

UPSC CIVIL SERVICES MAINS • GENERAL STUDIES PAPER IV

Ethics, Integrity and Aptitude

A Topic-wise Reference

Concepts, thinkers, cases and answer-writing tools
organised by the official syllabus

Beta I • October 2026

About this book. A topic-wise reference for General Studies Paper IV (Ethics, Integrity and Aptitude) of the UPSC Civil Services Mains examination, organised under the headings of the official syllabus.

Disclaimer. This is an independent study aid. It is not affiliated with, or endorsed by, the Union Public Service Commission. Laws, schemes, cases and figures are stated as understood in October 2026; check current sources before relying on them. Cases described as *alleged* or *reported* are claims made at the time, not findings of guilt.

Conventions. **Bold** marks key terms worth carrying into an answer. *Italics in parentheses* mark asides. Seven reference sheets whose diagrams do not reduce cleanly to text are reproduced as images beside a written description.

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About This Book

This book is a single, topic-wise reference for **General Studies Paper IV** (Ethics, Integrity and Aptitude) of the UPSC Civil Services Mains examination. It brings together concepts, thinkers, frameworks, Indian examples and answer-writing tools under the headings of the official syllabus.

How it is organised. Chapters 1 to 7 follow the seven content areas of the syllabus, in order, so that any syllabus phrase can be traced to one chapter. Chapter 8 is an answer-writing toolkit — structures, keyword banks, quotations and revision lists.

How to use it.

- Read a chapter once for the argument; revise from its **tables**, **summaries** and **bottom-line** boxes, which are written to be reproduced in an answer.
- Use the **Indian examples** to illustrate, not to argue: a good answer states the principle first and the example second.
- Keep Chapter 8 open during answer practice.

Conventions.

- **Bold** marks key terms and phrases worth carrying into an answer.
- *Italics in parentheses* mark asides.
- Mnemonics (e.g. **SALI O OH**, **REETA CPR S**, **JUST WIN CIRCLE**) are reproduced as they were learnt.
- Seven reference sheets whose diagrams do not reduce cleanly to text are reproduced as images beside a written description.

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The Syllabus

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

Questions may utilise the case study approach to determine these aspects.

The following broad areas will be covered:

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

Ethics and Human Interface

1.1 What Ethics Is, and What It Is Not

“Ethics is knowing the difference between what you have a right to do and what is right to do.” — *Potter Stewart*

Essence of Ethics

Ethics is a **social system** which formulates **values and norms of conduct** for the members of society and attempts to regulate the behaviour of individuals accordingly. It is a branch of philosophy concerned with moral principles guiding human conduct, specifically **voluntary actions**, and it operates at both the individual and the collective level.

What Ethics is

1. **A branch of philosophy** — a reflective, reasoned discipline.
2. **A system of moral principles** — formulating values, duties and norms that distinguish right from wrong.
3. **Universal in aspiration, context-specific in application** — adaptable, but aiming at universality **grounded in reason**, not in mere convention.
4. **Reflective and prescriptive inquiry** into rightness and wrongness — covering normative ethics and meta-ethics.
5. **Applicable across domains** — medicine, business, environment, governance.

What Ethics is *not*

It is not...	Because...
Law	Law is the <i>minimum</i> legal requirement. Ethics often sets a higher moral standard . Something can be legal yet unethical — apartheid, slavery .
Morality	Morality is individual and variable (family, culture, religion). Ethics is rationally argued universal standards that transcend personal preference .
Social norms or customs	Customs can be unethical — female genital mutilation, the Devadasi tradition. Ethics emerges from reasoned judgement , not tradition or habit.
Feelings or emotions	Feelings are subjective, changeable and erratic. Ethics is more stable and does not rely on emotional impulse.

It is not...	Because...
Religion	Ethics is not confined to faith; it is secular and universal in reach.

Ethics and Morality distinguished

Ethics	Morality
Systematic study of principles governing right and wrong	Personal beliefs or values about right and wrong
Normative — derived from external systems (professional codes, institutional rules)	Subjective — shaped by personal, cultural or religious upbringing
Broader — concerned with universal principle and reasoning	Narrower — relates to individual or group-specific conduct
Based on philosophy, reasoning and societal framework	Rooted in culture, tradition or faith
Can evolve with societal change	Often resistant to change (caste discrimination, homosexuality, gender roles)
Applied to groups, professions and institutions	Primarily individual or familial
Ethical principles such as justice, autonomy, accountability	Moral beliefs such as honesty, chastity, loyalty

The two feed each other in a continuous loop: **morality (personal values) forms ethics over time (community norms), and community norms in turn shape individual morality.**

Law and Morality

Law is codified rules enforced by the state to maintain **order and justice**. Its relationship with morality has four aspects:

1. **Overlap** — much law is built on moral principle: prohibitions on murder, on untouchability.
2. **Divergence** — law may be made for imperial or sectional interest (colonial-era laws); and not all moral principles are codified (there is no law compelling one to help the poor).
3. **Mutual influence**
 - *Morality shapes law*: laws on child labour, environmental protection.
 - *Law shapes morality and societal attitudes*: anti-dowry laws, LGBTQ rights, child-marriage prohibition.
4. **Enforcement** — law is enforced by the **state**; morality by **social norms, conscience and peer pressure**.

Way forward: align laws with universal ethical principles such as justice, equality and human rights, and review them periodically so that they reflect evolving societal morality.

1.2 Determinants of Ethics in Human Action

Ethical conduct is shaped by three families of determinants.

Internal factors

- Personal values, upbringing, education, religious beliefs, lived experience.

- **Deliberateness of action** — knowledge, voluntariness, free will.
- Health, stress, intoxication and the degree of control — these reduce moral weight, and in law can negate *mens rea*.

Act-related factors

- **Nature** of the act — inherently good, bad or neutral (helping versus theft).
- **Purpose** — the noble intention or underlying motive.
- **Consequences** — viewed through a teleological lens (the “murderer at the door” problem).
- **Circumstances** — timing, context and social setting may modify moral weight (self-defence).

Social and organisational factors

- Cultural and social norms; **peer pressure**.
- **Organisational influence** — industry culture, reward systems, compensation models.
- **Situational pressure** — urgency, authority, and **moral intensity** (social consensus, proximity, magnitude, probability).

Summary table

Domain	Determinants	Ethical consequences	Unethical consequences
Internal	Values, intent, free will	Job satisfaction, trust	Guilt, dissociation
Action-related	Nature, purpose, context	Social trust, harmony	Conflict, reputational loss
Social / Organisational	Culture, pressure systems	Credibility, fairness	Legal risk, inequality

Determinants of the morality of individual acts

Social Context → Act → Actor → Object → Consequences

Elevated moral intensity

An act carries greater moral weight where there is greater:

- **Social consensus**
- **Proximity** — *moral hesitation increases with proximity* (the **Milgram experiment**), and proximity heightens moral obligation
- **Magnitude**
- **Probability**

Ignorance and moral escape

- Ignorance **reduces moral weight** — but only genuine ignorance.
- **Aristotle**: *drunken ignorance = voluntary ignorance*. There is **no moral escape** in it.
- **Self-induced ignorance** functions as a **moral shield** and does not excuse.
- Lack of necessary intent or knowledge may **negate mens rea** in law; it does not automatically clear the conscience.

1.3 Consequences of Ethics in Human Action

Level	Ethical conduct produces	Unethical conduct produces
Personal	Job satisfaction, trustworthiness, reduced role conflict	Moral disengagement → deceptive practices, guilt suppression
Organisational (ethical climate)	Promotions, credibility, stakeholder trust (the Tatas)	Legal fines, lawsuits, reputational damage
Social	Strengthened legitimacy, harmony, adherence to rule of law, justice, environmental care, sustainability	Distrust, conflict, systemic inequality (dehumanisation, abuse of authority); social unrest, economic instability, environmental damage

Moral disengagement — the mechanisms

Moral disengagement works through moral, social and economic **justifications**:

- **Euphemistic language** — innocent deaths described as “collateral damage”.
- **Advantageous comparison** — Maggi is harmful, “but not as harmful as cigarettes”.
- **Shifting moral responsibility** — by **displacement** (it was ordered) and **diffusion** (everybody did it).
- **Disregard, distort, deny** the consequences.
- **Victim blaming and dehumanising** the affected.

The Knower–Doer Split (the moral knowledge–action gap)

The ethical disconnect between what a person **knows to be right** and what they **actually do**. A person may possess full moral awareness and still fail to act accordingly.

Ethical significance: moral hypocrisy and weak will; public-service failure through lack of moral courage; value erosion and ethical decay.

Reasons (rationalisation, ethical fading): temptation and greed; peer pressure; fear of consequences; lack of emotional intelligence and empathy.

Relevance in public service — training is not transformation. An officer knows corruption is wrong but succumbs under pressure. What is required is **competence, courage and integrity**, not syllabus learning alone. The same gap shows in littering citizens and in doctors prescribing unnecessary medication.

Bridging the gap:

- Self-reflection and inner alignment
- Ethics in action — **Nishkama Karma**
- Moral exemplars and mentorship
- Institutional support for ethical action
- Emotional and moral intelligence training

1.4 Dimensions of Ethics

	Meta-Ethics	Normative Ethics	Descriptive Ethics	Applied Ethics
What it does	Studies the nature, meaning and origin of moral terms and judgements — “What does ‘right’ even mean?”	Determines which actions are right or wrong, offering principles	Empirically examines what people believe and how norms evolve in societies	Applies ethical theory to real-world dilemmas
Focus	Moral semantics, ontology, epistemology	Rules, duties, virtues — deontology, consequentialism, utilitarianism, virtue ethics	Cultural practices, moral psychology	Specific issues — medicine, business, environment, governance
Its question	What <i>is</i> ethics?	What <i>ought</i> to be done?	What does society <i>believe</i> ?	How to <i>act</i> in real contexts?

Two further philosophical terms that recur:

- **Ontology:** the study of being.
- **Epistemology:** the study of knowledge — belief, truth, justification.

1.5 Ethics in Private and Public Relationships

Feature	Private Ethics	Public Ethics
Basis / values	Emotion, care, intimacy, love, confidentiality, loyalty	Rules, obligations, public trust, openness, integrity, fairness, accountability, impartiality
Tolerance for deviation	High	Low — strict accountability
Regulation	Informal, unwritten, few laws	Formal codes, legal frameworks
Temporal nature	Stable, long-term	Context-dependent, term-bound
Oversight / scrutiny	Self and close circle	Public scrutiny, legal regimes

Interfaces between private and public ethics

1. **Nepotism risk** — favouritism flowing from private attachment.
2. **Role conflict** — the same person owes incompatible duties.
3. **Ethical spillover**
 - *Positive:* private integrity produces reliability and empathy in the public role.
 - *Negative:* personal stress, prejudice or loyalty contaminating official duty.

Challenges of the public–private interface

- **Blurred boundaries**
- **Emotional bias**
- **Privacy invasions**

Way forward

- **Clear codes** of conduct.
- **Conflict management** — asset disclosure, recusal policies.
- **Training** — emotional intelligence, boundary awareness, scenario-based modules.
- **Oversight** — transparency, public scrutiny, watchdog bodies.

1.6 Methods of Social Control

- **Socialisation** — turns the a-social child into a social being and builds the **superego**. Classified as *primary* and *secondary*.
- **Sanctions** — positive and negative.

Allied concepts

- **Conduct:** the voluntary actions, moral or immoral, of a human being or an organisation, which **define its character**.
- **Actions:**
 - *Voluntary* — done consciously, with will.
 - *Involuntary* — done without conscious will or sense of doing.
 - **Freedom of will** requires the physical and mental ability to decide, the availability of choices, and the freedom to choose.
- **Nature:** the set of instincts and tendencies, generally innate or genetic.
- **Character:** the internal aspect created by **repeated conduct**.
- **Virtues:** **good and stable habits** expressed through conduct and developed through rigorous effort and practice.
 - **The four cardinal virtues:** Courage; Wisdom / Knowledge / Prudence; Justice; Temperance.
- **Vices:** bad habits — equally stable, equally expressed through conduct.
- **Deontology:** an ethical theory emphasising **duty, rules and moral principles** rather than consequences. Its features are duty-based ethics, universalism, and the primacy of intention.

1.7 Human Values

Values are deeply held beliefs or ideals that guide an individual's or a society's behaviour and decision-making.

Characteristics of values: they are ideals; abstract; generally stable; deeply rooted in personality; standards of judgement; learned; arranged in a hierarchy. **Realised values become virtues.**

Role of values

Personal → Societal → National

- **Moral compass and decision-making.**
- **Social cohesion and trust** — shared values create **high-trust societies**, reducing corruption and enhancing **social capital**.
- **Institutional and national culture** — the civil services, corporate governance and democracy itself uphold values like accountability, equality, transparency and justice.
- **Personal growth and fulfilment** — aligning action with values fosters inner satisfaction, peace and resilience under stress.

Consequences of a lack of values

- **Value–action gap** — hypocrisy and moral decay.
- **Anomie (normlessness)** — breakdown of social norms causing alienation, social isolation and value exhaustion.
- **Low-trust society** and disintegration of institutions.

Common human values

- Integrity and truthfulness
- **Compassion and empathy**
- Justice and equality
- Resilience and courage
- Selflessness and service
- **Simplicity** — minimalism, humility

1.8 Classification of Human Values

1. Schwartz's Theory of Basic Human Values

Emerging from cross-cultural psychology, Schwartz identifies **ten universal value types** that motivate human behaviour, along with two bipolar dimensions.

Value types: Universalism (concern for all, nature) · Benevolence (welfare of close others) · Self-Direction (independent thought and action) · Stimulation (novelty, excitement) · Hedonism (pleasure) · Achievement (personal success) · Power (status, control) · Security (safety, harmony) · Conformity (following norms) · Tradition (respect for culture).

Key dimensions:

- Self-transcendence **vs** Self-enhancement
- Openness to change **vs** Conservation

Useful in understanding individual and cultural value priorities and trade-offs.

2. Rokeach Value Survey (RVS)

Distinguishes two hierarchical categories:

- **Terminal values** — desired end-states (happiness, wisdom, world peace).
- **Instrumental values** — preferred modes of behaviour (honesty, ambition, responsibility).

3. Allport's Six Value Types

Organised by orientation toward life goals: **Theoretical** (truth) · **Economic** (utility) · **Aesthetic** (beauty) · **Social** (welfare) · **Political** (power) · **Religious** (spirituality).

4. Sectoral and Hierarchical Classification

Based on context and function:

- **Objective-based:** *Instrumental* (means — money, education) and *Intrinsic* (ends — freedom, love).
- **Hierarchical:** Universal values; then Cultural, Social, Organisational, Individual values.
- **Source-based:** *Internal* values (spirituality) and *External* values (honour, prestige).
- **Sectoral:** Economic (efficiency), Environmental (sustainability), Administrative, Political and Democratic values.

1.9 Value Education

Value education is the intentional process of imparting core **moral, ethical, cultural and civic values** that guide behaviour and decision-making. It goes beyond academic content to **nurture conscience, emotional intelligence and reflective understanding**, helping the individual distinguish right from wrong.

It includes both **explicit teaching** and **implicit teaching** — role modelling and institutional culture.

Role of value education

- **Character formation** — the inculcation of virtue.
- **Ethical decision-making** — developing the moral compass.
- **Emotional and mental well-being** — strengthening emotional regulation, resilience, a positive outlook, stress management.
- **Social integration and harmony.**
- **Civic responsibility and leadership.**

Importance of value education

- Holistic personal development
- Builds citizens of character
- Promotes social cohesion
- Reduces anti-social behaviour
- Enhances educational and personal outcomes by fostering discipline, integrity and emotional maturity

1.10 Role of Family, Society and Educational Institutions in Inculcating Values

Inculcation of values is the process through which values are given to a human being so that they are **internalised**.

1. Family — the primary agent

- **Foundation builders.** Teaches core values — honesty, respect, empathy, responsibility — through **observation and interaction** within the family unit (parents, grandparents). Its influence is **maximal in the earliest years**, through direct teaching and indirect teaching, with the mother's role central.
- **Behaviour modelling.** Children **imitate verbal and non-verbal cues**. **Consistency in parental action** reinforces credibility.
- **Emotional environment.** Loving, tolerant homes foster tolerance, generosity and cooperation.
- **Challenges:** regressive influence along caste and religious lines; hypocrisy within families, whose inconsistencies weaken transmission; shrinking joint-family setups.

2. Society — the wider influence

- **Norm sharpening.** Community practices, peer interaction, media, religion and role models refine and reinforce accepted values such as solidarity and equity.
- **Social capital.** Parental involvement in community and school fosters both values and academic outcomes — greater cohesion, lower dropouts.
- **Potential pitfalls.** Exposure to **regressive norms** — discrimination, exclusivity — can erode a progressive value system.

3. Educational institutions — the formal educator

- **Value curriculum.** Integrates values into formal subjects and into the **hidden curriculum** — punctuality, fairness, discipline.
- **Experiential learning.** Student councils, volunteering and group activities build democracy, leadership and empathy.
- **Teacher modelling.** Educator conduct — fairness, respect — sets social and moral standards.
- **Institution–community synergy.** Active parent–school engagement improves motivation, student belonging and well-being.

The three are interlinked

- **Sequential embedding: Family → Society → School**, each reinforcing value layers in the child's development.
- **Coherence is needed:** alignment between family, school and society is crucial. Misalignment leads to **internal value conflict** in children.

