

# **Ethics, Integrity & Aptitude**

**GS – IV Paper for CSE**

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# Syllabus

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

## Human Values - lessons from leaders & reformers

- The **lives & teachings** of Indian **freedom fighters, social reformers, Bhakti saints, philosophers, & exemplary civil servants** offer profound **insights into human values** such as *courage, sacrifice, social justice, unity, simplicity, truth, service, spirituality, leadership, and integrity*.
- These values are **essential for personal growth & societal well-being**.
- By learning from these exemplary figures, **individuals & institutions** can **strive to uphold & promote** these **values** in all aspects of life, thereby contributing to a **more ethical & harmonious society**.

# Human Values - lessons from leaders & reformers

## Values, Morals & Ethics

Although Values, morals, and ethics are **interconnected concepts** that **guide human behavior**, they have **distinct meanings and applications**.

### Values:

- ➔ **deeply held beliefs** about what is good, important, desirable, and worthwhile
- ➔ **guiding principles** in an **individual's life**, shaping **attitudes and behaviours**
- ➔ **subjective** and can **vary significantly between individuals and cultures**
- ➔ shaped by **upbringing, culture, religion, and personal experiences**
- ➔ **Examples:** Freedom, honesty, loyalty, compassion, and respect

# Human Values - lessons from leaders & reformers

Values, **Morals** & Ethics

**Morals** are **standards of behavior or principles** concerning what is **right** and **wrong**. They are often **based on societal norms, cultural practices**, or **religious teachings**.

**Morals:**

- ➔ more **concrete** (specific) than values
- ➔ often **codified in laws, religious doctrines** and **cultural norms**
- ➔ provide **specific guidelines** for behavior within a community or society
- ➔ **Scope:** Personal and cultural
- ➔ **Examples:** Beliefs about the immorality of stealing, the virtue of charity, or the importance of fidelity in relationships

# Human Values - lessons from leaders & reformers

## Values, Morals & Ethics

**Ethics** is the branch of philosophy that deals with questions of morality, addressing what is morally right and wrong, good and bad. It involves systematic, reasoned reflection on values and morals.

### **Ethics:**

- ➔ provides a structured approach to understand and evaluate moral principles and values
- ➔ seeks to establish consistent and objective standards for ethical behavior, often through rational analysis and debate
- ➔ **Examples:** Professional codes of conduct, ethical theories like utilitarianism or deontology, and ethical decision-making frameworks

# Human Values - lessons from leaders & reformers

## Values, Morals & Ethics

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# Human Values - lessons from leaders & reformers

	Values	Morals	Ethics
Definition	personal beliefs about what is important and desirable	societal standards of right and wrong behavior	the philosophical study of morality, providing frameworks for understanding and evaluating moral principles
Basis	Rooted in personal beliefs and cultural background	Derived from societal norms, cultural practices, and religious teachings	Based on philosophical reasoning and systematic reflection
Application	Influence individual choices and priorities	Guide social behavior and interactions within a community	Provide frameworks for analyzing and resolving moral dilemmas, often in professional or theoretical contexts.
Flexibility	Highly personal and can vary widely between individuals and cultures	More consistent within a given society or culture but can differ across societies and also individuals	Aim for universal principles through rational discourse, though different ethical theories can propose different principles
Examples in Context	A person values honesty and thus strives to be truthful in all situations	A society considers theft immoral, so its laws prohibit stealing	A company develops a code of ethics to guide employee behavior, addressing issues like confidentiality, conflicts of interest, and fair treatment



# Human Values - lessons from leaders & reformers

## **Mahatma Gandhi: Non-Violence and Truth**

- **Non-Violence (Ahimsa):** Gandhi's philosophy of non-violence was central to his approach in the Indian independence movement. He believed that true strength lies in the ability to resist oppression without resorting to violence.
- **Truth (Satya):** Gandhi's unwavering commitment to truth shaped his actions and teachings, emphasizing the power of honesty and integrity in personal and public life.
- **Lesson:** Non-violent resistance and truthfulness can drive profound social and political change and helps achieve the impossible.

# Human Values - lessons from leaders & reformers

## Nelson Mandela: Forgiveness and Reconciliation

- **Forgiveness:** After spending 27 years in prison, Mandela **emerged without bitterness**, advocating for forgiveness and reconciliation instead of retribution.
- **Reconciliation:** Mandela's efforts to **unite a racially divided South Africa through dialogue and understanding** showcased the **power of reconciliation in nation-building**.
- **Lesson:** Forgiveness and reconciliation are vital for **healing** and **unity** in the aftermath of **conflict** and **injustice**.

# Human Values - lessons from leaders & reformers

## Martin Luther King Jr: Equality and Justice

- **Equality:** King's leadership in the Civil Rights Movement was rooted in the belief that **all individuals deserve equal rights and opportunities**.
- **Justice:** His advocacy for **social justice** and his efforts to combat **racial discrimination** highlighted the importance of fairness and equity in society.
- **Lesson:** Pursuing equality and justice is essential for creating a fair and inclusive society.

# Human Values - lessons from leaders & reformers

## Mother Teresa: Compassion and Service

- **Compassion:** Mother Teresa's life was dedicated to serving the poorest of the poor, demonstrating immense compassion and empathy.
- **Service:** Her selfless service to humanity, particularly in caring for the sick and destitute, underscored the value of helping others.
- **Lesson:** Compassion and selfless service are crucial for addressing the needs of the vulnerable and fostering a caring society.

# Human Values - lessons from leaders & reformers

## Abraham Lincoln: Integrity and Leadership

- **Integrity:** Lincoln's honesty and moral principles guided his leadership during the American Civil War and his efforts to abolish slavery.
- **Leadership:** His ability to navigate the country through its most challenging times exemplified strong and principled leadership.
- **Lesson:** Integrity and ethical leadership are essential for guiding societies through crises and achieving significant reforms.

# Human Values - lessons from leaders & reformers

## A.P.J. Abdul Kalam: Vision and Humility

- **Vision:** As India's President and a renowned scientist, Kalam's vision for the nation's development was rooted in innovation and education.
- **Humility:** Despite his achievements, Kalam remained humble, approachable, and committed to inspiring the youth.
- **Lesson:** A visionary outlook combined with humility can inspire progress and foster future generations.

# Human Values - lessons from leaders & reformers

## Subhas Chandra Bose: Courage and Patriotism

- **Courage:** Bose's fearless struggle for India's independence, even when it meant aligning with Axis powers during World War II, showcased his bravery.
- **Patriotism:** His unwavering love for India and belief in its self-governance inspired countless Indians to join the freedom struggle.
- **Lesson:** Courage and deep patriotism can drive significant national movements and inspire collective action.

## Human Values - lessons from leaders & reformers

### Bhagat Singh: Sacrifice and Revolutionary Spirit

- **Sacrifice:** Bhagat Singh's willingness to lay down his life for India's independence epitomized ultimate sacrifice.
- **Revolutionary Spirit:** His radical approach to fighting colonial rule ignited the revolutionary fervour among the youth.
- **Lesson:** Sacrifice and a revolutionary spirit can be powerful catalysts for social and political change.



