security, national independence, and a strong constitution.
- Beyond this, he is almost entirely concerned with practical questions of how to go about securing political success. It is vain to pursue a good political end with inadequate means, for it will surely fail. One must pursue one's convictions with strength and courage if one is to be successful, employing whatever means necessary.
- The views of Machiavelli are discussed below:

### (A) Virtue

- Machiavelli defines virtues as the range of capacities that each citizen needs to possess: the capacities that enable them to serve the common good, thereby to uphold the freedom of their community, and its consequence to ensure its rise to greatness as well as their own liberty.
- He describes virtues as the qualities that are praised by others, such as generosity, compassion, and piety.
- Lack of these leads to corruption, 'failure of rationality, an inability to recognise that our

own liberty depends on committing ourselves to a life of virtue and public service.'

- Machiavelli holds that corruption is inevitable.
- However, he is of the view that vices should not be pursued for their own sake, just as virtue should not be pursued for its own sake: virtues and vices should be conceived as means to an end.
- Machiavelli believed in "reason of state" – the doctrine that the good of the state itself takes precedence over all other considerations, whether morality or the good of citizens—as evidence that he was received by his near-contemporaries as a theorist of the state.
- Every action must be considered in light of its effect on the state, not in terms of its intrinsic moral value.

### (b) Human Nature

- Machiavelli asserts that a number of traits are inherent in human nature.
- People are generally self-interested, although their affection for others can be won and lost.
- They are content and happy so long they are not victims of something terrible. They may be trustworthy in prosperous times, but they will quickly turn selfish, deceitful, and profit-driven in times of adversity.
- People admire honor, generosity, courage, and piety in others, but most of them do not exhibit these virtues themselves.

- 
- Ambition is commonly found among those who have achieved some power, but most common people are satisfied with the status quo and therefore do not yearn for increased status.
  - The people's goodwill is always the best defense against both domestic insurrection and foreign aggression. Machiavelli warns against doing things that might result in hatred.
  - People will naturally feel a sense of obligation after receiving a favor or service, and this bond is usually not easily broken.
  - Nevertheless, loyalties are won and lost, and goodwill is never absolute.

### (c) Leadership

- A successful Machiavellian leader consists of five crucial characteristics and traits. These traits are the deciding factor in whether or not the leader will be successful.
- These necessary characteristics include:
  - Being feared or loved but not hated,
  - Having the people's support,
  - Convincingly displaying virtues,
  - Using one's own arms, and
  - Intelligence.

★★★★★★★★★★



# 21

## Stoicism

► **Stoicism is an ancient Greek philosophy (developed by Zeno of Citium around 300 B.C. as a refinement of Cynicism) which teaches the development of self-control and fortitude as a means of overcoming destructive emotions.**

- The goal of Stoicism is to attain inner peace by overcoming adversity, practicing self-control, being conscious of our impulses, realizing our ephemeral nature and the short time allotted. According to its teachings, as social beings, the path to happiness for humans is found in accepting what we have been given in life; by not allowing ourselves to be controlled by our desire for pleasure or our fear of pain; by using our minds to understand the world around us and to do our part in nature's plan, and by working together and treating others in a fair and just manner.
- Usually many of us want to place blame and responsibility on external objects because it's easy to do, but the truth remains that all conflicts start internally, in our minds. When we flee from reality—a deadline, an urgent email—we are doing nothing but harming ourselves and undermining our self-discipline.
- The belief in stoicism helps one in endurance of pain or hardship without the display of feelings and without complaint. The basic principle of stoicism is self-mastery over one's emotions.
- The mastery over emotions and desires help us in several ways. Emotions act as power so long as we use them towards positive ends or as positive means. Controlling emotions help us not to be overwhelmed in success and become arrogant or complacent. It helps us to understand and consciously put a break on negativities like anger, frustration and pessimism in failure.
- The Stoics taught that becoming a clear, unbiased and self-disciplined thinker allows one to understand the "logos" (the natural universal reason in all things). Thus, unhappiness and evil are the results of ignorance, and if someone is unkind, it is because they are unaware of their own universal reason. The solution to this evil and unhappiness can be achieved through the practice of Stoic philosophy (the examination of one's own judgments and behaviour in order to determine where they might have diverged from the universal reason of nature). Hence the famous Stoic maxim: "Live according to nature", both in the sense of the laws of the universe and of man's own essential nature, reason.
- In many respects, it bears a remarkable similarity to the ethical teaching of Siddhartha Gautama (c. 563 - 483 B.C.) and Buddhism, which is grounded in the four noble truths: 1) all life has suffering; 2) suffering is rooted in passion and desire; 3) happiness is freedom from the passions; 4) moral restraint and self-discipline is the means by which one becomes free from suffering.
- An important aspect of Stoicism involves improving the individual's ethical and moral well-being by having a will which is in agreement with Nature, and by practising the four cardinal virtues (derived from the teachings of Plato): wisdom ("sophia"), courage ("andreia"), justice ("dikaiosyne") and temperance ("sophrosyne").

★★★★★★★★★★