Policy summary

Role	Contribution	Policy focus
Family	Shapes moral compass early in life	Support parenting education; strengthen family cohesion
Society	Reinforces norms and social expectations	Promote inclusive community culture; counter regressive norms
Educational institutions	Formal education plus experiential learning of values	Incorporate value education in curricula; teacher training
Interactions	An aligned environment ensures consistency in value messaging	Develop frameworks for home–school–community partnerships

Way forward

- **Parenting workshops.**
- **Ethics curriculum** — moral reasoning through debate; experiential sessions through community service.
- **Teacher empowerment** — training teachers in value-based pedagogy.
- **Holistic engagement** — formalising school–family–community cooperation.

1.11 Initiatives to Promote Human Values

1. **Scheme for Strengthening Education in Human Values (NCERT).** Grants to develop value-based teaching material, audio-visual content, theatre and museum corners; and teacher/-community workshops promoting values such as **truth, peace, non-violence and constitutional ethics**.
2. **Happiness Curriculum (Delhi Government).** Social-emotional thinking, emotional learning, mindfulness and critical thinking delivered through lessons for grades **Nursery to VIII**. **Introduced by the Dalai Lama.** Its aim is to create **confident, mindful, responsible and happy individuals** who collectively build a **happy and harmonious society**.

3. **Vidyanjali Volunteer Programme** (under Sarva Shiksha Abhiyan). Mobilises community volunteers — retired professionals, NGOs — for **co-scholastic activities** in government schools, **fostering values beyond academics**.
4. **UNESCO Associated Schools (ASPnet) and cultural-arts integration**. Over 63 Indian schools follow the UNESCO ASPnet approach, embedding **rights, dignity and social-justice education**. ASPnet has three clear priorities:
 - Education for sustainable development
 - Global citizenship education
 - Intercultural and heritage learning
5. **Pratham NGO's "Read India" and moral education**. Workshops, seminars and community events to involve parents in value education, strengthening alignment between home, school and society.
6. **Integrated programmes under NEP and Samagra Shiksha Abhiyan. PM SHRI Schools** — improving infrastructure, introducing **yoga** and **environmental ethics**, and building community engagement to foster values holistically.

1.12 Human Values: Lessons from Great Leaders, Reformers and Administrators

Leader	Values embodied and the lesson
Mahatma Gandhi	Ahimsa, truth, simplicity, forgiveness, self-sufficiency, dignity of labour
Nelson Mandela	Resilience, forgiveness, equality, justice. <i>Forgiveness can bridge divisions and enable national healing.</i>
Mother Teresa	Compassion, kindness, altruism, service to the marginalised. <i>Small acts of care deepen societal trust and dignity.</i>
Martin Luther King Jr.	Equality, justice, non-violent protest. <i>Moral courage can fuel systemic change.</i>
Abraham Lincoln	Integrity, freedom, humanism, leadership. <i>Upholding principles in crisis preserves institutional credibility.</i>
Vergheze Kurien	Cooperative-driven farmer welfare; innovation
M. S. Swaminathan	Sustainable development; poverty alleviation
E. Sreedharan	Punctuality, discipline, high quality standards

Thinkers and their application in governance

Thinker	Core concept / philosophy	Application in real life and governance
Immanuel Kant	Deontological ethics; categorical imperative — act on universal moral law	Policy formulation rooted in duty and moral law; unbiased justice delivery; whistleblower protection driven by duty over consequences

Thinker	Core concept / philosophy	Application in real life and governance
John Stuart Mill	Utilitarianism — the greatest happiness principle	Welfare schemes maximising societal good; cost-benefit analysis in public projects; rationalising punishment toward reformatory justice
Georg Hegel	Dialectics; ethical life (<i>Sittlichkeit</i>) — progress through thesis-antithesis-synthesis	Conflict resolution by reconciling differences; policy evolution by integrating critique and counter-critique
Karl Marx	Historical materialism; class struggle; critique of capitalism	Policies for social justice; labour rights, land reforms, equitable resource distribution; removing systemic inequality
John Rawls	Theory of justice — the veil of ignorance; fairness as justice; distributive justice	Reservation and affirmative-action policies; laws protecting vulnerable groups; citizen-centric welfare programmes
Niccolò Machiavelli	Political realism; the ends justify the means	Realpolitik in diplomacy; strong leadership in national interest; practical administration and crisis handling
Epicurus	Pursuit of happiness through rational pleasure, minimising pain	Promoting mental health; work-life balance in administration; policies supporting recreation
Søren Kierkegaard	Existentialism; individual responsibility; authenticity	Bureaucratic integrity; conscience over blind conformity; ethical courage in decision-making
Abraham Lincoln	Moral leadership; abolition of slavery; upholding democratic values	Merit-based administration; protection of rights; standing for equality and human dignity even in adversity
Carol Gilligan	Ethics of care; moral development emphasising relationship and empathy	Inclusive policies; child- and women-centric schemes; empathetic governance sensitive to marginalised voices
Nelson Mandela	Reconciliation, forgiveness, resistance to oppression, transformative leadership	Peacebuilding in conflict zones; rehabilitation of offenders; promoting inclusiveness and unity in diversity

Each thinker offers a distinct lens on the ethical and administrative dilemmas encountered in public service. For GS-IV, connect their theories to practical examples — Rawls' justice in reservation policy, Kant's duty in combating corruption, Gilligan's care ethics in social welfare.

Attitude

2.1 Attitude: Meaning and Characteristics

Social psychology asks to what extent the behaviour of an individual is influenced by society. An individual belongs to several groups; the nature of each group, the intensity of interaction and the number of groups together decide the hierarchy of influence on that individual.

Attitude is a psychological tendency expressed by evaluating a particular object with some degree of **favour or disfavour**. It belongs to the domain of social psychology.

Personality, by contrast, is a stable set of physiological, psychological and behavioural attributes.

Characteristics of attitudes

1. Necessarily related to a **psychological object**.
2. **Learnt** during socialisation — the influence of genes is small.
3. **Durable**.
4. Composed of three constituents — the **CAB model**.
5. Generally **consistent**.
6. **Innumerable**.
7. Vary in **intensity**.
8. Carry **motivational prospects**.

Dysfunctions of attitude

- Objectivity and rationality get compromised.
- The individual's flexibility is compromised.
- Attitudes can support discrimination and exploitation, and make society regressive.

A strong attitude makes a person **less receptive to new thought** — through **selective avoidance** and **biased assimilation**.

Related concepts

- **Prejudice (affective)**: an attitude built on cognitive stereotypes, carrying affect and a tendency to behave accordingly.
 - *Discrimination*: prejudicial treatment based on group membership — prejudice put into action.
- **Stereotype (cognitive)**: a cognitive belief that is simplified or generalised.

2.2 Content, Structure and Function of Attitude

Aspect	Definition	Illustration	Value-add insight
Content	The individual's beliefs, values and emotions about an "attitude-object" (person, idea, situation)	Belief: "Honda cars are fuel-efficient"; Emotion: "I feel proud owning one"	Attitude traces back to core values — aligns with the GS-IV determinants of ethical behaviour
Structure (CAB model)	Tripartite makeup: C (Cognitive) beliefs/knowledge; A (Affective) feelings/emotions; B (Behavioural) intentions/actions	Fuel-efficient belief + pride + choosing to buy = a strong positive attitude toward Honda	Essential for predicting behaviour; identifies mismatch (cognitive dissonance) between intent and action
Function	The psychological or social role the attitude plays — why it exists: knowledge, utilitarian, value-expressive, ego-defensive, social-adjustive	Knowledge simplifies decision-making; Utilitarian aligns with social reward; Ego-defensive shields self-esteem; Value-expressive reflects core values; Social-adjustive gains belonging	Recognises the motivational basis — critical for civil servants managing their own attitudes and biases

The CAB model in detail

Cognitive component	Affective component	Behavioural component
Beliefs, thoughts and attributes we associate with an object	Feelings or emotions (fear, sympathy, hate, like, pleasure, pride) associated with the object	Tendency to act in a certain manner; may be caused by the cognitive or the affective component

Worked example — Swachh Bharat Abhiyan

- **C:** A clean environment is essential for public health, and SBA supports it.
- **A:** Pride on seeing clean public spaces and on contributing to them.
- **B:** Segregating waste at home; participation in cleanliness drives.

A **strong attitude** exists when all three align — a **unidimensional attitude**; the attitude is weak when they are mismatched. The **response sequence** depends on involvement.

Reorganising the structure can help **uncover cognitive dissonance** — officials who value fairness but are biased in action — and can guide targeted training to **align the three components**.

Dynamic properties of attitude

- **Attitude accessibility** — the ease with which an attitude can be retrieved from memory.
- **Attitude ambivalence** — a one-dimensional versus a two-dimensional perspective on cause.
- **Attitude strength**. A **strong attitude** is:
 - Persistent
 - Resistant to change

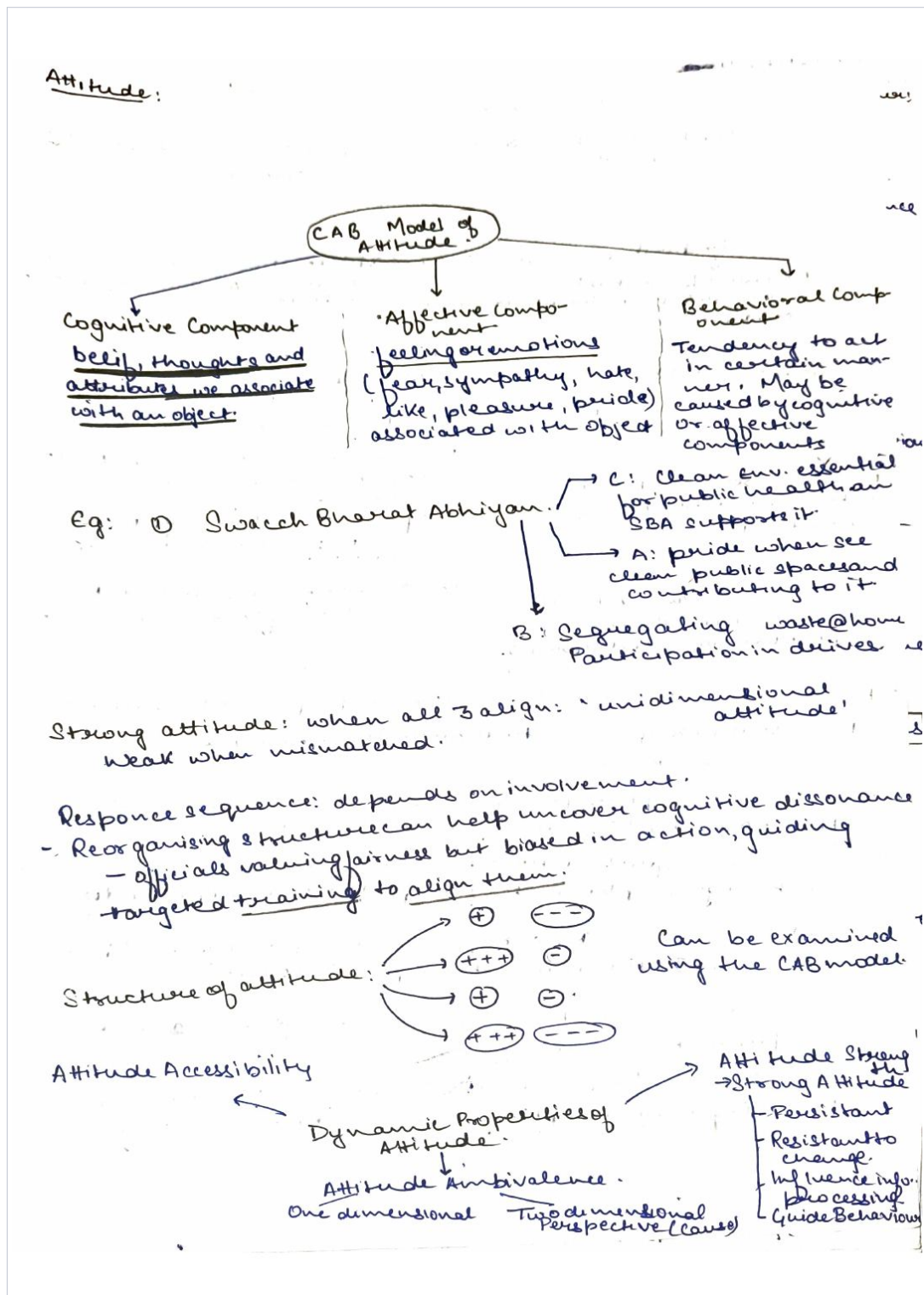


Figure 2.1. Reference sheet: the CAB model of attitude, structure combinations, and the dynamic properties of attitude.

- Influential on information processing
- A guide to behaviour

Attitude ambivalence can be caused by conflicting values. *Example:* arranged marriage — obedience and adherence to parents **versus** freedom and personal choice.

Types of attitude

Implicit	Explicit
Derived from past memories; rooted in unconscious cognition	The result of conscious cognition ; there is awareness of the attitude

2.3 The Functional Attitudinal Theory (FAT)

People hold attitudes because attitudes help them to achieve their basic goals. (*The functional approach is associated with Daniel Katz, 1960, and with Smith, Bruner and White, 1956.*)

Mnemonic: KUVES

1. **Knowledge** — simplifies perception and decision-making. *Trusting expert advice to reduce uncertainty.*
2. **Utilitarian** — guides actions to **maximise reward and minimise cost**. *Compliance to gain praise or avoid penalty.*
3. **Value-expressive** — reflects personal self-image and pride. *Social-justice advocates expressing their values.*
4. **Ego-defensive** — shields self-esteem by rejecting criticism to protect identity.
5. **Social-adjustive (social identity function)** — maintains group belonging. *Adopting community norms to fit in; buying an Indian flag on Republic Day.*

2.4 Formation of Attitudes

Attitudes are formed by social factors, personality factors and biological factors. In detail:

- **Genetic factors.**
- **Personal experience** — direct interaction, leaving a strong and long-lasting impression, positive or negative.
- **Social and cultural influence** — family, peers, norms and media shape dispositions via **social learning**.
- **Repeated exposure** — familiarity breeds preference; exposure increases positive evaluation.
- **Learning mechanisms:**
 1. **Classical conditioning** — a neutral object is linked with positive or negative stimuli.
 2. **Operant conditioning** — reinforcements and punishments shape the attitude.
 3. **Observational learning** — role models influence through imitation.

GS-IV significance of the formation elements

Element	GS-IV meaning
Experience and role-models	Family and mentors shape civil-servant attitude — a key determinant

Element	GS-IV meaning
Learning theories	Training can use conditioning and observational learning methods
Self-perception	Reaffirming ethical action fosters stronger moral attitudes
Expectancy–value	Link belief–value alignment to motivate a duty-centric outlook
Cognitive routes	Use central-route persuasion in capacity building for lasting change

2.5 Attitudinal Change and Cognitive Dissonance

Factors leading to attitudinal change

1. Additional information
2. Change in group affiliation
3. Enforced contact
4. Role changes
5. Cultural factors
6. Personality changes
7. **Persuasion** (without duress)
8. **Propaganda**

Cognitive dissonance

The mental stress or discomfort experienced by an individual who holds two or more **contradictory beliefs, ideas or values at the same time**; who performs an action contradictory to one or more of those beliefs; or who is confronted with information conflicting with existing beliefs. It leads to **attitudinal shift**.

Changing behaviour in order to change attitude

Role models, codes of conduct and public commitments produce **attitude change** via **self-perception** or **cognitive dissonance**. This is the *attitude–behaviour conundrum*.

Cognitive Behavioural Theory is the psychological framework explaining the interplay between **thoughts, emotions and actions**.

Principles:

- Not events, but their **interpretation**, shapes emotional and behavioural response (the *cognitive principle*).
- **Behavioural interventions** can reshape thoughts and feelings (the *behavioural principle*).
- All three act in a **mutually reinforcing loop**.
- Focus on the **here and now** rather than the distant past.

Applications: negative thoughts can be challenged; self-awareness and **ethical responsiveness** are enhanced; useful for personal development, stress management and promoting **integrity in public service**.

2.6 Influence and Relation of Attitude with Thought and Behaviour

Factors determining the degree of influence of attitudes on behaviour

1. **True versus expressed attitudes.** These may differ, especially on sensitive issues and in certain contexts and situations. *Educated people may litter when others are doing so.*
2. **One instance versus the aggregate or average.** Other factors intervene in any single instance.
3. **Level of attitude–behaviour specificity.**
 - *General:* “I believe in cleanliness.”
 - *Specific:* “I believe every household should have and use a **toilet**” — which changes behaviour towards toilet installation and usage.
4. **Self-awareness.** When people are not aware of their attitudes, those attitudes tend to influence their behaviour more.
5. **Attitude strength.** As strength rises, impact on behaviour rises. *People litter despite supporting cleanliness.*
6. **Attitude accessibility** — the ease with which attitudes can be retrieved from memory.

2.7 Moral Attitude

Moral attitude is rooted in beliefs about **right versus wrong, better or worse**. It tells us something about the **values and worldview of the speaker**. It operates at the cultural level, the individual level and the situational level, and is influenced by upbringing, self-reflection, education and culture.

Moral values are the highest among all natural values.