# Human Values - lessons from leaders & reformers

## Raja Ram Mohan Roy: Social Justice and Rationalism

- **Social Justice:** Roy's efforts to abolish practices like Sati and advocate for women's rights marked significant steps toward social justice.
- **Rationalism:** His promotion of rational thinking and opposition to superstition and orthodox practices highlighted the importance of reason.
- **Lesson:** Rationalism and a commitment to social justice can transform societal norms and practices.

# Human Values - lessons from leaders & reformers

## Dr. B.R. Ambedkar: Equality and Empowerment

- **Equality:** Ambedkar's relentless fight against caste discrimination and his work in drafting the Indian Constitution underscored the importance of equality.
- **Empowerment:** His emphasis on education and social upliftment for the marginalized communities fostered empowerment.
- **Lesson:** Equality and empowerment are essential for creating an inclusive and fair society.

# Human Values - lessons from leaders & reformers

## **Kabir: Unity and Simplicity**

- **Unity:** Kabir's teachings transcended religious boundaries, promoting harmony between Hindus and Muslims.
- **Simplicity:** His simple living and focus on inner spirituality highlighted the value of simplicity and devotion.
- **Lesson:** Unity and simplicity in faith can foster inter-religious harmony and personal spirituality.

# Human Values - lessons from leaders & reformers

## Guru Nanak: Truth and Service

- **Truth:** Guru Nanak's teachings emphasized living a truthful life, aligned with ethical principles.
- **Service:** His focus on selfless service (Seva) to humanity underscored the importance of helping others.
- **Lesson:** Truthfulness and service to others are key components of a virtuous life.

# Human Values - lessons from leaders & reformers

## Swami Vivekananda: Spirituality and Nationalism

- **Spirituality:** Vivekananda's teachings on Vedanta and Yoga promoted spiritual growth and self-realization.
- **Nationalism:** His vision of a resurgent India, inspired by spiritual values, blended nationalism with ethical living.
- **Lesson:** Spirituality combined with a sense of nationalism can inspire personal growth and national pride.

# Human Values - lessons from leaders & reformers

## Jiddu Krishnamurti: Freedom and Inquiry

- **Freedom:** Krishnamurti's emphasis on psychological freedom from fear and conditioning underscored the value of inner liberation.
- **Inquiry:** His teachings encouraged questioning and self-inquiry as paths to understanding truth.
- **Lesson:** Freedom and continuous inquiry are crucial for personal development and discovering truth.

# Human Values - lessons from leaders & reformers

## Sardar Vallabhbhai Patel: Leadership and Unity

- **Leadership:** Patel's role in integrating princely states into independent India showcased his strong leadership and diplomatic skills.
- **Unity:** His efforts ensured the unity and integrity of the nation during a critical period.
- **Lesson:** Leadership and the ability to unify diverse entities are essential for national cohesion.

# Human Values - lessons from leaders & reformers

## T.N. Seshan: Integrity and Electoral Reforms

- **Integrity:** Seshan's tenure as Chief Election Commissioner of India was marked by his uncompromising integrity and efforts to enforce electoral laws.
- **Electoral Reforms:** His reforms to curb malpractices and ensure free and fair elections strengthened Indian democracy.
- **Lesson:** Integrity and dedication to reform can transform institutions and uphold democratic values.



## Human Values - lessons from leaders & reformers

### E. Sreedharan: Efficiency and Commitment

- **Efficiency:** Sreedharan's leadership in projects like the Delhi Metro highlighted his focus on efficiency and timely execution.
- **Commitment:** His dedication to public service and excellence in project management set high standards for civil servants.
- **Lesson:** Efficiency and unwavering commitment to public service can lead to successful and impactful projects.

## Human Values - lessons from leaders & reformers

### Savitribai and Mahatma Jyotiba Phule: Education and Social Upliftment

- **Education:** Jyotiba and Savitribai Phule were pioneers in promoting education for women and the lower castes, challenging the entrenched social norms.
- **Social Upliftment:** Their efforts in opening schools for girls and marginalized communities laid the groundwork for social reform and upliftment.
- **Lesson:** Education and dedication to social upliftment are powerful tools for challenging inequality and fostering social change.

# Human Values - lessons from leaders & reformers

## Swami Dayananda Saraswati: Religious Reform and Education

- **Religious Reform:** Founder of the Arya Samaj, Saraswati advocated for the return to the teachings of the Vedas, rejecting idolatry and caste-based discrimination.
- **Education:** He emphasized the importance of education in achieving social reform and enlightenment.
- **Lesson:** Religious reform and education can drive societal progress and eliminate superstitions and discriminatory practices.

## Human Values - lessons from leaders & reformers

### Periyar E.V. Ramasamy: Rationalism and Social Equality

- **Rationalism:** Periyar's advocacy for rational thinking and his opposition to religious orthodoxy promoted a more progressive and inclusive society.
- **Social Equality:** His work in fighting against caste oppression and gender inequality laid the foundation for social justice movements.
- **Lesson:** Rationalism and a steadfast commitment to social equality can dismantle oppressive systems and promote justice.

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# Human Values - lessons from leaders & reformers

## Ashok Khemka: Courage and Integrity

- **Courage:** Khemka's consistent stand against corruption, despite facing numerous transfers and challenges, highlights his bravery.
- **Integrity:** His dedication to maintaining transparency and ethical governance exemplifies strong moral principles.
- **Lesson:** Courage and integrity are crucial for ethical governance and fighting systemic corruption.

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## Activity

**The crisis of ethical values in modern times is traced to a narrow perception of the good life. Discuss. (2017; 50 words; 10 Marks)**



# Activity

- Introduction: Defining the Good Life | Crisis of Ethical Values
- Body: Explain how...
  - ✓ Narrow Perception of the Good Life:
    - Materialism and Consumerism
    - Individualism Over Collectivism
    - Hedonism and Instant Gratification
  - ✓ Consequences of a Narrow Perception:
    - Erosion of Social Values (Honesty, Trust)
    - Corruption and Dishonesty
    - Mental Health Issues
    - Social Issues, such as inequality, poverty, suffering
    - Environmental Degradation
- Conclusion: Solutions
  - Ethical Living – broadening the perception of the good life
  - Community and Relationships
  - Ethical Education and Awareness
  - Role Models and Leadership

## Activity

- 150 words: 10 Marks – target 7-8 Marks
- Less than 9 minutes... ideally, 7-8 minutes
- 30-60 seconds for thinking and planning the answer
- 7 minutes to write 150 words ( $150/7 = 22$  wpm)
- 8 to 12 sentences
- Precise & concise

# Activity

## Introduction

- Quotation:

- ✓ Try not to become a man of success, but rather try to become a man of value. - Albert Einstein
- ✓ We have bigger houses but smaller families; more conveniences, but less time; more degrees, but less sense; more knowledge, but less judgment; more experts, yet more problems; more medicine, but less wellness. – Dalai Lama
- ✓ Ever more people today have the means to live, but no meaning to live for. - Viktor Frankl

Can be used in conclusion as well.