Higher — moral values

Lower — natural values

Goodness; Purity; Truthfulness; Humility of man

Genius and brilliancy; Exuberant vitality; Beauty of art and nature; Stability and power of the State

Moral values are **universal, stable, guided by conscience and emotionally powerful**. Among them:

- **Reverence** — a feeling of respect or admiration
- **Faithfulness**
- **Awareness** — of responsibility
- **Veracity** — the quality of being true, honest, accurate
- **Goodness** — the personal quality of being morally good
- Empathy, Justice, Humility, Responsibility

2.8 Political Attitude

Political attitude relates to political systems, parties, ideologies and policies. It is **fluid and prone to change**.

Personal traits affecting it — the Big Five

BIG Five Personality traits: O C E A N

- **O** — Openness to Experience

- **C** — Conscientiousness (organised, responsible, hard-working, self-disciplined, goal-directed)
- **E** — Extraversion
- **A** — Agreeableness
- **N** — Neuroticism (emotional stability = low neuroticism)

Dimensions of political attitude

1. **Ideological** — liberal/progressive $\leftrightarrow$ conservative/traditional
2. **Socioeconomic** — views on economic equality versus economic freedom
3. **Socio-cultural**
4. **Partisanship**
5. **Attitudes to government**
6. **Issue-based**
7. **International/national** — globalisation, immigration, nationalism, foreign policy

Factors influencing political attitudes

1. Family and upbringing
2. Education
3. Societal and peer influence
4. **Media exposure**
5. Religion and culture
6. Economic status
7. Demographics
8. Personal experiences
9. Historical and national context
10. Psychological traits

Interlinkages between moral attitude and political attitude

- **Moral attitude shapes political attitude** — a sense of fairness drives support for reservation.
- **Political attitude can reshape moral attitude** — on issues such as the environment and gender, positions are taken along party lines. This is **motivated reasoning**.
- **Political party affiliation intensifies attitudes** — and can override moral reasoning.

Two closing cautions: guard against being **partisan**, and cultivate **moral reflection independent of political identity**.

2.9 Bureaucratic Attitude and Democratic Attitude

Bureaucratic attitude

A strong emphasis on **rules, procedures, hierarchy and standard operating protocol** within organisations, especially the civil services.

- Focus on **objectivity, consistency, impersonality**.
- Ensures **stability, predictability and order in governance**.
- Prioritises **legality and procedure** over outcomes or citizens' preferences. *Taxation is redistribution through procedure; Robin Hood is redistribution that is illegal.*

Demerits:

- Can lead to rigidity and resistance to change — **red-tapism**.

- May become **insensitive to the real needs of citizens**.
- Limits innovation and flexibility.
- Risk of elitist, apathetic or authoritarian tendencies.

Democratic attitude

Emphasises **inclusiveness, people's participation, transparency, flexibility and responsiveness** in decision-making.

- Sees the public servant as a **representative and facilitator of public welfare**.
- Consultation, consensus-building, direct engagement with citizens.
- Encourages a focus on **justice, equity and ethical outcomes** over mere procedural compliance.

Demerits:

- Decision-making may be slower.
- Can be resource-intensive.
- Challenging to balance diverse interests.
- Potential for conflict and delay if public input is required at every stage.

The synthesis

Administrative efficiency versus public responsiveness → a balanced approach → ethical governance.

2.10 Social Influence

Social influence is the process where individuals' **thoughts, beliefs or behaviours** are shaped by the **real or imagined presence of others**.

Herbert Kelman's typology

- **Compliance** — public conformity **without belief change**. *Wearing a mask to avoid a penalty.*
- **Identification** — adopting behaviours **to be liked**. *Copying celebrities.*
- **Internalisation** — deep internal belief change. *Embracing cleanliness permanently.*

The dual pathway of social influence (Deutsch and Gerard, 1955)

- **Informational influence**. We go along with the crowd because we think the crowd knows more than we do — accepting **information as fact** (Covid statistics). This operates in **ambiguous situations** and in **crisis situations where there is no time to think**.
- **Normative influence**. Going along with the crowd in an effort to be **liked and accepted** — conforming to group behaviours. *Queuing behaviour.*

The six principles of social influence — RAS CaLS (Robert Cialdini)

(Sounds like "RASCALS")

Principle	Meaning	Governance application
Reciprocity	People return favours	Schemes
Authority	Credible experts persuade	Media
Social proof	People follow the crowd	Election wins
Consistency	Commitment drives follow-through	Effort

Principle	Meaning	Governance application
Liking	People agree with those they like	Image management
Scarcity	Limited availability increases value	No opposition

2.11 Persuasion

Persuasion is the type of social influence where **intentional symbolic messages** aim to change attitudes or behaviours.

Constructs of persuasion

- **Audience**
- **Message** — logic and evidence produce **lasting change**
- **Source** — credibility and likeability (the **halo effect**)

Resisting persuasion

- **Attitude inoculation** — exposure to counter-arguments
- Being **forewarned**
- Stockpiling counter-arguments
- Defence against influence

Applications

- Designing campaigns
- Leveraging influencers
- Using social proof
- **Monitoring and countering misuse**

Social influence and persuasion in Indian public campaigns

Initiative	Mechanism	Outcome
Darwaza Band campaign against open defecation	Normative influence plus central-route persuasion (information-based triggers)	Increase in toilet use; behaviour change
Swachh Bharat Mission	Social proof (Swachhagrahis), community triggers, mass-media persuasion	Cleaner villages; high citizen engagement
Janata Curfew and COVID messaging	Norms via social media; celebrity endorsements; caller-tune persuasion	High compliance with lockdown and hygiene
Cashless / Digital India drive	Authority plus scarcity (“limited offer” digital IDs)	Surge in digital transactions
Navtej Johar and LGBTQ decriminalisation	Informational persuasion via legal argument; role models	Public opinion shifted; judicial win
Anti-fake-news efforts	Informational influence plus social-proof campaigns; fact-checking	Reduction in viral misinformation

2.12 Positive Role of Attitude in the Civil Services

- **Resilience under pressure** — emotional balance, managing emotions, avoiding burnout, staying composed during crisis
- **Ethical decision-making**
- **Better problem solving and adaptability**
- **Improved decision-making**
- **Collaboration and support**
- **Effective communication and leadership**
- **Empathy and compassion**
- **Public trust and service delivery**

Aptitude and Foundational Values for Civil Service

3.1 Aptitude

Aptitude is the combination of abilities that allow a person to perform well in a specific field. It is the **innate potential for learning and performance** — and it is a **blended construct**.

Innate component	Acquired component
Predisposition — a natural curiosity or flair, such as language facility or analytical thinking	Developed through experience, training, practice and interest — it evolves with engagement

The psychological view

Aptitude = latent potential + motivational engagement. It requires nurturing to actualise.

Genetic predisposition	Experience, training and practice
Stable across the life span	Malleable; can be improved
Provides the latent range (upper and lower bound)	Determines realised performance within that range
Not sufficient alone — needs activation	Crucial for high-level outcomes (the 10,000-hour model)

Types of aptitude

All three are required for the civil services.

- **Intellectual** — reasoning, analytical ability, problem solving
- **Emotional** — self-regulation, calm under stress
- **Moral** — honesty and integrity as core traits

The CSAT tests intellectual and emotional aptitude — quick decision-making under stress.

Intelligence versus Aptitude

Intelligence	Aptitude
General mental ability encompassing learning, reasoning and problem solving	Specific natural abilities or potential in certain domains or tasks
Broad and overall intellectual capacity	Narrow and specialised skills or talents
Can be nurtured, developed and measured generally	Mostly innate, less malleable, but can be refined with training
IQ tests and general cognitive assessments	Aptitude tests tailored to specific skills or fields
Relatively stable across life	Can vary and improve with practice and experience
Reflects overall intellectual potential and current capacity	Predicts future performance and suitability for specific roles or tasks
Used for educational assessment and understanding cognitive abilities	Used to predict suitability for specific roles or tasks
Memory, reasoning, problem-solving ability	Mathematical aptitude, mechanical skills, musical talent

Aptitude for the civil services

Good decision-making and problem-solving quality, supported by:

- Good reasoning, analysis and critical understanding
- A rational and logical mind
- Good linguistic skills
- Communication, interpersonal and leadership skills
- Mathematical and data skills
- Sound knowledge of the Constitution, History, Science and Technology, Economics, Geography and International Relations

Aptitude is role-specific

Role	Aptitude required
Judge	Integrity and honesty; objectivity; impartiality; studiousness
Entrepreneur	Innovativeness; empathy; perseverance
Armed forces	Courage; fitness; discipline; team spirit

3.2 The Foundational Values: An Overview

Grouped by theme

- **Group I:** Integrity, Honesty, Probity
- **Group II:** Objectivity, Impartiality, Non-partisanship, Neutrality
- **Group III:** Empathy, Sympathy, Tolerance, Compassion towards the weaker sections
- **Group IV:** Perseverance, Patience, Persistence, Fortitude

The full list of foundational values of a civil servant

Integrity · Impartiality and Non-Partisanship · Objectivity · Dedication to Public Service · Empathy, Tolerance and Compassion · Loyalty · Collegiality · **Interdependence** · **Confidentiality** · **Innovation** · **Bureaucratic wisdom** · **Constitutional values**

Prepare definitions, quotations and examples for each.

Foundational values from the ARC

Mnemonic: I D I O T / C A T (or CIA DOC IT)

Integrity · Impartiality · Dedication to duty · Objectivity · Transparency · Compassion towards weaker sections · Accountability · Commitment to public service

Administrative values: then and now

British era	Independent India
Elitism; feudalism; urbanised bureaucracy; English-speaking officialdom; insensitivity to weaker sections; autocratic approach — alongside discipline, non-partisanship, integrity and honesty (towards the Crown), and anonymity	Empathy; compassion; dedication; commitment towards weaker sections; tolerance; integrity; honesty; probity; objectivity; neutrality; non-partisanship

Max Weber: “Governments should change but not governance.”

The civil services are the **agent of the welfare state**.

3.3 Integrity

Integrity is a rock-solid level of honesty: transparency, authenticity, dependability, probity and trustworthiness, amounting to **absolute consistency between values and conduct** — between thought, word and action. It is the core civil-service value: holistic, unwavering adherence to ethical principles — honesty multiplied by unity of character multiplied by principled consistency across situations.

What integrity means

- **Incorruptibility** — unshakable adherence to moral values; incapable of violating trust.
- **Soundness** — wholeness and coherence of character; values, words and actions aligned in any context; avoidance of hypocrisy.
- **Completeness** — a consistent, undivided moral character.
- **Beyond honesty** — integrity is not just truth-telling; it is being morally whole, acting ethically even when unobserved.

Integrity versus Honesty

Aspect	Honesty	Integrity
Nature	Truthful statements and actions	Moral consistency when no one is watching
Scope	Situational — “I won’t lie now”	Lifelong, whole character — “always do what’s right”
Depth	Surface-level compliance	Deeply aligned values, intellect and behaviour

Examples of integrity

Scenario	Demonstration of integrity
Official restraint	An officer returns extra change mistakenly given by the cashier — honesty plus responsibility beyond the minimum
Sacrificial bravery	Satyendra Dubey exposed national-highway corruption; he faced fatal consequences but stood by his principles
Resource prudence	Sir M. Visvesvaraya used a personal candle for private work, avoiding the misuse of public resources
Civil accountability	A Telangana Chief Secretary's memo reiterating officers' duty to uphold integrity and behave with professionalism in public

Why integrity matters — the GS-IV perspective

- **Public trust.** Acts of unwavering integrity strengthen citizen confidence.
- **Ethical governance.** Integrity-led decisions guard against misuse of power and corruption.
- **Institutional culture.** Leaders who model integrity set ethical standards for all levels.
- **Resilience.** Upholding principles under political or personal pressure reinforces stability and accountability.

Bottom line. Integrity is the bedrock of civil-service ethics: not just telling the truth, but living it — consistently, courageously and transparently. It fuses honesty with moral unity, creating leaders who inspire trust and foster good governance.

Probity — the allied value

Probity is uprightness, honesty and moral rectitude in public and private affairs. It is **proved professional integrity**. (It is treated at length in Chapter 7.)

3.4 Impartiality and Non-Partisanship

Definitions

- **Impartiality** — fair, unbiased judgements and actions; treating all stakeholders equally, regardless of background, status or affiliation.
- **Non-partisanship** — political neutrality in public office; absence of allegiance to any party or ideology; dutiful implementation of policies without political bias.

Distinctions

Feature	Impartiality (individual)	Non-partisanship (institutional)
Scope	Civil servant's attitudes and choices	Behaviour of government machinery and agencies

Feature	Impartiality (individual)	Non-partisanship (institutional)
Focus	Fairness in decisions	Political neutrality; legal-constitutional adherence
Example	A judge applying law evenly, ignoring caste or wealth	The Census and the Election Commission functioning without party interference

Importance

- Builds public trust and the perception of fairness.
- Ensures equitable service delivery, preventing favouritism.
- Promotes continuity across political transitions — the bureaucracy remains stable.
- Strengthens professionalism — recommendations are evidence-based, not political.

India-oriented examples

1. **Election Commission of India.** In a recent press briefing the ECI asserted that it operates “with complete transparency, impartiality” amid the Bihar polls, urging the use of formal channels for grievances. *Demonstrates institutional non-partisanship ensuring democratic integrity.*
2. **T. N. Seshan (former CEC).** Revolutionised election management with strict enforcement — voter IDs, indelible ink, anti-corruption protocols. *His tenure exemplified unwavering impartial conduct.*
3. **District Magistrate allocating welfare benefits.** Implemented the PMMVY maternity scheme on the basis of need, not caste or political ties. *Fair, needs-based decision-making — impartiality in action.*
4. **T.S.R. Subramanian vs Union of India (2013).** The Supreme Court established that civil servants are not legally bound by oral political directives, strengthening administrative neutrality. *Judicial protection of bureaucratic non-partisanship.*

Mechanisms and safeguards

- **Codes and rules:** Conduct Rules (1964), All-India Services Rules (1968), the Bangalore Principles.
- **Institutional bodies:** ECI, Lokpal/Lokayukta, judicial independence as upheld in the Subramanian case.
- **Enforcement and training:** ethics modules, accountability in transfers, RTI for transparency.

Challenges

- **Political pressure** — transfers tied to loyalty weaken neutrality.
- **Implicit biases** — social networks and network politics creep into decisions despite official neutrality.
- **Institutional capture** — agencies manipulated via funding, leadership or politicisation.

GS-IV takeaway

- **Personal impartiality:** civil servants must follow legal criteria, not caste, wealth or influence.
- **Institutional non-partisanship:** systems must resist ideology and party bias to maintain democratic trust.
- **The need for safeguards:** laws, judicial oversight and ethics training remain critical.

3.5 Objectivity

Definition

Objectivity is decision-making based on facts, evidence and rules, devoid of personal bias or emotion. More fully, it is the ability to base judgements, opinions and decisions on facts — scientifically proved principles, research conclusions, observation and experiment, logic and reasoning — while avoiding self-interest, personal values and personal beliefs.

Significance in the civil service

- **Fairness and trust** — promotes equitable service delivery, reducing favouritism and building public confidence.
- **Professionalism** — encourages legal-rational decision-making (Weber), yielding institutional credibility.
- **Conflict resolution** — an evidence-based approach fosters acceptance and reduces disputes.
- **Evidence-based policy** — bodies like NITI Aayog rely on objective analysis for effective policy.

Challenges

- **Political and external pressure.** Politicians may influence bureaucrats — a UP official was threatened over Covid challans.
- **Personal and cultural bias.** During the Manipur violence, allegations of partiality were made against officials.
- **Over-reliance on data.** This ignores socio-economic nuance — Aadhaar-linked ration issues leading to hunger.
- **Information asymmetry.** Leads to opacity — as critics alleged in the Rafale deal controversy.
- **Dehumanisation risk.** Strict objectivity can overlook vulnerable groups, as seen in the NRC Assam protests.

India-oriented examples

Example	Outcome
E. Sreedharan (Metro Man)	Delivered the Delhi Metro through adherence to standards and technical criteria, not political pressure
T. N. Seshan (CEC)	Enforced election norms uniformly during his tenure, ensuring neutrality
Ashok Khemka	Cancelled the GTA land deal under the Haryana CM despite political backlash
Collector M. M. Rajendran	Managed cyclone relief objectively, treating all communities equally

Mitigating the challenges

- **Institutional safeguards** — fixed tenures (the Subramanian case, 2013, led to fixed two-year postings) reduce political transfer pressure.
- **Evidence-based training** — emphasis on critical thinking and fact-based advice to ministers.
- **Transparency mechanisms** — audit, RTI and social audits foster openness.
- **Empathy with balance** — combine objectivity with empathy to avoid dehumanisation.

Key insights

- **Enlightened objectivity.** Work out where flexibility is needed: rules override in routine matters, but empathy should guide in cases of vulnerability.
- **Objectivity versus fairness.** When equality leads to injustice, fairness must guide — context matters.
- **Balance with compassion.** Decisions need a humane dimension; empathy softens rigidity.

*Bottom line. Objectivity means impartial, evidence-based decisions that uphold fairness and legal-rational governance. Real-world Indian examples prove its power. Yet too much rigidity can harm the vulnerable — **enlightened objectivity** keeps the bureaucracy both just and humane.*

3.6 Dedication to Public Service**Definition**

Dedication to Public Service is the passionate, selfless commitment of civil servants to prioritise public welfare over personal convenience, continuously acting with integrity, diligence and empathy.

Key attributes

Attribute	Explanation
Public-centric mindset	Citizens' welfare remains the core focus, even at personal cost
Sacrifice and perseverance	Consistent dedication, not fleeting motivation; the ability to push through adversity
Selfless service	Duty becomes its own reward; inner drive sustains action
Diligence	Efficient, timely and effective execution of public tasks
Empathy	Deep understanding of vulnerable groups' needs, leading to tailored interventions

Examples from India

1. **Armstrong Pame** (Manipur IAS officer) — built a 100-km "People's Road" through crowd-funding in remote Manipur, bypassing bureaucratic bottlenecks.
2. **Ashok Khemka** (Haryana IAS officer) — exposed the DLF-Vadra land scam; endured around 45 transfers over 23 years but remained steadfast in the public interest.
3. **Guruprasad Mohapatra** (DPIIT Secretary) — continued working tirelessly on oxygen procurement during COVID despite being infected himself.
4. **K. Vijay Kumar** (IPS, STF chief, Tamil Nadu) — led the Special Task Force's **Operation Cocoon** (2004), which ended the forest brigand Veerappan's operations — at personal risk, showing tactical commitment to public order and safety. He was awarded the Padma Shri in 2026.

Significance and consequences

- Builds **public trust** — visible dedication fosters legitimacy and citizen confidence.

- Drives **policy effectiveness** — personal investment ensures implementation is not superficial.
- Guards against **apathy and red tape** — dedication provides resilience amidst system challenges.
- Public-service ethics demands **duty for duty's sake**, not contingent on external rewards.

Cultivation strategies

- **Value-based training** — regular workshops using examples like Armstrong Pame and Khemka.
- **Field immersion** — hands-on experience in rural crisis zones fosters empathy and ownership.
- **Recognition systems** — awards and media acknowledgment raise the aspirational bar.
- **Institutional support** — safeguards for whistleblowers and the free flow of duty above rank or politics.

Inner dynamics: motivation versus dedication

- **Motivation:** a temporary spark, often result-oriented.
- **Dedication:** a long-term drive sustained by passion, values and duty.

Quotations

“Public service must be more than doing a job efficiently and honestly. It must be a complete dedication to the people.” — *Margaret Chase Smith*

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत — “Arise, awake, and stop not till the goal is reached.”

Summary. Dedication to Public Service is the engine behind transformative governance. India's civil services thrive when officers are driven by empathy, perseverance, sacrifice and moral commitment — not just duty-bound contracts. It distinguishes mere compliance from transformative public action.

3.7 Empathy, Tolerance and Compassion

Definitions and distinctions

- **Empathy:** the cognitive and emotional capacity to understand others' feelings — to see things from their perspective.
- **Compassion:** empathy plus the active drive to alleviate suffering — a general feeling for those suffering, together with the willingness to help them.
- **Tolerance:** acceptance of differing people, cultures, beliefs and opinions, even without personal agreement — the ability to tolerate those with acute differences of religion, language, race, nationality, ideology or ethnicity.

Types of empathy

Cognitive	Emotional	Compassionate
Know	Know and feel	Know, feel, and are willing to help

Two perspectives on tolerance

Narrow / negative / limited perspective	Broader / positive perspective
To tolerate; not to clash	The ability to respect and accept

Examples of the broader view: Syadvada; Ekam Sat Vipra Bahudha Vadanti.

Roles and importance for civil servants

1. **Inclusive governance** — helps officers design and implement policies reflecting the on-the-ground realities of vulnerable sections.
2. **Building trust** — empathetic listening and compassionate outreach build community trust, as in the PDS and health services.
3. **Effective conflict resolution** — tolerance allows civil servants to mediate conflicts respectfully and without bias.
4. **Team building and staff welfare** — empathy enhances team cohesion, morale and inclusive governance within the bureaucracy.

India-focused examples

Scenario	Empathy	Compassion	Tolerance
COVID relief	District magistrates understood migrant hardships and tailored food and transport aid	Officers went beyond duty — arranging shelter and medical help	Accommodated diverse community needs (religion, caste) during lockdown
R. Sankaran (Tripura CS)	Understood bonded labourers' plight	Led the abolition of bonded labour; system-level interventions; active upliftment	Promoted inclusive policies across tribal and non-tribal divides
"Collector Bro", Kozhikode	Visited flood-affected areas; personally heard local concerns	Led pond-cleaning, community feeding, youth mobilisation	Worked across political and religious lines to implement welfare plans
Harsh Mander (IAS → activist)	Deep understanding of riot victims; shared their narratives	Resigned to champion communal harmony and social justice	Advocated secularism and inclusion in diverse contexts
Child-feeder in Madhya Pradesh	Officer removed the air-conditioner to allow hot meals for 100 malnourished children	Direct action prioritised children's welfare over personal comfort	Respected privacy and needs with dignity and patience

Principles in action

- **Objectivity + empathy** — civil servants should be emotionally intelligent while remaining rule-abiding; neither robotic nor biased.

- **Empathy → compassion** — understanding leads to practical help, moving beyond feeling into systemic action.
- **Tolerance → cohesion** — acceptance fosters peace, cooperation and pluralism in administration.

Cultivation strategies

- **Exposure:** Bharat Darshan; visits to slums and old-age homes for first-hand understanding.
- **Training:** modules in emotional intelligence, role-play, perspective-taking.
- **Role modelling:** showcase empathy-rich officers (Sankaran, “Collector Bro”, Harsh Mander) during training.
- **Feedback and community interface:** regular town-hall meetings and grievance-redress platforms for listening and response.

Bottom line. Empathy enables civil servants to understand; compassion drives them to act; tolerance ensures inclusive engagement. Together, these values build just, humane and effective governance, aligning administrative action with India’s pluralistic ethos and the needs of vulnerable populations.

3.8 Perseverance, Patience and Fortitude

- **Determination:** the ability to fix an objective and maintain that focus.
- **Patience and fortitude:** the ability to wait and to continue with effort until the results come.
- **Fortitude:** the ability to handle a very difficult situation without compromising on determination.
- **Persistence:** the continuation of effort, with patience, for a big purpose.
- **Perseverance:** sustained motivation *and* persistence.

3.9 Loyalty and Collegiality

Loyalty	Collegiality
Faithfulness and dedication to the employer, organisation or mission	Professional connectedness based on respect, commitment, cooperation and shared goals among colleagues
Commitment, duty, allegiance, obedience; <i>agency loyalty</i> (to employer) and <i>identification loyalty</i> (to values and mission)	Respect for expertise, mutual support, cooperation, shared ethical standards, team spirit
Can be directed to individuals, institutions or the public interest	Always group-oriented , emphasising collaboration and collective responsibility
Ensures organisational stability and faithful execution of policies and directives	Promotes teamwork, professional respect and a positive work culture
Builds trust, encourages accountability, strengthens unity, supports the implementation of decisions	Enhances creativity, resilience and collective problem solving; ensures mutual professional growth
Over-loyalty may lead to blind obedience, suppression of dissent, or ignoring the public interest	Misplaced collegiality can lead to groupism, ignoring ethical lapses by colleagues, and resistance to whistle-blowing

Loyalty	Collegiality
Loyalty to the Constitution, the public interest and the organisation is vital in the civil services <i>In practice:</i> supporting fair orders of superiors, upholding institutional reputation, whistleblowing when necessary	Collegiality ensures effective functioning, morale and ethical standards within the service <i>In practice:</i> mentoring juniors, sharing critical information, constructively pointing out errors, and not shielding colleagues

3.10 Interdependence

Interdependence is the collaborative relationship between individuals, departments and organisations working towards common goals — “**mutual reliance.**”

Advantages:

- **Collaborative governance** — Centre–State coordination in disaster management.
- **Efficient service delivery** through synergy.
- Prevents **silo thinking** and duplication of work.

Challenges:

- **Bureaucratic silos** and turf wars.
- Weak horizontal coordination (inter-departmental friction).
- Lack of trust or **shared vision.**

Way forward:

- Promote **team-based performance metrics.**
- Conduct regular inter-agency joint training.
- Build e-governance platforms for real-time coordination — the **PM Gati Shakti Portal.**

3.11 Confidentiality

Confidentiality is upholding the trust placed in civil servants to protect sensitive and classified information while performing official duties.

Importance:

1. National security, public interest and privacy.
2. Builds trust in institutions — during RTI implementation, and in diplomatic communication.
3. Ensures **fair investigation** — vigilance and audit.

Challenges:

- Leak of sensitive data — defence deals, examination papers.
- **Transparency versus secrecy.**
- Misuse of confidentiality to hide corruption or inefficiency.

Way forward:

- Clear confidentiality protocols and norms.
- **Whistleblower protection** for ethical disclosures.
- Ethics training on what to disclose and what to protect.

3.12 Innovation

Innovation is the ability and willingness to find **new, creative and effective solutions** to governance problems.

Importance:

- Drives efficiency and better **public service delivery**.
- Encourages **proactive problem solving** — drones in disaster relief.
- Enhances **citizen engagement** — grievance apps on the phone.

Challenges:

- Fear of failure or audit backlash.
- Lack of funds, incentives or training.
- Rigid hierarchies that resist change.

Way forward:

- Reward innovation in **performance appraisal**.
- Build **innovation cells** in ministries — the **Atal Innovation Mission**.
- Provide autonomy of resources to frontline officers — **DM-led micro-innovations**.

3.13 The Cardinal Values**Prudence · Fortitude · Temperance · Justice****1. Prudence (wisdom in action)**

The ability to make **sound judgements** using reason, experience and foresight.

- **Relevance:** balanced policy-making under uncertainty; prevents impulsive policy action; ensures ethical discretion (law versus equity in policing).
- **Challenges:** pressure from political bosses or public opinion; lack of long-term vision or data.
- **Way forward:** promote **evidence-based policy making**; encourage reflection through **ethics audits** and mentoring.

2. Fortitude (moral courage)

The strength to stand by what is right, especially in the face of **adversity, pressure or temptation**.

- **Relevance:** protects from corruption, threats and unethical orders; **crucial in whistle-blowing** and in resisting unjust authority; seen in officers working in conflict zones or disaster response.
- **Challenges:** fear of transfers, threats, professional isolation; absence of systemic protection.
- **Way forward:** strengthen legal safeguards (**Whistleblower Protection Act**); recognise and reward integrity and courage (**PM's Awards**).

3. Temperance (self-restraint and balance)

The virtue of **moderation** in desires, behaviour and power — **avoiding extremes**.

- **Relevance:** prevents abuse of authority and arrogance; ensures humility, emotional control and public-spiritedness; encourages an **ethical lifestyle and frugality in public office**.
- **Challenges:** entitlement culture and **VIP syndrome**; pressure to lead a lavish lifestyle.
- **Way forward:** role-model behaviour; mindfulness and **emotional intelligence training**.

4. Justice (fairness and equity)

Giving each individual their due, based on merit, need or law — the narrow definition of justice.

- **Relevance:** the backbone of the **rule of law** and of **equality before law**; vital in resource allocation, recruitment and grievance redressal; ensures social equity and **distributive fairness**.
- **Challenges:** **biased decision-making and favouritism**; poor implementation of welfare schemes.
- **Way forward:** promote transparency and accountability; strengthen grievance redressal and **audit systems**.

3.14 Bureaucratic Wisdom

The ability to balance **rules with judgement**, combining **experience, empathy and prudence** in complex governance situations. It goes beyond rule-following to reflect “**practical sagacity**.”

- **Relevance:** avoids mechanical or rigid decision-making; encourages **situational awareness and discretion** (disaster relief, citizen grievances); helps reconcile **rules with justice**.
- **Challenges:** fear of being audited for discretionary decisions; lack of training in ethical reasoning or reflection.
- **Way forward:** encourage **ethical reflexivity** during training; build **peer-learning platforms** to share field wisdom.

3.15 Weberian Values

From Max Weber’s ideal bureaucracy.

Neutrality · Hierarchy and Rule of Law · Merit-based recruitment · Impersonality · Discipline and Order

- **Relevance:** emphasises **professionalism and predictability**; crucial for rule-based governance, especially in early-state **capacity building**.
- **Challenges:** can breed **rigidity or red-tapism**; may lack **empathy or citizen centrality**.
- **Way forward:** blend with **New Public Management (NPM)** values — efficiency plus citizen focus; encourage **ethical discretion** without eroding objectivity.

3.16 Values from the Aarambh Initiative

The LBSNAA Foundation Course.

Empathy · Humility in Service · Inclusivity · Learning Agility · Responsiveness to change

- **Relevance:** targets the **emotional–intellectual grounding** of new civil servants; builds a “**servant-leader**” mindset early on.
- **Challenges:** values often fade post-training because of **field realities**; disconnect between idealism and institutional culture.
- **Way forward:** create a **mentorship framework** with senior officers; diaries, ethics circles and reflection sessions after training.

3.17 Constitutional Morality and Constitutionalism

Constitutional values

1. Rights

- Uphold **dignity, freedom, equality** — the soul of public service.
- **Rule of law:** prevent arbitrary action.
- Civil servants are **duty-bound to protect, not violate, these rights**.

- Rights guide policy — RTE and Sarva Shiksha Abhiyan.

Challenges: balancing public order against individual rights; bureaucratic apathy towards marginalised sections. *Way forward:* sensitisation and legal training; create a **rights-based service-delivery system**.

2. Duties (Article 51A)

- Civil servants are not just citizens but **role models of duty consciousness**.
- Promote **civic responsibility**.
- Build **social discipline** and **democratic culture**.

Challenges: lack of enforceability or awareness; citizens often see rights but not duties. *Way forward:* integrate duties into civic education and public campaigns; officers can model duties through **citizen-first behaviour**.

3. The Preamble — Justice, Liberty, Equality, Fraternity, Sovereignty, Democracy, Secularism, Republic.

- Forms the **ethical spine of the Constitution**.
- Helps resolve conflicts (liberty versus equality) through a **value compass**.
- Reflects the vision of the founding fathers.

Challenges: actions violating core values; lack of constitutional literacy. *Way forward:* use the **Preamble as a lens in policy formulation**; hold regular constitutional-ethics workshops for officers.

Constitutional morality

Commitment to constitutional values over personal, religious or political beliefs — even when unpopular.

- **Relevance:** ensures **rule of law, tolerance and respect for institutions**; civil servants may face pressure but must uphold the **constitutional ethos**; used by the Supreme Court in landmark cases — **Navtej Singh Johar** and **Sabarimala**.
- **Challenges:** **conflict between personal beliefs and constitutional duties**; misuse of power or populist pressure.
- **Way forward:** embed constitutional morality in training; encourage **ethical courage in tough governance scenarios**.

Emotional Intelligence

4.1 Concepts and Foundations

René Descartes — “I think therefore I am.”

Emotional Intelligence (EI) is the ability to perceive, understand and manage one’s own emotions and those of others, and to use that understanding to guide thought and behaviour.

The intelligence backdrop

$$IQ = (Mental\ Age \div Chronological\ Age) \times 100$$

Fluid intelligence	Crystallised intelligence
New information and data; a new problem; a new situation	Experience; accumulated knowledge; a mixture of both

Daniel Goleman’s five components

EI is a cluster of abilities:

1. **Self-awareness** — recognising one’s emotions and their impact.
2. **Self-regulation** — managing impulses and stress.
3. **Motivation** — being driven by purpose beyond rewards.
4. **Empathy** — understanding others’ emotional states.
5. **Social skills** — building relationships and resolving conflict.

4.2 Models of Emotional Intelligence

1. The Trait EI model

*“A constellation of **emotional self-perceptions** located at the lower levels of **personality hierarchies**.”*

Because it measures self-perception, it uses a **self-report questionnaire**.

Framework: fifteen self-reported facets grouped under four factors —

- **Well-being** (optimism, happiness)
- **Self-control** (impulse regulation, stress management)
- **Emotionality** (empathy, expression)

- **Sociability** (network, influence)

Caveat: it overlaps considerably with the Big Five personality traits and is fully self-reported.

2. The Ability EI model — Mayer–Salovey–Caruso (MSCEIT)

An **ability** (cognitive) model, assessed through an intelligence-style performance test.

“The capacity to reason about and with emotion — to enhance thinking.”

Key abilities: to **perceive, use, understand and manage** emotions. The instrument is a 141-item test yielding four ‘branch’ scores.

3. The Six Seconds model

A hexagonal framework:

- **Know yourself** — emotional literacy; pattern recognition.
- **Choose yourself** — consequential thinking, optimism, self-motivation.
- **Give yourself** — empathy, noble-goal setting.

Plus eight measurable competencies.

The mixed model

Combines self-report with behavioural outcomes and coaching.

Trait versus Ability — the essential distinction

Trait EI reflects how emotionally self-aware and emotionally confident you think you are — a subjective, personality-based measure.

Ability EI reflects how effective you are at recognising and reasoning with emotions — a cognitive-intelligence-based measure assessed through performance tasks.

EI is therefore something you *have* (trait) and something *demonstrable* (ability). **There is no single way to measure it.**

Applications of the models

1. **Recruitment and training audits** — the MSCEIT helps identify individuals with high emotional ability, such as resilience under crisis.
2. **Post-training transformation** — the Six Seconds model can build service-driven habits: empathy-led communication, aspirational leadership.
3. **Self-development and leadership efficiency** — Trait EI patterns help build emotional resilience, stewardship attitudes and stress regulation.

4.3 Utilities and Applications in Administration and Governance

A. Leadership and team management

EI enables leaders to inspire, to recognise effort, and to foster cohesive teams — especially vital in multicultural Indian administrations.

B. Sensitive public communication

Civil servants using EI adjust tone and content empathetically, enhancing public trust and policy uptake.