- Parable: King Midas
- Example: Wealthy fugitives - Mehul Choksi, Vijay Mallya, Nirav / Lalit Modi,
- Case study / Anecdote / Article / Book / Speech / Research Findings

# Activity

## ➤ **MAIN BODY:**

- ✓ The main body should precisely ANSWER the QUESTION asked.
- ✓ Cite examples
- ✓ Use flowcharts, diagrams, pictographs etc. to exhibit more in less space & time

## ➤ **CONCLUSION:**

- Solution
- Way forward
- Sum up the argument / explanation
- Present the analysis
- Justify your stand

# Socrates - Athens (Greece) (c. 470–399 BCE)

## **Main Contribution:**

- The first moral philosopher of the Western ethical tradition of thought
- Emphasized ethics & the idea that “the unexamined life is not worth living”

## **Philosophical Thought:**

- Focused on ethics and the examination of moral life
- Propounded the Socratic method, a form of cooperative argumentative dialogue aimed at stimulating critical thinking and illuminating ideas

## **Ethical Perspective(Virtue ethics)**

- Believed in the pursuit of virtue (arete) and knowledge as the highest goals
- Helps a person become a better person through self-improvement
- Individual action to decide what is moral, how to be motivated to be moral, and how to actually behave morally

# Socrates - Athens (Greece) (c. 470–399 BCE)

## **Virtue as Happiness:**

- Knowledge is virtue. and virtue always leads to happiness. For example, crimes by criminals hurt others. But, helping others can make us happy, so doing the right thing might be more fulfilling than committing crimes.
- Moral people know what morality is. If you know right from wrong, then you will be able to choose to do what you know to be right.

## **Virtue as Knowledge:**

- Self-knowledge is a sufficient condition for a good life.
- Identifies knowledge with virtue → If knowledge can be learned, so can virtue. Thus, Socrates states virtue can be taught.

**Unity of the virtues:** If you have one virtue, then you have them all.

Example: courage - wisdom - moderation - courage

## Socrates - Athens (Greece) (c. 470–399 BCE)

**“The unexamined life is not worth living.”**

- One must seek knowledge and wisdom before private interests. In this manner, knowledge is sought as a means to ethical action.
- What one truly knows is the dictates of one's conscience or soul.
- Philosophy—the love of wisdom—the most important pursuit above all else.
- Epitomised ‘the pursuit of wisdom’ through questioning and logical argument, by examining and by thinking.
- **Examination of Life → Seeking knowledge >> wisdom >> virtue**
- Therefore, “An Examined Life” = *A Life with Philosophy*
- For Socrates, a life without philosophy—an "unexamined" life—was not worth living!
- Introspection, Spirit of enquiry, inquisitiveness, hunger for knowledge

## Socrates - Athens (Greece) (c. 470–399 BCE)

- “Those who are examined, instead of being angry with themselves, are angry with me!”
- “Are you not ashamed that you give your attention to acquiring as much money as possible, and with reputation and honour, and give no attention or thought to truth and understanding, and the perfection of your soul?”
- He would have died from old age shortly. But now the jury will have to accept harsh criticisms from his supporters. His death will cause the youngsters to come forward and replace him as a social critic, spurring ethical conduct from the citizens of Athens, in a more vexing manner
- Request to Athenians to correct his three sons if they value material wealth more than living virtuously, or if they become too prideful; and in doing that, justice will finally be served.



## Socrates - Athens (Greece) (c. 470–399 BCE)

- Rather than knowing what constitutes life, it was more important to know what constitutes a 'good' or 'virtuous life'.
- The objective of life is to lead a 'good life.' And in order to lead a good life, we should have 'the knowledge' of 'good life'.
- The awareness of one's ignorance was the first stage in order to acquire knowledge.
- True wisdom lies in knowing how ignorant you are!
- Scientific temper which further paved for scientific revolution in Europe
- Courage to speak the truth even in the face of death.
- The only virtue is knowledge and the only sin is ignorance!
- An ideal life should focus on self-development, especially the pursuit of goodness, virtue, justice, integrity, and friendship.

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## Socrates - Athens (Greece) (c. 470–399 BCE)

- Understanding a question is half an answer.
- The only true wisdom is in knowing you know nothing.
- Contentment is natural wealth; luxury is an artificial poverty.
- I am the wisest man alive, for I know one thing: that I know nothing.
- He is not only idle who does nothing, but he is idle who might be better employed.
- Worthless people live only to eat and drink; people of worth eat and drink only to live.
- Sometimes you put walls up not to keep people out, but to see who cares enough to break them down.
- If a man is proud of his wealth, he should not be praised until it is known how he employs it.

# The Socratic Method

Socrates: What is justice?

Student: Justice is when everyone gets what they deserve.

Socrates: Interesting. But tell me, what does it mean to "deserve" something? Does everyone deserve the same thing?

Student: Well, no. People deserve different things based on their actions. A good person deserves good things, and a bad person deserves bad things.

Socrates: So, justice involves giving good things to good people and bad things to bad people. But how do we determine who is good and who is bad? How do we determine what someone deserves?

Student: We judge people based on their actions. Good actions make a person good, and bad actions make a person bad. If someone does good, they deserve good in return. If they do bad, they deserve to be punished.

# The Socratic Method

Socrates: But consider this: Can a person who has done something bad ever do something good? And if they do, does that change what they deserve?

Student: Yes, I suppose a person can change. If they do something good, they might deserve good things.

Socrates: What if someone does a bad thing, but they didn't intend to cause harm? Should they still be punished?

Student: Well, maybe not as harshly. Intent matters, I think.

Socrates: So, does justice depend only on the actions, or should we also consider the intentions behind those actions?

Student: I suppose both actions and intentions are important in determining what someone deserves.

# The Socratic Method

Socrates: So, justice isn't simply about giving people what they deserve based on a single action, but rather considering their actions over time. But what if someone makes a mistake? Should they be punished forever, or can they be forgiven?

Student: They should be forgiven if they truly change and make amends.

Socrates: Then, perhaps justice also involves understanding, forgiveness, and the opportunity for redemption. Would you agree?

Socrates: If we consider both actions and intentions, could there be cases where someone does something good for the wrong reasons, like helping someone only to get a reward? Is that truly just?

Student: That seems less just. It's not genuine.

Socrates: Then, would you agree that justice is a complex idea that involves actions, intentions, and moral integrity?

# The Socratic Method

Student: Yes, justice seems much more complicated than I initially thought.

Socrates: Indeed. So, justice isn't just about simple retribution, but also about growth, change, and understanding the context of a person's actions, and also about the sincerity or morality of the motive behind those actions. Is that closer to what you believe justice should be?

Student: Yes, that makes more sense.

Socrates: Good. So, what should we conclude about justice? Is it something we can easily define, or is it a concept that requires deep reflection and consideration of many factors?

Student: It seems like justice is not easily defined. It requires us to think deeply about various aspects like actions, intentions, morality, growth, change, and understanding the context of a person's actions.