C. Stress and crisis handling

EI helps manage stress and maintain composure during crises — natural disasters, unrest — enabling calm, efficient decision-making.

D. Decision-making and ethics

Awareness of emotional bias allows rational, balanced policy decisions and ethical judgement in complex situations.

E. Conflict resolution and collaboration

EI helps identify emotional undercurrents, resolve disputes calmly, and build consensus — from community issues to inter-departmental friction.

Benefits of EI in administration

1. Stress management
2. Work culture
3. Handling difficult situations
4. Empathy

Benefits of EI in governance and beyond

1. **Pressure groups** — managing their demands
2. **Symbolism** — the emotional connect
3. **Economics** — the entrepreneur's perseverance
4. **Sales and markets** — empathy; management of emotions
5. **Negotiation**
6. **Health** — reduced likelihood of hypertension, diabetes and heart disease
7. **Mental health** — family and relatives, stable mood, self-esteem, solitude

Institutional note: Daniel Goleman's organisation **CASEL / CREIO** runs the **SEL (Social and Emotional Learning)** programme. In 2002, **UNESCO** accepted this approach and asked other countries to adopt it to improve EI.

4.4 Examples in the Indian Context

1. **COVID-19 relief management.** District Magistrates using EI listened empathetically to migrants' vocal pain, adjusted logistics, and psychologically supported frontline staff.
2. **"Collector Bro" in Kozhikode.** Demonstrated emotional insight and social skills in engaging youth, building rapport and triggering community action.
3. **Election officers.** Maintain calm under political pressure, displaying social awareness in handling crowds and nervous candidates.
4. **Land-rights mediator.** An empathetic IAS officer resolved farmer-compensation disputes by identifying emotional distress and communicating sensitively.

4.5 Application Framework

EI aspect	Utility in governance	Implementation method
Self-awareness	Identify emotional biases affecting impartiality	Reflection journals, mindfulness sessions, mentoring
Self-regulation	Avoid rash decisions under stress or provocation	Stress tools — deep breathing, deadlines, cooling-off routines
Motivation	Sustain public-service drive beyond incentives	Highlight mission-oriented success, citizen outcomes, role modelling
Empathy	Design citizen-centred policies and responses	Field visits, dialogues, listening clinics to absorb ground realities
Social skills	Manage crisis communication and coordination	Train in conflict management, negotiation, inclusive communication

4.6 Self-Learning Methods for Developing EI

1. Self-awareness

Diary writing · seeking out insightful people · de-personalisation · mindfulness meditation · 360-degree feedback · lexical expansion (labelling emotions precisely to sharpen insight).

2. Self-regulation

Making a list of the symptoms and situations where self-regulation will be required · deviating oneself from the situation · the art of postponement · the art of not expressing · diary writing.

3. Self-motivation

Positive examples from your own life · targets and objectives · a small target for every day and month · value-driven purpose · a growth mindset.

4. Empathy

Interaction with people · **reading fiction** · discourses and debates · role-playing public-grievance scenarios · a peer-feedback circle.

5. Social skills

Friend circle · sports · extra-curricular activity · overcoming fears.

Institutional development strategies

- **Training modules:** role-plays, emotion diaries, reflective exercises addressing public-service scenarios.
- **360-degree feedback systems:** candid reviews on emotional competencies from peers, subordinates and citizens.
- **Mentorship:** experienced officers guiding new ones in emotional intelligence and public interaction.
- **Support systems:** counselling, peer support and debriefing mechanisms to manage the emotional burden.

4.7 The Marshmallow Experiment: Self-Control and EI

The experiment (Stanford). Preschoolers, around four years old, were seated alone with one marshmallow and given a choice: eat the one marshmallow now, or wait fifteen minutes and receive two.

Long-term predictive findings

Early self-control correlated with later-life advantages:

- Higher SAT scores; lower BMI; fewer behavioural issues by the mid-thirties
- Better planning, stress handling and relationship quality
- More successful achievement generally

Brain imaging showed correlation with activation in different parts of the brain.

A caveat. A larger 2018 replication (Watts, Duncan and Quan) found the link between early delay and later achievement much weaker once family background and early cognitive ability were taken into account. Self-control matters, but the original predictive claims are overstated.

Cognitive-behavioural strategies — teaching deliberate “cooling” techniques

- **Distract or reframe the temptation** — call the marshmallow a cloud; visualise a picture; focus on something else.
- **Create if-then coping plans** — “if tempted, then _____.”
- **Build metacognition** — recognise: “I feel like I want the marshmallow — pause, breathe.”
- **Reinforce through habit formation**, not one-time exposure.

“We are not born victims of desire; we can learn to master it.”

Relevance to EI

- **Awareness:** name the temptation, observe its rising; distinguish hot emotions (craving, anxiety) from cool processing (long-term goals).
- **Regulation:** implementation intentions — “If I feel angry, I’ll count to ten”; cognitive reframing fosters self-control in emotionally charged moments.
- **Motivation and goal-setting.**
- **Practice over time.**

4.8 Emotions and Public Administration

Why emotions matter

- Public administration operates at the intersection of **rational action** and **emotional engagement** — attending both to policy logic and to citizen sentiment.
- Emotional states shape **perceptions of legitimacy** — trust in institutions, or anger at authority, drives how policies are received or resisted.
- Decision-making is rarely emotion-free: the **affect heuristic** means feelings often drive risk evaluations and urgency assessments, especially in crises.
- **Internal emotions among civil servants** — via **Affective Events Theory** — predict job satisfaction and burnout more strongly than workload or rules alone.

Core concepts

1. **Emotional Intelligence** — empowers civil servants to lead with composure and engage citizens proactively.
2. **Emotional Labour** — frontline administrators often perform *surface-acting* or *deep-acting* to align with citizen expectations.
3. **Bounded Emotionality** — allows staff to connect personally with community needs while preserving professionalism.
4. **Policy Alienation** — hampers implementation and erodes policy legitimacy.
5. **Trust and Emotion** — knowing which emotion dominates helps tailor crisis communication.

How emotions work in governance

- **Emotional labour versus emotional intelligence.**
- **Surface acting versus deep acting.**
- **Emotional triggers and decision-making** — personal bias or anger operating through the affect heuristic; EI fosters reflection on these biases.

Practical significance in public service

- Crisis response
- Frontline service
- Policy resistance
- Team dynamics

Challenges

- **EI as self-surveillance.** Over-emphasis on emotional self-regulation risks suppressing dissent or valid frustration.
- **Gendered emotional bias.** Women bureaucrats bear higher unacknowledged emotional labour; systems undervalue the invisible caregiving aspects of administration.
- **Policy alienation.** Frontline professionals with no input into policy formulation emotionally detach and resist implementation.

Actionable way forward

- Embed EI in leadership training.
- Recognise and reward emotional labour.
- Foster a **bounded emotionality culture** — reflection circles, peer support.
- Integrate **emotion-focused pre-mortems**.
- Use **plain-language storytelling**.

4.9 GS-IV Relevance

- Improves **ethical decision-making** by reducing emotional bias.
- Enhances **public trust** via empathetic and effective communication.
- Strengthens **leadership** through motivation, conflict management and adaptability.
- Builds **resilience** in crisis governance and pressure situations.

***Bottom line.** Emotional Intelligence empowers civil servants to act with self-awareness, emotional resilience and empathy. Integrating EI into public administration fosters trustworthy, responsive and ethical governance, suited to India's social mosaic and administrative challenges.*

Moral Thinkers and Philosophers

5.1 Philosophy and Its Branches

Philosophy is rational, critical and systematic inquiry into the most **fundamental questions** concerning existence, knowledge, values, reason, mind and language.

- **Metaphysics** — the study of **reality and existence**
- **Epistemology** — the study of knowledge
- **Ethics** — the study of moral principles and what constitutes right conduct
- **Logic** — the study of correct reasoning and valid argumentation
- **Aesthetics** — the study of **beauty, art and taste**

Two further positions worth knowing:

- **Pantheism** — God and the world are identical. *Plato is not a pantheist but a panentheist: God is in the world but transcends it.*
- **Determinism** — everything is pre-determined and the person has no freedom of will.

5.2 The Two Styles of Moral Reasoning

Western philosophy sets out the **reason or principles behind our judgements** in two broad styles:

- **Consequentialist moral reasoning** — locates morality in the **consequences** of an act. *Example:* the trolley problem; providing amenities to the denser area first (utilitarianism).
- **Categorical moral reasoning** — locates morality in certain **duties and rights, regardless of consequences**. *Example:* Kant's theory.

These questions have been debated for a very long time; they recur and persist — *impossible in one sense but unavoidable in another*.

Skepticism is "a resting place for human reason where it can reflect upon its dogmatic wanderings, but it is no dwelling place for permanent settlement." — **Immanuel Kant**

5.3 Map of Normative Ethical Theories

The classification

- **Deontology** — rules for the sake of rules — **Kant**
- **Teleology**
 - Egoism → **Hobbes**
 - Hedonism → **Aristippus**
 - Utilitarianism → **Bentham, Mill**

- Evolutionism → **Spencer**
- Perfectionism → **Hegel**
- **Virtue Ethics** — **Socrates, Plato, Aristotle** (the ancient Greeks)

Normative ethical theories in detail

Virtue Ethics

- The four cardinal virtues (**Plato**)
- The **Aristotelian** concept of virtue
- **Franklin's thirteen virtues**

Teleological Ethics

1. **Ethical Egoism** — favourable to the agent only
2. **Ethical Altruism** — favourable to all except the agent
3. **Utilitarianism**
 - Gross Utilitarianism
 - Qualitative / Refined Utilitarianism

Deontological Ethics — Kantian ethics

Which theories are consequentialist?

1. **Utilitarianism**
2. **Teleological reasoning**
3. **Ethical egoism**
4. **Hedonism**
5. **Socialist ethics** — in practice consequentialist when using the Difference Principle Theory of Justice — John Rawls
6. _____ — **not** consequentialist; rooted in fairness and rights
7. **Charvaka ethics** — **Lokayat Mat**
8. **Gandhiji's Talisman** — differs from the Difference Principle in its roots

Is Feminist Ethics also a consequentialist theory? **Not quite.**

On the Indian schools: most Indian schools are **non-consequentialist** in nature — mostly **deontological and virtue-based**. However, the **Mahabharata** exhibits highly contextual and hence **consequentialist ethics** in Krishna's tactics. The **Ramayana** is **mostly deontological**.

5.4 Levels of Moral Reasoning: Kohlberg's Stages of Moral Development

Three levels, six stages.

I. Pre-conventional level — self-focused reasoning

Morality is judged on the basis of **direct consequences for oneself** (reward, punishment). Common in children.

- **Stage 1:** Obedience and punishment orientation
- **Stage 2:** Instrumental purpose and self-interest

II. Conventional level — conformity to social norms

Based on **societal laws, rules and the approval of others**. The focus is on maintaining social order and good relationships. Most adolescents and the majority of adults operate here.

- **Stage 3:** “Good boy / good girl” orientation — social approval
- **Stage 4:** Law-and-order orientation — abstract allegiance to societal order, laws, authority and duty

III. Post-conventional level — abstract reasoning

Based on **abstract universal ethical principles and individual conscience**. Few adults reach this level.

- **Stage 5:** Social-contract orientation — laws are seen as social agreements; rules should protect rights and serve the common good; support reform where the rules are flawed.
- **Stage 6:** Universal ethical principle orientation — guided by internalised justice, equality and human dignity, **above laws**.

5.5 Moral Intuitionism and the Dynamics of Morality

Moral Intuitionism

The philosophy which insists on the necessity of **moral intuition** is called **Ethical Intuitionism**. Moral judgement includes an element derived from experience, and hence intuition cannot be used in isolation.

The first fundamental moral precept:

The human person should be himself or herself.

Moral consciousness is an aspect of human consciousness. The more a human person becomes himself, the more he becomes conscious of what he is. If progress is still possible, it would be possible only through the passage of time and through the person’s reflection on his own **experience**.

How intuition works — three theories:

- Rational Intuitionism
- Moral Sense Theory
- Conscience Theory

The dynamics of morality

Absolutism	Moral Relativism
Assumes the static nature of the human person; incompatible with present-day theories of man’s dynamic and evolutionary character	Philosophically untenable. It can reasonably be called ethical skepticism .
	— What is normal becomes “ethical”
	— Deprives justice of its critical nature
	— Yet it does promote tolerance and respect
	— Produces moral inconsistency, denial of reform, conflict with universal human rights, and a lack of moral progress

*Distinguish carefully between **moral relativity** and **moral relativism**. Examples that test the distinction: Sati, caste, slavery.*

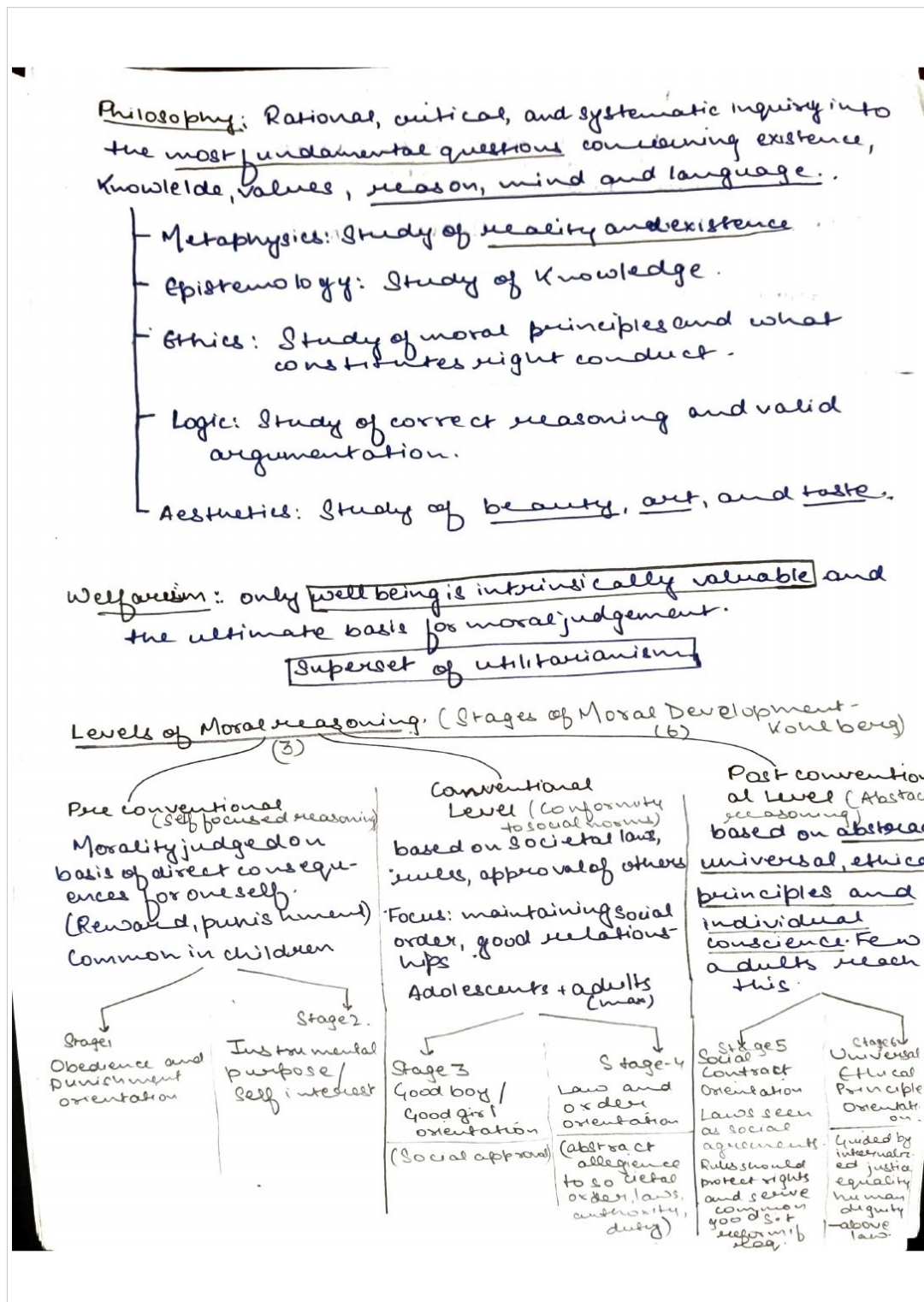


Figure 5.1. Reference sheet: philosophy's branches, welfarism, and Kohlberg's three levels and six stages of moral development.

Positions in meta-ethics

- **Ethical / Moral Relativism — Ruth Benedict.** Promotes **tolerance** as its value; says the **morals of a culture are right for that culture**. *In essence: what is normal is moral.*
- **Ethical Objectivism.**
- **Ethical Absolutism** — certain principles are universal, non-overrideable and true for all situations.
- **Ethical Subjectivism** — moral judgements are nothing more than **statements of a person's feelings or attitudes**.
- **Ethical Emotivism.**
- **Ethical Prescriptivism.**
- **Ethical Supernaturalism** — the only source of moral rules is **God**.
- **Ethical Intuitionism** — good and bad are **real objective properties** that cannot be broken down into component parts.

Welfarism

Welfarism holds that only **well-being is intrinsically valuable** and is the ultimate basis for moral judgement. It is a **superset of utilitarianism**.

5.6 The Ancient Greeks

1. Thales

Rational inquiry.

2. The Sophists: Protagoras and Gorgias

Protagoras — “*Man is the measure of all things.*” **Perception is the only valid source of knowledge.**

Subjectivistic relativism: truth and knowledge are relative to individual perspective. (*This is distinct from skepticism.*)

Gorgias — a more radical sceptic. His three theses:

- Nothing exists.
- Even if something exists, it cannot be known.
- If it could be known, it could not be expressed.

3. Socrates

An objective and universalistic ethical system. **Virtue = Knowledge.**

- **Advantage:** society moves in a peaceful way.
- **Necessary condition:** it must be based on virtues.
- He believed true knowledge is impossible and that wisdom lies in **recognising the limits of one's knowledge**. Acknowledging one's **ignorance** is the first step towards wisdom.
- Skeptical of all claims to certainty — he stressed **doubt and inquiry**.
- Virtue is the **most important human pursuit**, achieved through the **cultivation of wisdom**: self-reflection, ethical dialogue, and the courage to stand for truth. Also self-control and justice.

“An unexamined life is not worth living.”

4. Plato

Book: **Republic**

- **Eudaimonism** — being blessed in the sense of a **balanced life**, with everything in adequate measure. (*The term is more closely associated with Aristotle.*)
- **The four cardinal virtues** — **Prudence** (wisdom), **Temperance** (moderation, self-control), **Courage**, **Justice**. *The harmony of the first three produces justice.*
- **Three aspects of nature** — reasoning (wisdom), spirit (courage) and appetite (temperance).
- Rulers should be **philosopher kings**.
- Plato is also the **father of the reformatory theory** of punishment.

5. Aristotle

“All justice involves discrimination.” — *Aristotle*

- **Telos**: the Greek word for the end or goal. **Teleological reasoning** is reasoning from *telos*.
- We only fully realise our nature when we exercise our faculty of language, which means we deliberate with our fellow citizens about good and evil, right and wrong, just and unjust.
- The only way to acquire the good virtues that constitute the good life is to **exercise the virtues** — to have certain habits inculcated in us.
- **Justice** is a matter of *telos* — of what is **fitting** — and so of **honours**.
- **His justification of slavery** rested on two claims: (i) it is necessary — people go to the assembly to deliberate, so someone has to do the menial tasks; and (ii) there are some people for whom being a slave is just, fitting or appropriate.
- **Critique**: tying justice to a particular conception of the good leaves no room for freedom.
- **Difference with Kant and Rawls** lies in three places: their theories of justice; the role of the constitution and the point of politics; and what it means to be a free person. *For Aristotle, we are free insofar as we have the capacity to realise our potential.*

The Aristotelian concept of virtue

- **Virtue as a disposition (*hexis*)**. Aristotle defines moral virtue as a *hexis* — a stable character disposition formed through **habituation and reason**. Virtue is not a mere feeling or an intellectual stance but a **habitual excellence of character** — doing the right thing knowingly and steadfastly.
- **The doctrine of the Golden Mean**. Every virtue lies on a mean between two extremes — excess and deficiency. *Courage* is the mean between rashness (excess fearlessness) and cowardice (excess fear); *temperance* lies between indulgence and insensibility. The mean is **not arithmetical but contextual** — judged by the prudent person considering time, circumstance and purpose.
- **Practical wisdom (*phronesis*)**. *Phronesis* is the intellectual virtue that enables one to choose the mean in varying situations. It integrates reason with experience, allowing the virtuous agent to act rightly, at the right time, toward the right persons, and for the right end.
- **Features of virtuous action**. Moral actions are virtuous when they are (i) **knowingly chosen** — the agent understands what is right; (ii) **performed for their own sake**, not for external gain; and (iii) **issued from a stable disposition**, not by accident or external compulsion.
- **Moral versus intellectual virtues**. *Moral virtues* (courage, temperance, honesty, generosity, patience) involve the regulation of emotions and actions. *Intellectual virtues (*phronesis*, theoretical wisdom)* involve reasoning and judgement — and practical wisdom guides moral action. **Courage, bravery and perseverance alone do not make a morally good character.**

- **Justice as the supreme virtue**, in two forms: **distributive justice**, and **remedial justice** — fair transaction among members of the community.

GS-IV relevance and applications

Aspect	Administrative application
Golden Mean	Officials balancing firmness (avoiding rashness) with compassion (avoiding weakness) in law enforcement — for example, urban evictions
Hexis (habit)	Ethical conduct as second nature, not occasional — transparent procurement becomes the default
Phronesis	Contextual judgement: balancing policy goals with local nuance — modifying welfare criteria based on ground realities
Virtuous action	Decisions aligned with principle, chosen knowingly and consistently — returning excess funds without fanfare

Cultivating virtue in the civil service

1. **Habituation** — training and reinforcement build stable moral dispositions.
2. **Mentorship** — exemplary officers model virtuous reasoning and action.
3. **Case-based learning** — simulations that demand balancing moral extremes.
4. **Reflective practice** — encouraging officials to self-assess their alignment with virtue.

Bottom line. Aristotle's virtue ethics teaches civil servants to cultivate characterful excellence — balancing extremes through habitual, reasoned action under phronesis. Rather than relying on strict rules, the virtuous officer uses practical wisdom and moral habit to handle nuanced, real-world administrative dilemmas.

5.7 Utilitarianism

The sequence that follows — utilitarianism, libertarianism, Kant, Rawls and communitarianism — follows the arc of Michael Sandel's *Justice: What's the Right Thing to Do?* (2009).

Jeremy Bentham

- All humans are governed by **two sovereign masters: pleasure and pain**.
- Act in a way that maximises the overall level of happiness: **"the greatest good for the greatest number"** — that is, *maximise utility*.
- Useful in policy-making and law.

Objections:

- **Individual injustice** — the minority suffers; there is no respect for individual rights. *Dams, mining and industrialisation displacing tribals and indigenous communities.*
- It is **not possible to aggregate all values on the same standard scale**.
- It is non-judgemental and egalitarian: it makes **no distinction between higher and lower preferences** — which is itself an objection to the theory.

John Stuart Mill — humanised utilitarianism

- Mill expanded the utilitarian calculus by distinguishing between **higher** and **lower** pleasures.
- Between two pleasures, the higher is the one to which all or most people, having experienced both, give a decided preference.
- It takes **education** to appreciate higher and truer values.
- **Justice and the respect for rights** stand higher on the scale of social utility and are of paramount importance, because society as a whole will be better off for them.

5.8 Hedonism

Hedonism — from *hedone*, pleasure or happiness — is the philosophy which believes in having the maximum pleasure. **Pleasure is the highest good.**

Bliss	Pleasure
Mental or spiritual happiness	Based on sensual experience
Stable, deep and of low intensity	Intense
Permanent	Temporary
	One feels pleasure when one is lacking something

Refined hedonism holds that bliss > pleasure.

The four-fold classification

- **Gross Egoistic Hedonism (GEH)** — Charvaka
- **Refined Egoistic Hedonism (REH)** — one's own pleasure, weighed both quantitatively and qualitatively
- **Gross Universalistic Hedonism (GUH)** — Bentham
- **Refined Universalistic Hedonism** — J. S. Mill

Ethical hedonism

- **Gross:** all pleasures are alike and differ only in **intensity**.
- **Refined:** gives more weight to **mental, more subtle and finer pleasure**.

A note on the relationship between egoism and hedonism: the two are not necessarily related. Theravāda Buddhists are egoists but not hedonists; Bentham and Mill are hedonists but not egoists.

5.9 Immanuel Kant

The individual is **sacred, a bearer of rights**, because we are all **rational beings capable of reason** — which sets us apart from mere animal-instinct existence.

Conception of freedom

- To act **freely** is to act **autonomously** — to act according to a law I give myself.
- Not according to the laws of nature, or the laws of cause and effect, which include my desires.
- Where desire rules, we are **instruments** rather than **authors** of the purposes we pursue — this is the **heteronomous** determination of the will.

Conception of morality

The **moral worth of an action** depends not on consequences but on the **motive** — on the quality of will and the intention for which the act is done. One must do the right thing **for the right reason**.

- **Duty versus inclination:** only actions from duty have moral worth — not even sympathy or altruism qualifies. *The shopkeeper who does not short-change a customer only because it is bad for business acts from inclination, not duty.*

The supreme principle of morality — three contrasts

	Morally worthy	Not morally worthy
Motives (Morality)	Duty	Inclination
Determination of will (Freedom)	Autonomous — acting according to a law I give myself, through reason	Heteronomous
Imperatives (Reason)	Categorical — the action is sufficient as good in itself	Hypothetical — uses instrumental, ends-based reasoning

The Categorical Imperative

1. **The formula of universal law:** “Act only on that maxim whereby you can at the same time will that it should become a universal law.”
2. **The formula of humanity as an end:** “Act in a way that you treat humanity, never simply as a means, but always at the same time as an end.” Human beings have intrinsic value; they are worthy of reverence and respect.

5.10 Libertarianism and the Free-Market Conception of Justice

Individual rights are fundamental — above all the **right to liberty** — by virtue of our being **separate individuals**, not available for use as society may devise or desire.

The role of government — what libertarians reject

1. **Paternalistic legislation** — seat-belt laws.
2. **Morals legislation** — the erstwhile Section 377 IPC on “unnatural sex”.
3. **Redistribution of income** from rich to poor — theft by the state, acting for the majority.

Robert Nozick

- **Minimal government** — defence, police and a judiciary to enforce contracts and property rights.
- Is a distribution of wealth just? Two tests:
 - **Justice in acquisition** — the initial holding.
 - **Justice in transfer** — through a free market.
- **Taxation inherently violates the idea of self-possession.** Utilitarianism violates the same idea.
- **Milton Friedman** is the corresponding libertarian economist.

Objections to the libertarian position:

- The poor **need** the money more.
- **Consent** of the governed — we repay a debt to society.
- Democracy versus mob rule.

John Locke — an ally of the libertarians; the social contract

- The idea of **self-possession** originates with **John Locke**.
- Some rights — **life, liberty, property** — are so strong that no government can override them.
- The **right to property** is a natural, pre-political right: a human being mixes his labour with unowned things.
- Even in the state of nature, natural rights are present. **We cannot even give them up**, because their source is that **man is a creation of God** — not that we own ourselves. These **inalienable rights** were taken up by **Thomas Jefferson**.
- Every person has **a property in his own person — his labour** — *“at least where there is enough and as good left in common.”*

The contrast to hold on to: the libertarian idea of self-possession versus Locke’s inalienable rights.

- Government is based on **consent** and limited by **natural law** — though it can promulgate a non-arbitrary, generally applicable law that limits a right.
- The **inconveniences in the state of nature** are why we leave it — chiefly that everyone may enforce the law and act as executor.
- Locke is against **arbitrary** government action.
- His powerful idea of **consent** is not individual but **majority** consent. Just governance equals citizen consent. This inspired modern democracy, human rights and liberal constitutionalism.

5.11 John Rawls: A Theory of Justice

A **hypothetical social contract behind the veil of ignorance** — a device that hides from us who in particular we are. This ensures that the principles we agree to are principles of **justice**.

How do contracts bind or obligate?

- **Autonomy** — consent-based.
- **Reciprocity** — benefit-based.

Actual agreement is **not a sufficient condition** for obligation — and not even a necessary one. The veil of ignorance creates a condition of **equality** by ruling out, or letting us forget for a moment, all differences.

The two principles

- **First principle:** basic **equal liberties**.
- **The Difference Principle:** only those social and economic inequalities will be permitted that work to the **benefit of the least well off**.

The moral argument

Distribution should not be based on factors for which people can claim no credit; it should not be based on factors that are **arbitrary from a moral point of view**.

Rival theories of distributive justice

Theory	Basis	Weakness
Feudal aristocracy	Accident of birth	Morally arbitrary
Meritocratic system	Fair equality of opportunity	Still permits distribution based on the natural distribution of abilities and talents
Egalitarian (Rawls)	The Difference Principle	—

Progression: **Libertarian** (free-market system) → **Meritocratic** (fair equality of opportunity) → **Egalitarian** (Rawls' Difference Principle). The underlying contest is between **moral desert** and **entitlement**.

Rawlsian Reflective Equilibrium — a method of moral reasoning

Moving back and forth between our **considered judgements about particular cases** and the **general principles** we would articulate to make sense of those judgements. It applies to questions of **justice**, not to morality and the good life generally.

Global Justice

Global justice aims to give an account of what justice is **on a global scale** — extending Rawls' theory outward.

Problems:

- Actions have **distributed effects, spatially and temporally**.
- **Normative considerations** require agents in one state to take certain action with respect to agents and entities in another.
- **A problem affecting the residents of one or more states cannot be solved without cooperation.**

Issues in this domain: war, humanitarian intervention, terrorism, global economic justice, the global environment, health policy, immigration.

5.12 Communitarianism and Relativism

Communitarian theory — Alasdair MacIntyre

"Man is a story-telling animal." — What story, or stories, do I find myself part of?

Moral and political obligations that we commonly recognise and prize — **membership, loyalty, solidarity** — claim us for reasons that we cannot trace to an act of consent. These are **collective responsibilities**: responsibilities that flow from history.

Moral and political obligations:

1. Duties of respect — persons *qua* persons
2. Voluntary obligations } *the liberal conception*
3. **Obligations of membership** — *the communitarian addition*

Example: the parent who refuses to disown a child — "one of ours" — is acting on a community membership obligation.

Generally, moral obligations arise from **kinship** or **reciprocity**; this makes community obligations compatible with the liberal ideal of consent, implicit or explicit.

Problem: there is no one set of obligations, and they are often conflicting.

Relativistic ethics — Michael Walzer

This view leaves justice as a **creature of convention**. Justice is relative to social meanings: a given society is just if its substantive life is lived in a certain way that is faithful to the **shared understandings of its members**.

This deprives justice of its critical character.

The **non-relativistic view** holds that principles depend for their justification on the moral worth or intrinsic good of the ends they serve.

5.13 Modern Western Philosophy

Egoism

Psychological egoism	Ethical egoism
It is natural to think only of ourselves	It is morally fine to be selfish

Thomas Hobbes

Book: Leviathan. Concepts: the **state of nature**, the **social contract**, **absolute sovereignty**.

- Humans are naturally bound to be selfish.
- It is ethically perfectly acceptable to be selfish.
- The purpose of life is to fulfil desires, which are dynamic — this is **psychological hedonism**.
- The two most important desires are **to survive** and **to have maximum pleasure in life**.
- Competing pleasures and fears create a state of **anarchy** — hence the **social contract**: a strong sovereign is needed.

Herbert Spencer — evolutionary ethics

- **First, relative ethics** — an extroventive command: we should generally follow the rules made by our ancestors.
- **Then, absolute ethics** — the stage at which everyone will be enlightened, and absolute adjustment with nature becomes part of day-to-day ethics.
- Equal opportunities for everyone; distribution on the basis of the individual's abilities and contribution.

Georg Hegel

- **Dialectical method:** the development of ideas through contradiction and resolution — **thesis** → **antithesis** → **synthesis**, the synthesis transcending and integrating both.
- **Absolute idealism:** reality is the unfolding of an all-encompassing rational process.
- **The state** is the embodiment of ethical life — a rational structure ensuring freedom.
- **Individual freedom** is achieved through participation in societal and institutional frameworks.

Adam Smith

Core philosophy: moral sentiments, sympathy, the impartial spectator, self-interest plus social good.

- **Key ethical idea:** humans are guided by empathy and moral judgement, not just profit.
- **The impartial spectator:** the inner moral voice — imagine how a neutral observer would judge our actions.
- **Sympathy:** ethical action stems from our ability to feel others' pain and joy — an early form of emotional intelligence.
- **Balance:** self-interest is natural but must align with the public interest through the moral sense.

Empathy-based ethics

Efficiency with compassion

Reflected in welfare programmes designed with empathy

Avoiding cold bureaucracy

- Smith merged **economic rationality with moral responsibility** — a precursor to **ethical capitalism**.
- However, these moral obligations should not be **enforced by the state**: violations of the rules of beneficence are not a cause for state action.
- **Other elements:** free markets; the invisible hand; a moral foundation of empathy, fairness and justice.
- **Role of the state:** public goods, the justice system, national defence.
- **Critique of capitalism:** he warned against monopolies, cronyism and exploitation by the rich.

Jean-Jacques Rousseau

Core philosophy: the General Will, the social contract, moral liberty, natural goodness, direct democracy.

- **Human nature:** naturally good, **corrupted by society and institutions**.
- **Key ethical idea:** freedom is not “doing whatever you want”; **freedom is doing in line with the General Will**.
- **The General Will:** the collective moral will of the people, representing the **common good**, not private interest — prioritising equality and true freedom for all.
- **The social contract:** people give up their individual selfish desires to form a **moral and collective community**.
- **Moral liberty:** obedience to a law one prescribes for oneself, in tune with the **collective good**.
- **Relevance:** public interest over private gain; citizen-centric governance; moral leadership; and a critical eye on how family and institutions may corrupt. The state exists for **moral uplift**.

Émile Durkheim

Core philosophy: social solidarity, collective conscience, moral regulation, anomie.

- Founder of sociology as a science; he locates ethical order in **society, not in individuals**.
- **Key ethical idea:** society shapes moral behaviour through **shared norms and social institutions**.
- **Collective conscience:** shared beliefs, values and norms create **social cohesion**.

- **Breakdown of norms** leads to moral confusion, deviance and lawlessness — **anomie**.
- **Moral education:** schools and institutions transmit ethical values.
- Ethical lapses in governance are a form of **institutional anomie**.
- **Ethics is a social fact.**
- *Important qualification:* Durkheim's theory describes **how ethics arise**; it does not defend every societal norm. Ethical reform is needed when the **collective conscience becomes morally blind**.