# The Socratic Method

**Explanation:** Socrates guides the student through a series of questions that challenge their initial assumption about justice and understand the concept through analysis. The series of probing questions help the student explore and refine their understanding of justice. The questions challenge the student's initial assumptions, leading them to a more nuanced and thoughtful view of the concept. The dialogue helps the student to critically examine their beliefs, leading to a deeper understanding of the concept. This process of questioning and reflection is central to the Socratic Method, encouraging critical thinking and the exploration of complex ideas.

**The essence of the Socratic Method:** guiding someone through critical self-examination to clarify their beliefs and values.



## Plato - Athens (Greece) (c. 427–347 BCE)

- A student & supporter of Socrates; Aristotle > Alexander, the Great!
- Lived during the politically chaotic period of Athens
- Socrates was condemned to death for his beliefs & teachings
- Shaped Plato's views on politics especially in Athens
- Much work devoted to exploring Socrates' ideas and methods of inquiry
- Founded the **Academy** in Athens, one of the earliest institutions of higher learning in the Western world
- The Academy served as a center for philosophical inquiry and education for nearly 900 years; trained some of the most influential thinkers in history, including Aristotle
- Famous works: the Republic, the Symposium, and the Phaedo
- *The Republic*: showed how a just life is more pleasurable than an unjust one

## Plato - Athens (Greece) (c. 427–347 BCE)

**Four cardinal virtues** that are necessary for a happy individual and a good society. An **ideal state** should have people with these virtues.

- **Prudence:** the right reason in action. It plays a vital role in terms of guiding and regulating all other virtues. (the ability to gov/disc oneself thru **reason**)
- **Temperance:** a strength that protects against excess and consists of self-regulation and obedience to authority. Harmony among conflicting elements.
- **Courage:** the bravery to do justice. Removes the obstacles that may come
- **Justice:** the greatest good that people can attain individually and collectively
  - *That state is ideal, where philosophers are the rulers.*
  - *The Theory of The Philosopher King.*
  - *Unless political power and philosophy meet together there can be no rest from troubles for states, nor for all mankind.*

## Plato - Athens (Greece) (c. 427–347 BCE)

- State, like men, grow out of human characters
- Dictatorship naturally arises out of democracy, and the most aggravated form of tyranny and slavery out of the most extreme liberty
- Knowledge becomes evil if the aim be not virtuous
- An empty vessel makes the loudest sound.
- Be kind, for everyone you meet is fighting a harder battle.
- At the touch of a lover, everyone becomes a poet.
- The price good men pay for indifference to public affairs is to be ruled by evil men.
- The heaviest penalty for declining to rule is to be ruled by someone inferior to yourself.
- The measure of a man is what he does with power.

## Plato - Athens (Greece) (c. 427–347 BCE)

- good people do not need laws to tell them to act responsibly, while bad people will find a way around the laws
- If women are expected to do the same work as men, we must teach them the same things.
- Ignorance, the root and stem of every evil.
- A good decision is based on knowledge and not on numbers.
- Thinking – the talking of the soul with itself.” “There is no harm in repeating a good thing.
- If a man neglects education, he walks lame to the end of his life.
- Wise men speak because they have something to say; Fools because they have to say something.”

## Aristotle - Athens (Greece) (384–322 BCE)

- Father of Political Science
- Man is by nature a political animal.
- Systematized logic and scientific inquiry, proposing a teleological view of nature (everything has a purpose)
- 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
- Happiness exists in the rational exercise of the soul's faculties in conformity with the virtues

# Aristotle - Athens (Greece) (384–322 BCE)

## Golden Mean

- Virtue is the mean between the extremes, the vices. When you aim at the mean you avoid the extreme.
- 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.
- Similar to the principle of ‘middle path’.
- moral virtues are desire-regulating character traits which are at a mean between more extreme character traits (or vices).
- Example: In response to the natural emotion of fear, we should develop the virtuous character trait of courage. But excess will result in being ‘rash’.

# Aristotle - Athens (Greece) (384–322 BCE)

## Quotes

- Education is bitter, but its fruit is sweet.
- All knowledge should be subject to examination and reason.
- We are what we do repeatedly. Excellence, then, is a habit, not an action.
- Poverty begets revolution and crime.
- To be a good leader you must be a good follower.
- The educated differ from the uneducated as much as the living differ from the dead.
- The worst form of inequality is to try to make unequal things that are equal.
- Good habits formed at youth make all the difference.
- The value of life lies in the power of contemplation and not mere survival.
- All great geniuses have a touch of madness.

# Aristotle - Athens (Greece) (384–322 BCE)

## Quotes

- Man is the noblest of all animals. Separate him from law and justice and he is the worst.
- It is the mark of an educated mind to be able to entertain a thought without accepting it.
- Hope is a waking dream.
- A friend to all is a friend to none.
- We make war that we may live in peace.
- He who is to be good ruler, must first have been ruled.
- Democracy is when the indigent and not the men of property are the rulers.



## Confucius - K'ung-fu-tzu (Master K'ung) (551–479 BCE)

- Learning and teaching as the instruments to train future political leaders
- Conservative approach for improvements of the political system
- Tradition & rituals - crucial; society can improve by revitalizing the old
- Emphasized moral virtues, social harmony, and filial piety. Advocated for the importance of education, the role of the ruler as a moral guide, and the idea of ren (benevolence or humaneness).
- Established a moral code of conduct based on human principles of mutual respect, good conduct, and familial ties.
- Confucianism along with Taoism and Buddhism became the three religious pillars of China.
- Status quo in social classes to create social harmony
- Women: a different and lower social class than men; obey men of the family

## Confucius - K'ung-fu-tzu (Master K'ung) (551–479 BCE)

- "Everything has beauty, but not everyone sees it."
- "In a country well governed, poverty is something to be ashamed of. In a country badly governed, wealth is something to be ashamed of."
- "It does not matter how slowly you go so long as you do not stop."
- "To see what is right, and not to do it, is want of courage or of principle."
- "Faced with what is right, to leave it undone shows a lack of courage."
- "Our greatest glory is not in never falling, but in rising every time we fall."
- "Real knowledge is to know the extent of one's ignorance."
- "I hear and I forget. I see and I remember. I do and I understand."
- "Respect yourself, and others will respect you."
- "Silence is a true friend who never betrays."
- "Be not ashamed of mistakes and thus make them crimes."

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## Epicurus - Greece (341–270 B.C.E.)