Feminist Ethics

Core themes: empathy, interdependence, **relational reasoning**, emotionally attuned ethics.

1. Ethics of care — Carol Gilligan

- Morality emerges **not from rules but from caring relationships**.
- The **mother-child relationship** is seen as the **moral archetype**.
- The governing question is "*How can I respond caringly?*" rather than "*What rule applies?*"
- Gilligan's formulation: **women define themselves in the context of human relationship but judge themselves in terms of care and concern.**

2. Relational autonomy

- A critique of **rugged individualism**.
- Focuses on **social structures, context and power relations**.
- **Women's autonomy** is achieved through supportive relationships, not isolation.

3. Power- and justice-oriented feminist ethics

- Merges **care with structural justice**.
- Addresses **institutional oppression**.
- **Aim:** empowerment, equity, social transformation.

Other feminist themes: patriarchy and the glass ceiling; "**the personal is political**" — personal life is not so sacrosanct that the legal mechanisms of the state cannot be brought into it; and the observation that "*woman is not born, she is made*" — in the process of upbringing, boys and girls are given different values and training.

Socialist Ethics

Varieties of socialism:

- **Utopian socialism**
- **Marxism / scientific / revolutionary socialism** — bloody revolution; does not accept capitalism, the state, religion, the nation, or the family
- **Evolutionary / democratic socialism**

Basic values:

1. **Equality** — economic; abolition of private property
2. **Social justice** — reservation
3. **Less belief in religion**

Egalitarianism

A subset of liberalism which believes in **social equality**.

5.14 Benjamin Franklin's Thirteen Virtues

No.	Virtue	Franklin's precept	Application tip
1	Temperance	"Eat not to dullness; drink not to elevation."	Week 1: eat and drink moderately
2	Silence	"Speak not but what may benefit others..."	Week 2: pause before speaking
3	Order	"Let all your things have their places..."	Week 3: plan daily tasks
4	Resolution	"Resolve to perform what you ought..."	Week 4: set goals and follow through
5	Frugality	"Make no expense but to do good to others or yourself..."	Week 5: track unnecessary spending
6	Industry	"Lose no time; be always employ'd in something useful..."	Week 6: identify and eliminate wasted time
7	Sincerity	"Use no hurtful deceit; think innocently..."	Week 7: speak truthfully and justly
8	Justice	"Wrong none by doing injuries... or omitting benefits..."	Week 8: check fairness in all actions
9	Moderation	"Avoid extremes; forbear resenting injuries..."	Week 9: practise balance in emotion and action
10	Cleanliness	"Tolerate no uncleanness..."	Week 10: keep body and environment tidy
11	Tranquility	"Be not disturbed at trifles..."	Week 11: stay calm in small setbacks
12	Chastity	"Rarely use venery but for health..."	Week 12: moderate intimacy; respect dignity
13	Humility	"Imitate Jesus and Socrates."	Week 13: acknowledge others' worth

5.15 Other Western Moral Concepts

The Doctrine of Double Effect

An action that causes both a **good effect** and a **harmful side effect** may be ethically permissible if the harmful side effect is **not intended**, even where it is foreseen.

Core ethical criteria (the Aquinas tradition):

1. **Nature of the act** — the act itself must not be intrinsically wrong.
2. **Intention** — only the good effect is aimed at; the bad effect is accepted but not intended.
3. **Means–end** — the bad effect cannot be the **means** of achieving the good.
4. **Proportionality** — the good effect outweighs the bad, and harm is minimised.

Applications: medical ethics; self-defence; military action and collateral damage. *An Indian example:* marital-rape law — good in itself, with a foreseen risk of misuse.

Criticism: the line between intention and foresight is thin; there is a risk of manipulation; and proportionality is unclear.

It helps structure ethically defensible decisions about collateral impact — such as development versus displacement.

Discourse Ethics — Jürgen Habermas

Ethics grounded in **rational, inclusive dialogue**. Morality arises from what all rational participants can agree upon under **ideal conditions**.

Core principles:

- **Participation** — all affected must have a voice.
- **Rationality** — claims should be justified by reason.
- **Universality** — moral norms must be acceptable to everyone affected.
- **Freedom from coercion**.

It underwrites transparency, legitimacy and stakeholder inclusion. The post-war counter-example is the **Treaty of Versailles** — an imposition on Germany rather than a discourse.

The Indian resonance is with Syadvada.

Supererogation

Actions that are **morally commendable but not obligatory** — “good to do, not bad to omit.”

Features: above duty, not required; voluntary, altruistic, praiseworthy; **omission is not blameworthy**.

It promotes excellence and altruism, and a public-service culture.

Enlightened Self-Interest

The ethical theory that individuals best serve their own interests by acting in ways that also benefit others or the broader group to which they belong. The underlying idea is that the well-being of an individual is connected to the well-being of others, making it **rational** and advantageous to pursue actions that contribute to the **common good**.

Key elements:

1. **Mutual benefit** — short-term narrow gains versus long-term collective consequences.
2. **Deferred gratification** — trading immediate self-interest for larger future benefit.
3. **Distinction from altruism** — altruism acts **primarily to help others**; enlightened self-interest **helps others in order ultimately to help oneself**.
4. **Practical application** — the **Golden Rule** (do to others as you would have them do to you) and the social contract.

It recognises the interconnectedness of human life.

Environmental Ethics

The moral relationship between humans, non-human life and ecosystems. It seeks **justice for nature, sustainability** and **intergenerational fairness**.

Principles:

- **Non-maleficence** — avoid harming biota
- **Justice** — biodiversity, intergenerational equity
- **Precaution** — erring on the safe side under uncertainty
- **Intrinsic value** — life has worth beyond utility

Challenges: anthropocentrism versus ecocentrism; valuing non-humans legally and politically; short-term greed versus long-term sustainability.

Contemporary relevance: climate-change mitigation; biodiversity loss; policy tools such as Environmental Impact Assessment and sustainable development.

Stewardship

The ethical duty of **responsible care and management of shared resources** — environment, data, capital.

Dimensions:

1. **Ecological stewardship** — land, ecosystems, biodiversity.
2. **Theological stewardship** — humans as caretakers of creation, within religious frameworks.

Duties: sustainable use; long-term resilience; **active participation** as doers, donors and practitioners.

Challenges: balancing economic growth with environmental protection; **ensuring collective action**, not just individual virtue.

Applications: corporate CSR, environmental policy, community-based conservation.

Punishment Theories

Deterrent theory	Retributive theory	Reformative theory
Punishment is given so that the potential criminal learns a lesson and does not commit the same crime again	Punishment is given because it is deserved , for no other reason	Punishment is given to reform the criminal
Based on Utilitarianism	Based on Justice — the right act rewarded, the wrong punished	Crimes are held to be due to pathological phenomena — mental deficiency, insanity, physiological defect
Jeremy Bentham	Aristotle, Hegel	Plato — the father of reformative theory

Freedom of Conscience

UDHR, Article 18: Everyone has the right to freedom of thought, conscience and religion.

India: Article 25 grants freedom of conscience.

Moral Free Space

A concept from Thomas Donaldson and Thomas Dunfee's **Integrative Social Contracts Theory**: a zone within broad **global ethical (hypernorm)** boundaries. Communities can establish **their own moral norms** based on local culture, practice or shared experience — **as long as those norms do not contradict universal moral principles**: respect for human dignity, respect for basic rights, and good citizenship.

Where principles clash — environmental sustainability versus economic growth — the free space **allows discretion**.

It is not a vacuum, but a structured zone for judgement.

Significance:

- **Promotes pluralism.**
- **Enables localisation** — effective ethical decision-making adapted to **community values** and practical realities.
- **Requires balance** — ethical norms must align broadly with **universal standards**; no local practice that violates basic human rights or honesty is permitted.

5.16 The Character of Indian Ethics

- It is the **oldest moral philosophy** in the world.
- It confirms the **endurance of ethical ideals** which remain unshaken even today.
- It discusses not only moral ideals but also **the path leading to those ideals**.
- It is **absolutistic and spiritualistic** — the goal is attainable by spiritual discipline.
- It is **humanistic** — the goal of morality is the **well-being of humanity**.
- It teaches non-violence, love, compassion and goodwill for the well-being of all — **not limited to humans but extending to all living beings**.
- Many Indian thinkers believe in the **law of karma** — the *law of conservation of moral values*.

5.17 The Structure of Indian Philosophy

- **Vedic Philosophy** → the Vedas; the Upanishads (Vedanta)
- **Post-Vedic:**
 - **Heterodox schools (Nastika)** — do not accept the authority of the Vedas: **Charvaka, Jainism, Buddhism**
 - **Orthodox schools (Astika)** — accept the authority of the Vedas: **Sanatan Dharma, Hindu philosophy, the Shad Darshanas**

5.18 The Four Purusharthas

Purushartha is the goal or end that every human being ought to seek. **Purusharthavada** is the Indian theory of human values.

Dharma (virtue)	Artha (wealth)	Kama (desire)	Moksha (liberation)
Accompanies one throughout life	Material needs	Psychological needs	Spiritual satisfaction
Righteousness; duties	Prosperity	Pleasure	The prime purpose of life

Dharma

Dharma is the basis of **harmony in the individual's life** and of **order in society**.

*"Dharanat Dharmah Ityahuh" — Dharma is so called because it **sustains**.*

Dharma is always mentioned **first** because all human pursuits have to be compatible with moral values and principles. It is the **distinguishing factor of human beings**.

The ten characteristics of Dharma

1. **Dhriti** — patience
2. **Kshama** — forgiveness
3. **Dama** — self-control over desires
4. **Asteyam** — non-stealing
5. **Shaucham** — cleanliness
6. **Indriya Nigraha** — control over the senses
7. **Dheeh** — mindfulness; benevolent intellect
8. **Vidya** — spiritual knowledge
9. **Satyam** — benevolent truthfulness
10. **Akrodha** — non-anger

Paths to Moksha

- **Any path** — Lord Krishna in the Gita
- **A mixed path** — the Jains: **Triratna** — Samyak Darshana (right faith), Samyak Gyan (right knowledge), Samyak Charitra (right conduct)
- **Bhakti** — Ramanujacharya
- **Karma** — Mimamsa
- **Gyan** — Advaita Vedanta

Varnashrama Dharma

Brahmacharya → Grihastha → Vanaprastha → Sanyas

The three Rin (debts)

- **Dev Rin** — to the deities; discharged through ritual
- **Rishi Rin** — to the rishis, munis and teachers
- **Pitra Rin** — to parents, grandparents and relatives — a form of *social insurance*

Karma Siddhanta

Every deed leads to a result.

5.19 Charvaka Philosophy (Lokayat Mat)

Perception — knowledge coming from the five senses — is the only authentic source of knowledge.

- No belief in God, heaven, hell, the soul, rebirth, the law of karma, or moksha.
- **Ethics:** only one purushartha — **Kama**.
 - *Artha* is the means to attain *Kama*.
 - *Dharma* — rituals have no value.
 - *Moksha* — it is a lie.
- This life is the only life. Nothing remains after death.
- Only this world, **Loka**, exists. It accepts the reality of this **empirical world** and treats the **physical body as the soul**.
- It advocates **atheism, materialism and hedonism** and is the only Indian school advocating **Gross Egoistic Hedonism**. It was always criticised by the other schools of thought.

Critique of Charvaka

Strengths	Weaknesses
Rationality and pragmatism	Leads to consumerism
This-worldliness	Promotes selfishness, which weakens societal structure
Realism	Objectification of women
Does not deny happiness	

5.20 Buddhist Philosophy and Ethics

Buddhist ethics is **compassionate and humanistic**.

The Four Noble Truths

1. **Dukkha** — suffering exists; life is suffering.
2. **Samudaya** — there is a cause of suffering: craving (**tanha**) and **attachment**.
3. **Nirodha** — suffering can be ended by extinguishing craving and attachment.
4. **Magga** — to end suffering, follow the **Eightfold Path**.

The end of suffering is Nirvana.

The Noble Eightfold Path

Category	Element	Description	Contemporary application
Panna / Prajna (Wisdom)	Right Understanding / Views	Comprehending the Four Noble Truths	Rational thinking; awareness of biases
	Right Thought / Intention	Thoughts of renunciation, goodwill and non-harming	Ethical goals in public and personal life
Sila (Ethical Conduct)	Right Speech	Avoiding lying, harsh speech, slander and idle chatter	Against hate speech and misinformation; constructive communication
	Right Action	Avoiding killing, stealing and sexual misconduct	Anti-corruption; environmental conservation
	Right Livelihood	Earning a living in a way that does not harm others	Sustainable professions; social entrepreneurship
Samadhi (Mental Development)	Right Effort	Striving to prevent unwholesome states and cultivate wholesome ones	Overcoming negative habits; perseverance in self-improvement
	Right Mindfulness	Awareness of body, feelings, mind and mental objects	Focus, stress management, emotional intelligence through meditation

Category	Element	Description	Contemporary application
	Right Concentration	Developing focused attention through meditation	Improves productivity and clarity

The Five Precepts

1. Not killing or causing harm to other living beings — **love**
2. Not taking the not-given — **generosity**
3. Avoiding sexual misconduct — **contentment**
4. Avoiding false speech — **truthfulness**
5. Abstaining from drink and drugs — **mindfulness**

The Three Universal Truths

- Nothing is lost in the universe
- Everything changes
- The law of cause and effect

The Three Trainings and Practices

- **Panna / Prajna** — discernment, insight, wisdom, enlightenment
- **Sila** — virtue, good conduct, morality
- **Samadhi** — concentration, meditation, mental development

Further Buddhist concepts

- **The Doctrine of the Middle Path** — avoid the extremes of self-indulgence and self-mortification; encourages moderation and balanced living.
- **Anicca** (impermanence) — all phenomena are transient.
- **Anatta** (no-self) — the self is an illusion; individuality is ever-changing.
- **Pratityasamutpada** (dependent origination) — everything arises in dependence upon other factors, negating the idea of **independent existence**.
- **Change of heart** — Valmiki, Ashoka, Angulimala.
- **Atma Deepo Bhav** — “Be your own light.”

Buddhist ethics and morality in brief

1. **Ahimsa** — compassion towards all beings
2. **Truthfulness** — honesty in speech and action
3. **Self-control** — regulation of desires and behaviour

Applications

1. **Sustainable development** — the Middle Path; interdependence (*Pratityasamutpada*) leading to ecological balance and sustainable living
2. **Conflict resolution** — compassion (**Karuna**), empathy and understanding
3. **Mental health** — mindfulness, **Vipassana**
4. **Ethical leadership** — right conduct (*Sila*)
5. **Social justice** — *Ahimsa*, peaceful resolution and equality
6. **Education** — the Middle Path and *Atma Deepo Bhav*; enabling the child to think for herself
7. **Global harmony** — universal compassion

8. Compassion in administration
9. Emphasis on critical enquiry

5.21 Jaina Philosophy and Ethics

Jaina ethics is directed towards the **liberation of the individual**.

The Mahavratas — five great vows

Ahimsa · Satya · Asteya · Brahmacharya (celibacy) · Aparigraha (non-possession)

They are observed through **mind, speech and body**. The imperative is **egoistic, aimed at self-liberation**, yet the effect is altruistic, humanistic and conducive to the general welfare of society. They are **not easy to follow**.

For monks these are **Mahavrata**; for the laity, **Anuvrata**.

Syadavada — the theory of conditional predication

Truth is **conditional and context-dependent**. The doctrine encourages the use of the word “**Syat**” (“**may be**”) to acknowledge partial truths. **All knowledge is relative**.

Uses:

1. Reconciliation and dialogue — to deal with fundamentalism, ritualism, genocide and terrorism.
2. Syadavada builds **authenticity and honesty**.
3. Acceptance of others’ views is a **foundational value of democracy**.
4. It promotes flexible, context-sensitive approaches rather than rigid judgements.

Anekantavada — the multiplicity of perspectives

Pluralism. It encourages tolerance and the acceptance of diverse viewpoints.

Uses: democratic culture; a culture of discourse.

Ratnatraya (Tiratna)

- **Samyak Darshan** — right faith
- **Samyak Gyan** — right knowledge
- **Samyak Charitra** — right character

Following these leads to a peaceful life, a truthful life, and liberation.

Panchavrata

Ahimsa (non-violence) · **Satya** (truth) · **Aparigraha** (non-possession) · **Asteya** (non-stealing) · **Brahmacharya** (chastity)

Paryushana Parva — the festival at which forgiveness is asked.

Methodology of the Jain and Buddhist schools

1. Asceticism
2. Critical inquiry
3. Action orientation
4. Rejection of Vedic ritualism

Jainism in particular stresses strict personal discipline, self-control and the continual practice of vows, with compassion, honesty, detachment and internal purity as central **ethical values**.

Applications of Jain philosophy

1. **Conflict resolution** — *Anekantavada* encourages dialogue and compromise in global and local disputes.
2. **Environmental conservation** — *Ahimsa* supports biodiversity conservation, animal rights and veganism; *Aparigraha* encourages sustainable consumption and reduced resource exploitation.
3. **Ethical governance** — *Satya*, *Ahimsa*, *Aparigraha*, *Asteya* generate integrity and fairness, address corruption, and support policy-making based on transparency and accountability.
4. **Sustainable development** — *Aparigraha* as minimalism, reducing over-consumption and resource wastage.
5. **Mental health and well-being** — Leshya theory, meditation, self-discipline.
6. **Economic inequality** — *Aparigraha*.
7. **Social harmony**.