- Epicurus rejected the Platonic idea of "Reason" as a reliable source of knowledge about the world apart from the senses
- The senses never deceive humans, but that the senses can be misinterpreted.
- Any and every statement that is not directly contrary to human perception has the possibility to be true
- Events in the natural world may have multiple causes that are all equally possible and probable
- Epicurus was a hedonist, meaning he taught that what is pleasurable is morally good and what is painful is morally evil
- "Pleasure" as the absence of suffering and that all humans should seek to attain the state of *ataraxia*, (untroubledness), a state in which the person is completely free from all pain or suffering

## Epicurus - Greece (341–270 B.C.E.)

Don't fear god

Don't worry about death

What is good is easy to get

What is terrible is easy to endure

- But NOT an advocate of the rampant pursuit of pleasure → a person can only be happy and free from suffering by living wisely, soberly, and morally
- *God either wishes to take away evils, and is unable; or He is able, and is unwilling; or He is neither willing nor able, or He is both willing and able.* If He is willing and is unable, He is **feeble**, which is not in accordance with the character of God; if He is able and unwilling, He is envious, which is equally at variance with God; if He is neither willing nor able, He is both envious and feeble, and therefore not God; if He is both willing and able, which alone is suitable to God, from what source then are evils? Or why does He not remove them?

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What is terrible is easy to endure

- But NOT an advocate of the rampant pursuit of pleasure → a person can only be happy and free from suffering by living wisely, soberly, and morally

"He who is not satisfied with a little is satisfied with nothing."

"Not what we have But what we enjoy, constitutes our abundance."

## Epicurus - Greece (341–270 B.C.E.)

Is God willing to prevent evil, but not able? Then he is not omnipotent.

Is he able, but not willing? Then he is malevolent.

Is he both able and willing? Then whence cometh evil?

Is he neither able nor willing? Then why call him God?"

"Death, therefore, the most awful of evils, is nothing to us, seeing that, when we are, death is not come, and, when death is come, we are not."

"The noble man is chiefly concerned with wisdom and friendship; of these, the former is a mortal good, the latter and immortal one."

"Do not spoil what you have by desiring what you have not"

## René Descartes - Greece (1596 –1650)

- **Philosophical Thought:** Father of modern philosophy, Descartes is known for his method of doubt and dualism, positing a clear distinction between mind and body.
- Emphasized doubt as a starting point for philosophical inquiry.
- Introduced a systematic approach to skepticism (a general feeling of doubt about something)
- **Ethical Perspective:** Emphasized the use of reason as the path to true knowledge and moral action. His famous dictum, "Cogito, ergo sum" ("I think, therefore I am"), highlights the primacy of consciousness and rationality.
- Established the certainty of self-awareness as the foundation of knowledge.
- Demonstrated that the mind's existence is undeniable through act of thinking.



## René Descartes - France (1596 –1650)

- Increased attention given to epistemology (study of reasons that someone holds a belief or a doubt -- a proper justification for holding a belief)
- **Ethical Thought:**
  - **Role of Reason:**
    - emphasized the use of reason as a guide to moral behavior.
    - believed that clear and distinct ideas, derived from reason, lead to true knowledge and ethical living.
  - **Moral Certainty:**
    - While primary focus was on epistemology, his belief in the certainty of reason extended to ethical decisions
    - Advocated for living according to principles derived from rational reflection.

# René Descartes - France (1596 –1650)

## **Mind-Body Dualism:**

### **•Dualism:**

- Proposed the distinction between the mind (res cogitans) and the body (res extensa).
- The mind, as a non-material entity, governs thoughts and decisions, while the body operates in the physical realm.

### **•Ethical Implications:**

- Dualism suggests that moral actions stem from the mind's rational decisions, not just bodily impulses.
- The separation of mind and body emphasizes the importance of mental discipline in ethical behavior.

## René Descartes - France (1596 –1650)

"I think; therefore I am."

"Except our own thoughts, there is nothing absolutely in our power."

"The reading of all good books is like conversation with the finest men of past centuries."

"If you would be a real seeker after truth, it is necessary that at least once in your life you doubt, as far as possible, all things."

"Conquer yourself rather than the world."

"The greatest minds are capable of the greatest vices as well as of the greatest virtues."

"Doubt is the origin of wisdom"

"It is not enough to have a good mind; the main thing is to use it well."

We do not describe the world we see, we see the world we can describe.

## Thomas Aquinas – Rome / Naples (1225–1274 CE)

- Integrated Christian theology with Aristotelian philosophy.
- Believed that reason and faith are complementary, not contradictory.
- epitomizes the scholastic method of the newly founded universities
- takes inspiration from antiquity, especially Aristotle, and builds something entirely new
- systematic reworking of Aristotelianism reshaped Western philosophy
- a middle way on questions that have been given a wide range of answers. This spirit of moderation is nowhere better illustrated than in his solution to the problem of universals
- Argued that moral principles are grounded in human nature and can be discovered through reason.
- Stated that humans have an innate understanding of good and evil, derived from their rational nature.

# Thomas Aquinas – Rome / Naples (1225–1274 CE)

- The Natural Law is the participation of human beings in God's eternal law.
- It represents moral principles that are universally applicable and discoverable through human reason.
  - **Primary Precepts:**
    - ✓ Preservation of Life: The duty to protect and preserve human life.
    - ✓ Procreation: The natural inclination to reproduce and nurture offspring.
    - ✓ Education: The need to educate and develop rational faculties.
    - ✓ Society: The inclination to live in community and promote justice.
    - ✓ Worship: The recognition and worship of a higher power.
- Certain actions are inherently good or evil, regardless of circumstances -- Murder is an intrinsically evil act because it violates the natural law's precept to preserve life.
- Doctrine of Double Effect: A principle to justify - actions have both good & bad effects.
- Example: In self-defense, it is permissible to protect oneself even if it unintentionally harms the aggressor, as long as the harm is not the primary intention.

## Thomas Aquinas – Rome / Naples (1225–1274 CE)

- "Three things are necessary for the salvation of man: to know what he ought to believe; to know what he ought to desire; and to know what he ought to do."
- "The things that we love tell us what we are."
- "For those with faith, no evidence is necessary; for those without it, no evidence will suffice."
- "Fear is such a powerful emotion for humans that when we allow it to take us over, it drives compassion right out of our hearts."
- "The Study of philosophy is not that we may know what men have thought, but what the truth of things is." (Refutability)
- "Wonder is the desire of knowledge."
- "Most men seem to live according to sense rather than reason."
- "Faith has to do with things that are not seen, and hope with things that are not in hand."

## Niccolò Machiavelli – Italy (1469–1527 CE)

- A key figure in political realism, Machiavelli is best known for "The Prince," where he argues that the ends justify the means in political leadership.
- Political realism = the effectiveness of actions in politics judged by outcomes rather than their moral value
- Advocated for pragmatic and sometimes ruthless approaches to governance, suggesting that a ruler must be willing to act immorally when necessary to maintain power and stability.
- Machiavelli's ideas challenge traditional moral frameworks, proposing that ethics in politics must be flexible to achieve desired results.
- His work has sparked debates on the role of morality in governance and the ethics of leadership.

## Niccolò Machiavelli – Italy (1469–1527 CE)

- Virtù and Fortuna:
- introduced the concepts of "virtù" (a ruler's ability to shape their own destiny through strength, cunning, and decisiveness) and "fortuna" (luck or circumstances beyond one's control).
- argued that a successful ruler must adapt to changing circumstances, even if it requires morally questionable decisions.
  - ➔ Machiavelli's ethics raise questions about the morality of actions taken for the greater good, the balance between morality and pragmatism, and the ethical responsibilities of leaders.



## Niccolò Machiavelli – Italy (1469–1527 CE)

- Politics have no relation to morals.
- “If an injury has to be done to a man it should be so severe that his vengeance need not be feared.”
- “The first method for estimating the intelligence of a ruler is to look at the men he has around him.”
- “Never was anything great achieved without danger.”
- “Never attempt to win by force what can be won by deception.”
- “It is not titles that honour men, but men that honour titles.”
- “One he who seeks to deceive will always find someone who will allow himself to be deceived.”
- “There is no avoiding war; it can only be postponed to the advantage of others.”

## Thomas Hobbes – England (1588-1679)

### Philosophical Thought:

- English philosopher, considered one of the founders of modern political philosophy.
- Known for his social contract theory, Hobbes viewed humans as naturally self-interested and in a state of constant conflict without a strong central authority.
- **Ethical Perspective:** Believed that in the absence of political order (the state of nature), life would be "nasty, brutish, and short".
- Advocated for absolute sovereignty as necessary to prevent civil war and maintain peace.
- *Leviathan:* - Discusses the structure of society and legitimate government.  
- Explores the role of ethics and morality in society.

# Thomas Hobbes – England (1588-1679)

## **The State of Nature:**

- Describes a pre-political condition where there is no government or laws.
- Life is "solitary, poor, nasty, brutish, and short."
- Without a common power, individuals are in constant conflict.

## **Social Contract:**

- To escape the state of nature, individuals agree to form a society.
- They surrender certain freedoms to a sovereign authority in exchange for protection and order.
- Ethical principles emerge from this contract, as it establishes the basis for laws and moral obligations.

## Thomas Hobbes – England (1588-1679)

“Curiosity is the lust of the mind.”

“The condition of man . . . is a condition of war of everyone against everyone”

“Leisure is the mother of Philosophy”

“The source of every crime, is some defect of the understanding; or some error in reasoning; or some sudden force of the passions. Defect in the understanding is ignorance; in reasoning, erroneous opinion.”

“... it is one thing to desire, another to be in capacity fit for what we desire.”

“He that is to govern a whole Nation, must read in himselfe, not this, or that particular man; but Man-kind;”

# Thomas Hobbes – England (1588-1679)

“So that in the nature of man,  
we find three principal causes of quarrel:

First, Competition;  
Secondly, Dissidence;  
Thirdly, Glory.

The first, maketh men invade for Gain;  
the second, for Safety;  
and the third, for Reputation.

The first use Violence, to make themselves Masters of other men's persons, wives, children and cattle;  
the second, to defend them;  
the third, for trifles, as a word, a smile, a different opinion, and any other sign of undervalue, either direct in their  
Persons, or by reflexion in their Kindred, their Friends, their Nation, their Profession, or their Name.”

## John Locke (1632–1704 CE)

- Often regarded as the **Father of Liberalism**.
- **Philosophical Thought:** An influential Enlightenment thinker, Locke is known for his theories on empiricism, political philosophy, and the social contract.
- **Ethical Perspective:** Advocated for natural rights (life, liberty, and property) and the idea that government is a social contract with the consent of the governed. He influenced modern democratic thought and the development of liberalism.
- There should also be ethical limits to property accumulation, stating that one should only acquire as much property as they can use without waste, in consideration of the common good.
- Intrinsic rights of individuals against authoritarianism.

# John Locke (1632–1704 CE)

## **Ethical Foundations**

- **Natural Rights:**
  - Locke believed that all individuals are born with certain inalienable rights: life, liberty, and property.
  - These rights are derived from natural law, which exists independently of human-made laws and is discoverable through reason.
- **Moral Equality:**
  - Locke argued that all people are morally equal because they are all subject to the same natural law.
  - He rejected the idea of divine right of kings; advocated that legitimate government authority comes from the consent of the governed.
  - laid the groundwork for modern democratic thought & influenced the development of constitutional govt, Human Rights, liberty, justice

## John Locke (1632–1704 CE)

- Ethical government arises from a social contract where individuals consent to be governed in exchange for the protection of their natural rights.
- This consent forms the basis of political legitimacy and ethical governance.
- If a government fails to protect these natural rights or violates them, the people have the ethical right to revolt and establish a new government.
- Individuals have a right to ownership of property when they mix their labour with it.
- Ethical acquisition of property is essential to personal liberty and economic justice.



# Immanuel Kant – Germany (1724–1804 CE)

## **Deontological Ethics:**

- Kant developed an ethical theory based on duty and adherence to moral laws, rather than consequences. This approach is known as deontology.
- Central to his ethics is the idea that actions are morally right if they are done out of duty and adhere to universal moral laws.
- Acting Out of Duty:
- According to Kant, actions have moral worth only if they are performed out of a sense of duty, not because of their consequences or personal desires.
- For example, helping someone in need is morally right not because it makes you feel good, but because it is your duty to do so.
- Example of Lying:
- Kant famously argued that lying is always morally wrong, regardless of the consequences, because it cannot be universally accepted as a moral law.

## Immanuel Kant – Germany (1724–1804 CE)

- Autonomy:
- Kant believed that moral agents must act autonomously, using their rationality to determine and follow the moral law.
- Autonomy, in Kant's view, means self-governance according to universal principles that one has rationally accepted.
- Respect for Persons:
- Kant's ethics emphasizes the inherent dignity of every individual, requiring that people be treated as ends in themselves, never merely as means to an end.
- Ethical Implications:
- Universal Moral Law:
- Kant's ethics requires that we act according to principles that can be universally applied, ensuring consistency and fairness in moral decisions.

## Immanuel Kant – Germany (1724–1804 CE)

- “We are not rich by what we possess but by what we can do without.”
- “He who is cruel to animals becomes hard also in his dealings with men. We can judge the heart of a man by his treatment of animals.”
- “One who makes himself a worm cannot complain afterwards if people step on him.”
- “All our knowledge begins with the senses, proceeds then to the understanding, and ends with reason. There is nothing higher than reason.”
- “For peace to reign on Earth, humans must evolve into new beings who have learned to see the whole first.”
- “The busier we are, the more acutely we feel that we live, the more conscious we are of life.”

## Jean-Jacques Rousseau – Geneva (1712–1778)

- **Inherent Goodness of Human Nature:** Rousseau believed in the inherent goodness of humans in the “state of nature” before they are influenced by society. He argued that people are naturally compassionate, kind, and free of the vices that come with civilization. This view contrasts with thinkers like Thomas Hobbes, who saw human nature as brutish and selfish.
- **Corruption by Society:** Contrast with the corruption brought by society and civilization. society and its institutions corrupt the natural goodness of humans. He believed that social inequality, competition, and artificial desires emerge from societal structures, leading to moral decay.
- **Moral freedom** is achieved when individuals live in harmony with the **general will** and their **natural goodness**. This concept of freedom is not merely about the absence of constraints but about aligning one's actions with ethical principles that benefit the community as a whole.

## Jean-Jacques Rousseau – Geneva (1712–1778)

- **Ethics and Education:** Education plays a crucial role in developing ethical individuals. In his work "Émile," he outlined how education should focus on nurturing a child's natural goodness rather than imposing societal norms. He argued that a truly ethical education should help individuals develop their natural instincts for empathy, justice, and moral integrity.
- **Critique of Civilization:** critical of the way civilization imposes artificial values and norms that often contradict human nature. He believed that many of the ethical problems in society stem from the pressures and inequalities introduced by civilization. Therefore, he advocated for a return to simpler, more natural ways of living that align with our inherent goodness.

## Jean-Jacques Rousseau – Geneva (1712–1778)

- **The Social Contract and General Will:** In "The Social Contract," Rousseau introduced the idea of the "**general will**," which represents the **collective interest of the people**. He argued that true moral freedom is achieved when individuals act in accordance with the general will, which transcends personal interests. This idea implies that ethical behavior is not just about personal virtue but about contributing to the common good.
- **Ethics and Education:** Education plays a crucial role in developing ethical individuals. In "Émile → he outlined how education should focus on nurturing a child's natural goodness rather than imposing societal norms. Truly ethical education should help individuals develop their natural instincts for empathy, justice, and moral integrity.

## Jean-Jacques Rousseau – Geneva (1712–1778)

- “People who know little are usually great talkers, while men who know much say little.”
- “I prefer liberty with danger than peace with slavery.”
- “Man is born free, and everywhere he is in chains.”
- “The world of reality has its limits; the world of imagination is boundless.”
- “It is too difficult to think nobly when one thinks only of earning a living.”
- “To be sane in a world of madman is in itself madness.”
- “Every person has a right to risk their own life for the preservation of it.”
- “Civilization is a hopeless race to discover remedies for the evils it produces.”

## John Stuart Mill – London (1806–1873)

- Utilitarianism → an ethical theory that focuses on the consequences of actions and aims to maximize happiness and minimize suffering
- Principle of Utility (Greatest Happiness Principle) → Mill's ethical framework is built on the principle of utility, which states that actions are right insofar as they promote happiness and wrong if they produce the opposite of happiness. Happiness, for Mill, is defined as pleasure and the absence of pain, while unhappiness is defined as pain and the deprivation of pleasure.
- Qualitative Differences in Pleasure → NOT all pleasures equal!
  - Some pleasures are qualitatively superior to others.
  - Intellectual and moral pleasures (such as reading, art, and helping others) are higher in quality than mere physical pleasures (such as eating or sleeping). **"It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied."**



## John Stuart Mill – London (1806–1873)

- **The Role of Consequences** → Mill's utilitarianism is a form of consequentialism, meaning that the morality of an action is determined by its outcomes. For Mill, the rightness or wrongness of an action depends on whether it leads to the greatest overall happiness.
- **Justice and Utility** → justice is a crucial part of the general happiness. He believed that rules of justice, such as those protecting individual rights, are essential because they contribute to the overall well-being of society. In this sense, justice is not opposed to utility but is a component of it.
- **Moral Rules and Exceptions** → Moral education is essential for developing a character that aligns with utilitarian principles. He emphasized the importance of nurturing individuals' capacity for higher pleasures and encouraging them to think about the broader consequences of their actions on society.

## John Stuart Mill – London (1806–1873)

- **Liberty and Individual Rights** ➔ A strong advocate for individual liberty, famously articulated in his work "On Liberty."
    - Individuals should have the freedom to pursue their own happiness as long as they do not harm others.
    - The principle of non-interference is often seen as complementary to his utilitarian ethics, providing a safeguard against tyranny by the majority.
- “A person may cause evil to others not only by his actions but by his inaction, and in either case he is justly accountable to them for the injury.”
- Against majoritarianism ➔ “If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.”

## John Rawls – USA (1921 - 2002 )

- Contributions to political and moral philosophy, particularly through his theory of justice
- Theory of Justice as Fairness → In "*A Theory of Justice*", he introduced the concept of "*justice as fairness*." → a just society is one in which the principles of justice are agreed upon in an initial position of equality.
- The Original Position and the Veil of Ignorance:
- The **original position** is a hypothetical scenario where individuals choose the **principles of justice** that will govern their society.
- In this scenario, they operate behind a "**veil of ignorance**" → they do not know their own place in society (e.g., their social status, wealth, abilities, etc.). This ensures that the principles chosen are fair and impartial, as no one can design rules that favor their particular situation.

## John Rawls – USA (1921 - 2002 )

### **Two Principles of Justice:**

- 1. The Liberty Principle:** Each person has an equal right to the most extensive basic liberties compatible with similar liberties for others. This includes freedoms like speech, assembly, and conscience.
- 2. The Difference Principle:** Social and economic inequalities are to be arranged so that they are to the greatest benefit of the least advantaged members of society. Additionally, positions of authority and responsibility must be accessible to all under conditions of fair equality of opportunity.

**Equality and Inequality:** Rawls does not advocate for absolute equality but rather for a system where inequalities are justified only if they benefit the least advantaged. This is a significant departure from utilitarianism, which might justify inequalities if they lead to greater overall happiness, regardless of the distribution of that happiness.

## John Rawls – USA (1921 - 2002 )

**Justice as the First Virtue of Social Institutions:** Justice should be the primary virtue of social institutions, much like truth is for systems of thought. A just society is one that fairly distributes rights, opportunities, and resources, and that respects the dignity of all individuals.

**The Role of Moral and Political Philosophy:** Moral and political philosophy serves to articulate and justify the principles that should guide the structure of a just society. He sees the role of philosophers as helping to clarify the principles of justice and to guide public reasoning in democratic societies.

**Public Reason:** Rawls also introduced the concept of "public reason," the idea that the principles governing the basic structure of society should be justifiable to all citizens using reasons that all can accept. This concept is crucial for maintaining a stable and fair democratic society.

## John Rawls – USA (1921 - 2002 )

“Many of our most serious conflicts are conflicts within ourselves. Those who suppose their judgements are always consistent are unreflective or dogmatic.”

“Justice is the first virtue of social institutions, as truth is of systems of thought.”

“The principles of justice are chosen behind a veil of ignorance.”

“The natural distribution is neither just nor unjust; nor is it unjust that persons are born into society at some particular position. These are simply natural facts. What is just and unjust is the way that institutions deal with these facts.”

“Generally speaking, the errors in religion are dangerous; those in philosophy only ridiculous.”

“It is of first importance that the military be subordinate to civilian government.”

“Injustice, then, is simply inequalities that are not to the benefit of all.”

## Karl Marx – Germany (1818- 1883)

Did not explicitly develop a systematic ethical theory in the way that philosophers like Kant or Mill did.

### **Critique of Capitalism →**

- Marx's critique of capitalism is inherently ethical. Capitalism is an exploitative system where the bourgeoisie (capitalist class) profits from the labour of the proletariat (working class).
- This exploitation dehumanizes workers, reducing them to mere commodities → hence, it is not just an economic issue but a **moral one**, as it.
- Capitalism leads to alienation, where workers are estranged from their labour, the products they create, their fellow workers, and even from themselves.
- This alienation is **ethically problematic** because it strips individuals of their humanity and reduces them to cogs in the machine of production.



## Karl Marx – Germany (1818- 1883)

### **Historical Materialism and Ethics:**

- Marx's ethical views are grounded in his theory of historical materialism, which posits that the material conditions of society (economic structures, modes of production) shape all aspects of life, including morality, culture, and politics.
- According to Marx, moral values are not absolute but are shaped by the economic base of society. The ruling class imposes its own moral values on society to justify and maintain its dominance. Therefore, what is considered "ethical" in a capitalist society is often a reflection of bourgeois interests.



# Karl Marx – Germany (1818- 1883)

## Class Struggle and Justice

- Class struggle as the driving force of history
- True justice can only be achieved through the overthrow of the capitalist system Vision of a **proletarian revolution** that would lead to the establishment of a **classless, communist society**, where exploitation and oppression would be abolished → the ethical foundation of this society would be based on
- the principle of "from each according to his ability, to each according to his needs."
- Resources and goods would be distributed based on individuals' needs rather than their ability to pay, reflecting a commitment to social justice and equality.
- Ends (a classless society) as justifying the means (revolutionary action), reflecting a consequentialist approach to ethics

## Karl Marx – Germany (1818- 1883)

- “The last capitalist we hang shall be the one who sold us the rope.”
- “The history of all hitherto existing society is the history of class struggles.”
- “Let the ruling classes tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Workingmen of all countries unite!”
- “I am nothing but I must be everything.”
- “It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness.”
- “Religion is the impotence of the human mind to deal with occurrences it cannot understand.”

## Karl Marx – Germany (1818- 1883)

- The history of all hitherto existing society is the history of class struggles.
- The production of too many useful things results in too many people.
- From each according to his ability, to each according to his needs.
- Capital is dead labour, which, vampire-like, lives only by sucking living labour, and lives the more, the more labour it sucks.
- The theory of the Communists may be summed up in the single sentence: abolition of private property.
- The ruling ideas of each age have ever been the ideas of its ruling class.
- Alienation | Utopia | Communism |

## Simone de Beauvoir – France (1908- 1986)

- A renowned French philosopher, writer, and feminist
- Best known for her significant contributions to **existentialism** and **feminism**
- The Second Sex (1949) - considered a foundational text in feminist theory
- Centres on the idea of existential freedom, the construction of identity, and the ethical implications of our choices
- Worked with Jean-Paul Sartre and played a crucial role in developing existentialist thought

## Simone de Beauvoir – France (1908- 1986)

**Existentialist Ethics:** Existence precedes essence → humans are not born with a predetermined nature; they define themselves through their actions & choices.

**Freedom and Responsibility:** In de Beauvoir's view, **with the freedom to choose comes the burden of responsibility**. We are responsible not only for ourselves but also for **how our actions affect others**.

**The Concept of the Other:** De Beauvoir introduced the idea of "the Other" highlighting how people often see **others as objects or obstacles to their own freedom**. Ethical behavior involves **recognizing others as subjects with their own freedoms**.

## Simone de Beauvoir – France (1908- 1986)

**The Ethics of Ambiguity** → human existence is inherently ambiguous. It arises from the **tension** between our **desire for absolute freedom** and the **constraints** imposed by the existence of **others**.

**True freedom** is achieved by embracing this ambiguity and acting in ways that promote the freedom of others. Ethical action is **not** about **following strict rules** but about **navigating the complexities** of human relationships

**Ethical Responsibility** → While we must **pursue our freedom**, we must also **recognize and respect the freedom of others**. This creates an **ethical obligation** to act in ways that do **not oppress or harm others**.

## Simone de Beauvoir – France (1908- 1986)

Analysis of women's oppression in *The Second Sex*

Women have historically been treated as "the Other" and denied the same freedoms as men

**The Role of Ethics in Feminism:** De Beauvoir's ethical framework advocates for the dismantling of systems that oppress women and other marginalized groups. She argues that **true freedom** can only be achieved in a society where **all individuals are free from oppression**.

Profound impact on feminist theory, ethics, and existentialism.

Her ideas continue to inspire debates on freedom, gender, and ethics in contemporary philosophy.

## Simone de Beauvoir – France (1908- 1986)

“I am too intelligent, too demanding, and too resourceful for anyone to be able to take charge of me entirely. No one knows me or loves me completely. I have only myself.”

“One's life has value so long as one attributes value to the life of others.”

“One is not born, but rather becomes, a woman.”

“...her wings are cut and then she is blamed for not knowing how to fly.”

“Man is defined as a human being and a woman as a female — whenever she behaves as a human being she is said to imitate the male.”



## Erik Erikson – Germany / USA (1902- 1994)

Social and cultural influences on an individual's development

Theory of the eight stages of psychosocial development, which outlines the impact of social experience across the lifespan

**Identity crisis** → during adolescence individuals explore different roles and ideas to form their own identity (Role confusion)

**Ethical Behavior:** Identity formation involves ethical considerations, as individuals decide which values and beliefs align with their self-concept

A **well-developed identity** includes an understanding of one's **role in society** and the **social & ethical responsibilities** that come with it

## Erik Erikson – Germany / USA (1902- 1994)

“Life doesn't make any sense without interdependence. We need each other, and the sooner we learn that, the better for us all.”

“The search of youth is not for all-permissibility, but rather for new ways of directly facing up to what truly counts.”

“The more you know yourself, the more patience you have for what you see in others.”

“In the social jungle of human existence, there is no feeling of being alive without a sense of identity.”

“Adolescents need freedom to choose, but not so much freedom that they cannot, in fact, make a choice.”

# Abraham Lincoln

- widely recognized for his unwavering commitment to moral principles and ethical leadership. His decisions were guided by a strong sense of justice, equality, and fairness.
- The Emancipation Proclamation: the freedom of all slaves in Confederate-held territory ➔ the inherent equality of all people
- Honesty and Humility: Lincoln was known as "Honest Abe," a nickname reflecting his reputation for honesty and humility.
- He believed that leaders should act with integrity and serve the greater good.

# Abraham Lincoln

- **Commitment to Unity:** Despite the pressures of the Civil War, Lincoln remained committed to preserving the Union. His ethical stance on unity and reconciliation shaped his approach to governance and peace.
- **The Gettysburg Address:** In his Gettysburg Address, Lincoln emphasized the ethical ideals of liberty and democracy, advocating for a government "of the people, by the people, for the people."
- **Lasting Influence:** Lincoln's ethical principles have left a lasting legacy, influencing leaders and shaping discussions on morality, justice, and human rights in the centuries that followed.

## Potter Stewart – USA ()

- Ethics is knowing the difference between what you have a right to do and what is right to do.
- In fact, a fundamental interdependence exists between the personal right to liberty and the personal right to property.
- Abortion is inherently different from other medical procedures because no other procedure involves the purposeful termination of a potential life.