5.22 The Philosophy of the Bhagavad Gita

- **Nishkama Karmayoga** — **Anasakta**: detached or disinterested action. The disinterested performance of duties.
- **Yoga** is the method of achieving salvation: **Gyanyoga · Bhaktiyoga · Karmayoga · Anasakti Yoga**.
- **Kartavya and Swadharma** — duty and self-duty.
- **Sthitapragya** — one whose intelligence is fixed in self-realisation; one who is not disheartened in pain or suffering and who does not get attached in happy times; he goes beyond love, desire, fear and anger.
- Gita ethics is **neither hedonistic nor ascetic** — it prescribes the **controlled satisfaction of human desires**.

5.23 Thirukkural

Thirukkural — the “Tamil Veda”, written by **Thiruvalluvar**. It is the **only book specifically on ethics in the Indian system**.

Three parts: Dharma, Artha, Kama.

Virtues taught: the virtue of giving; the dignity of all creatures; non-violence; moral vegetarianism; abstention from intoxicants; control over lust.

5.24 Ramayana Ethics

Themes: Dharma, Maryada, sacrifice, duty over emotion, truthfulness, righteous leadership.

- **Dharma (righteous duty):** Rama as **Maryada Purushottam**.
- **Obedience to parents:** accepting exile.
- **Detachment from power:** rejecting the kingdom for Dharma.
- **Truth and integrity:** following a promise even where it is unfair.
- **Leadership ethics:** accepting personal pain for public trust — Sita’s exile.
- **Brotherly loyalty:** Lakshmana’s selfless sacrifice.
- **Ideal governance:** Rama Rajya as welfare-oriented, justice-based rule.
- **Respect for nature and animals:** the Vanaras (monkeys) and Jambavan (bear) are treated as equals and fight alongside; they help build the **Ramasetu**. This is **human–nature collaboration** — coexistence and collaboration beyond species, an **ethical inclusion** that could be

a pathway for confronting the new evil of **climate change**.

Dilemmas in the Ramayana

- **Sita's Agnipariksha** — personal trust versus public perception. *Justice should not only be done but also be seen to be done.*
- **Killing Vali from behind** — Dharma versus strategy.

Critiques

- A rigid code of duty that suppresses emotional autonomy.
- Gender-justice issues: Sita's repeated trials.

Ethical learning

1. Truth in character
2. Animal rights and ecological ethics
3. Ideal public-servant traits

5.25 Mahabharata Ethics

Themes: complex Dharma, contextual morality, consequentialism, justice versus relationship, Yudhishtira's dilemma, ends versus means.

- **Dharma is contextual**, not absolute.
- **Moral ambiguity** — there are no perfect choices.
- **Detachment and inner conflict** — Arjuna's dilemma in the Gita.
- **Consequentialist ethics** — Krishna's strategies for the larger good.
- **Self-doubt in ethics** — Yudhishtira's introspection after the war.

Moral dilemmas

1. **Karna's loyalty to Duryodhana** — gratitude versus righteousness
2. **Bhishma's silence** — loyalty versus justice
3. **Krishna's deceit in war** — truth versus victory for Dharma

Challenges

- **Justifying unethical means** — the ends justifying the means in Krishna's tactics.
- **Misuse of loyalty** — Karna and Bhishma tied to flawed leaders.

Contemporary relevance

- **Decision-making under conflict** — Arjuna's dilemmas.
- **Moral ambiguity** — ethics is not binary; it requires judgement.
- **Whistleblower dilemmas** — Bhishma-like silence versus action.
- **The role of the adviser (Krishna)** — ethical counsel in leadership.

How to use these in answers

- **Rama for integrity; Krishna for tact.**
- **Quotation:** *"Dharma protects those who protect it."*
- Balance idealism and pragmatism: the **Rama model versus the Krishna model**.
- Connect with Gandhi's Ram Rajya, or with Bhishma's ethical failures.

The Mahabharata also gives the classic statement of the Golden Rule:

“This is the sum of all duty: do not do to others what would cause pain if done to you.”

5.26 Religious Ethics

1. Vedic restraints and observances

Vedic Restraints (Yama) — *Mnemonic: AS K ADA*

- **Ahimsa**
- **Asteya** — non-stealing
- **Satya**
- **Kshama** — forgiveness
- **Daya** — compassion
- **Arjava** — honesty

Vedic Observances (Niyama)

- **Hri** — remorse
- **Santosh** — contentment
- **Dana** — giving
- **Astikya** — faith

2. Sikhism

Emerged in dialogue with the Bhakti and Sufi traditions of medieval Punjab.

Ethical guidelines — the five thieves:

- **Kaam** — lust
- **Krodh** — wrath
- **Lobh** — greed
- **Moh** — attachment
- **Ahankar** — ego or pride

Duties, as outlined in the Rahitnamas: right belief; right livelihood; sanctity; chastity and fidelity.

Organisational duties: Langar, Paropkar, Seva, Dan, Bhakti.

Religious duties — the five Ks: Kes, Kripan, Kachera, Kangha, Kada.

3. Islam

Islam literally means “surrender to God.”

Foundation: Quran, Sunna, Ijma.

The five duties — *Mnemonic: BAN MF*

- **B** — Believe in Allah
- **A** — Alms to the poor
- **N** — Namaaz five times
- **M** — Visit Mecca at least once
- **F** — Fast during Ramzan

The four main bases of Muslim social institutions: Family · Marriage · Divorce · Inheritance.

4. Christianity

- The **Bible** divides into the **Old Testament** (describing the period BC) and the **New Testament**.
- Christian thought holds, through the doctrine of **original sin**, that human nature is fallen and in need of grace.

5. Confucianism

Five cardinal values — *Mnemonic: W KURD*

- **Kindness**
- **Righteousness**
- **Decorous behaviour**
- **Wisdom**
- **Uprightness**

“Treat inferiors with propriety.”

Confucius in fuller treatment. He is the foundation of Asian governance ethics — value-based administration and ethical governance.

- **Core philosophy:** **Ren** (humanness), **Li** (rituals, proper conduct), **Yi** (righteousness), and **Filial Piety** — respect, obedience and care for parents, elders and ancestors.
- Virtue ethics; role-based ethics; hierarchy with responsibility.
- **Key ethical idea:** the ethical life is fulfilling one’s social role with compassion and propriety.
- **Means of action:** self-cultivation, education, leading by moral example.
- **Relevance:** integrity in public office; hierarchy plus duty producing accountability; moral leadership.

5.27 Indian vs Western Ethics

Philosophical foundations

Aspect	Indian Ethics	Western Ethics
Core concept	<i>Dharma</i> — duty and right living relative to context	Universal moral principles (Kant’s duty, the utilitarian good)
Goal	Harmony (<i>samsara</i> ; duty ties the individual to the cosmic order)	Maximising utility (Bentham, Mill); following categorical duty (Kant)
Nature of ethics	Holistic, spiritual, situational; context-rich and virtue-based	Rational, universal, principle-based, rule-governed, secular
Decision-making	Intuitive and iconic (<i>atma</i> observation); moral duty before law	Analytical, rule-based reasoning; emphasis on logic and evidence

Styles of moral reasoning

- **Indian:** high-context; incorporates spiritual and communal values through narrative and iconography.

- **Western:** low-context; explicit, individual-centred reasoning; codes and contracts are vital.

Scope and sources

Feature	Indian tradition	Western tradition
Authority sources	Scripture, <i>smritis</i> , Upanishads, epics (Bhagavad Gita)	Autonomous philosophical reasoning; secular humanism (Plato, Kant, Mill)
Social orientation	Collectivist — duty to family, caste, cosmos; harmony is critical	Individualist — rights, autonomy, personal choice emphasised
Outcome focus	Karma and rebirth tied to moral action	Obligation, consequences and virtues in this life

Comparative cases

1. Truth-telling

- *Indian:* Dharma may override truth — a “white lie” is allowed if it preserves cosmic balance.
- *Western:* Kantian ethics requires truth as a categorical duty, with no exceptions.

2. Charity and duty

- *Indian:* duty (*dana*) arises from social role; merit accrues through sacrifice.
- *Western:* charity is a virtue and an optional moral act, not mandated by role.

GS-IV insights

Public administration

- Indian ethics offers adaptive, contextual decision-making — useful in coalitional governance and moral dilemmas.
- Western ethics provides clear accountability frameworks — essential in legal regimes and rule enforcement.

Policy design

- Indian high-context norms support community consensus — Swachh Bharat mobilisation.
- Western low-context norms support explicit contracts — procurement law, transparency regimes.

Potential conflicts

- Structural tension may arise in a secular state: religious duty versus constitutional law.
- Training curricula should balance spiritual values with secular public duty.

Takeaway

- **Indian ethics:** holistic, spiritually rooted in Dharma and Karma, emphasising balance, social harmony and context sensitivity.
- **Western ethics:** rule-based, individual-rights oriented, emphasising rationality, universality and explicit moral reasoning.
- **The optimal approach:** a hybrid, grounded in Indian moral intuition and Western procedural clarity, which strengthens public trust, discretion and integrity.

5.28 Religion and Ethics

Nature and relationship

- **Religion** provides moral guidance via divine revelation, sacred texts, rituals and community teaching.
- **Ethics** is philosophical inquiry using reason and logic, grounded in universal principles such as fairness, rights and duty.
- While religions often reinforce moral behaviour — honesty, compassion — **secular ethics bases its authority on rational justification, not divine command.**

Similarities and synergies

- **Common moral values** across faiths: truth, duty, non-violence, charity, justice.
- **Guidance versus reason:** religion offers purpose and motivation; ethics provides reflection and rational clarity.
- **Complementarity:** religion can motivate, ethics can systematise — together guiding holistic moral development.

Differences and tensions

Dimension	Religion	Ethics
Source of authority	Divine or mystical; community-based	Reasoned argument; philosophical justification
Flexibility	Often rigid (scriptural interpretation)	Adaptable to changing contexts
Universality	Faith-group specific	Intended to be universal and inclusive
Motivation	Reward and punishment (karma, heaven and hell)	Intrinsic — reason, empathy, human well-being

- Ethical reasoning can exist **independently of religion** — as in secular humanism and utilitarianism.
- Conflicts arise when religious norms clash with ethical autonomy — women's rights, LGBTQ issues.
- In those cases, secular ethics and judicial review emancipate moral autonomy and protect rights.

Relevance to administration and governance

- **Ethical pluralism and social cohesion.** Civil servants must manage religious diversity using universal ethics — secular justice, impartiality — to maintain trust and harmony.
- **Policy frameworks.** Many welfare schemes draw upon both religious ethos and secular logic, ensuring broader acceptance.
- **Legal interventions.** Judicial rulings — Sabarimala, Triple Talaq — intervene when religious custom infringes equality and constitutional ethics.
- **Moral motivation and reflection.** Values like compassion, honesty and duty, prevalent in religious teaching, are strengthened through ethical reflection and institutional norms.

Risks and safeguards

- **Risk of fundamentalism** — religious identity used divisively in politics.

- **Ethical misinterpretation** — religious pretext used to oppose universal rights, as with inter-faith marriage or female autonomy.
- **Safeguards** — a secular constitution, the judiciary, and rational public discourse maintain moral balance.

Key takeaways

1. **Shared values** — religion and ethics often promote similar moral ideals.
2. **Distinct foundations** — religion relies on belief; ethics on reasoning.
3. **Complementary roles** — religion supplies motivation; ethics offers clarity.
4. **Civil service implications** — navigating diversity with impartial, secular ethics ensures equality and public trust.

5.29 Secular and Religious Ethics

Type	Definition	Key features
Secular ethics	A system of moral principles grounded in reason, experience and common humanity — not based on religious belief	Source: logic, evidence, shared human values. Flexibility: evolves with society and science. Universality: applies to all, regardless of faith
Religious ethics	Moral guidelines derived from sacred texts, beliefs or divine revelation, guiding the faithful's behaviour	Source: scriptures, prophets, rituals. Motivation: divine command, spiritual reward and punishment. Community-oriented: often tied to faith-group identity

Quick comparison

- **Authority:** secular — reason and shared human concern; religious — divine or spiritually inspired.
- **Adaptability:** secular — reassessed with new knowledge; religious — rooted in tradition, change is slower.
- **Scope:** secular — human-centred ethics; religious — often includes life after death and spiritual duties.

Key takeaways

- Secular ethics depends on **rationality and empathy** — important for inclusive governance.
- Religious ethics offers **deep moral motivation** for many individuals.
- In diverse societies both play a role: secular frameworks ensure fairness; religious values foster compassion and community.

5.30 Kautilya

Master strategist and philosopher; author of the **Arthashastra**, on statecraft, economic and military policy, administration, law, diplomacy and defence. His is a **state-centric view**.

Philosophy

- **Saptanga theory:** the state has **seven limbs** — the king, ministers, territory, fort, treasury, army and allies. All must work in harmony for **state stability**.
- **Realpolitik:** stressed practical, result-oriented governance over idealism, advocating means that secure state stability even where ruthless.
- **Dharma:** acknowledged the moral order, but held it **subordinate to reason of state and pragmatic need**.
- **Rajdharma:** the king's obligation to protect and promote the welfare of his subjects.
- **Matsya Nyaya (the law of fishes):** without strong governance the strong devour the weak; order is maintained by **just laws and punitive measures**.
- Ethics is important, but subordinate to state survival.
- **Corruption is condemned** — honesty and integrity are essential for the state.

Methodology

- **Anvishaki** — critical inquiry
- Empiricism and surveillance
- Education and self-control

Social, political and governance thought

1. **A welfare state:** the king is the servant of the people.
2. Checks and accountability.
3. The rights and dignity of women and vulnerable groups are protected; marriage and property are regulated.
4. A just, fair and progressive legal system — reformatory and deterrent.
5. Foreign policy — the **Mandala theory**.

Relevance

Ethical leadership · good governance · evidence-, intelligence- and merit-based policy-making · national security and prosperity.

5.31 Kabir, Tulsidas and Tagore

	Kabir	Tulsidas	Rabindranath Tagore
Introduction	Bhakti reformer, poet-saint	Poet, author of the <i>Ramcharitmanas</i> , devotee of Rama	Humanist, poet, Nobel Laureate, educationist
Core teachings	<i>Nirguna</i> conception of the divine; unity; anti-ritual; Soham ("I am He"); inner realisation; moral courage	<i>Saguna</i> devotion; Dharma; Ramrajya ; grace, compassion, truth, obedience (Maryada), loyalty, righteous action	Universalism; creativity; freedom; synthesis of Eastern and Western spiritual values; spiritual unity; self-expression; love; harmony; self-cultivation; ethical autonomy ; universal citizenship

	Kabir	Tulsidas	Rabindranath Tagore
Methodology	Dohas ; dialogue; critique of dogma across traditions	Vernacular epic; inclusivity	Poems, essays, educational experiments
Social / political	Social justice, inclusion, anti-caste, pluralism, fraternity	Social harmony; justice by rulers (Ramrajya); dharma-driven administration; value-based leadership	Global solidarity; education; rural reform; internationalism ; critique of narrow nationalism
Relevance	Social justice and inclusion	Integrity, moral leadership, rule of law, people-centric governance	Innovation, multiculturalism, public values, cultural openness, global ethics, value-driven public service

5.32 Guru Nanak

Fundamental doctrine

- **Ik Onkar** — belief in one universal, formless, indivisible divine reality.
- **Naam Japna** — meditative remembrance and repetition of God's name.
- **Kirat Karo** — honest, dignified earning through righteous work.
- **Vand Chako** — sharing resources.

Key concepts

1. **Seva (selfless service)**: serving humanity without desire for personal gain.
2. **Equality**: all humans are equal before the divine.
3. **Universal brotherhood**.
4. **Maya (illusion)**: a warning against attachment.
5. **Divine grace (Nadar)**: liberation is achieved not only through effort but by God's grace.

Approach to ethics

Practical ethics — truthfulness, compassion, humility and self-discipline should be enacted in daily life. He denounced empty ritual and stressed direct, honest and compassionate action.

Methods: dialogic engagement; critique of ritualism; integration of spiritual and social life; rational inquiry.

Social and political thought: social equity; community service; justice and compassion; **interfaith harmony**.

Relevance: servant leadership; social justice; ethical work culture; community engagement.

5.33 Raja Rammohan Roy

From an orthodox Brahmin background.

- **Social reforms**: abolition of **Sati**; opposition to child marriage, polygamy, caste and superstition; advocacy of women's education, widow remarriage and women's rights.
- **Humanism**: argued that **service to humanity is the greatest religion**.
- **Religious reforms**: influenced by the teachings of Islam and Christianity, he argued for the worship of a **single formless God** and **rejected idol worship as superstition**.

- **Atmiya Sabha (1814)** — for philosophical and social discussion.
- **Brahmo Samaj (1828)** — to purify Hinduism, promote monotheism, and encourage interfaith dialogue and religious tolerance.
- **Scriptural rationalism:** translated and published key Hindu scriptures (Vedas, Upanishads) and used their content to further his teaching.
- **Education:** modern education blending traditional learning with Western scientific education — the **Anglo-Hindu School (1822)**, **Vedanta College (1826)**, and female education.
- **Political and intellectual contribution:** advocate for **freedom of the press**; advocacy of civil rights for Indians and of representation in governance; tax reforms in the Zamindari system.
- **Works:** *Tuhfat-ul-Muwahhidin*, *Precepts of Jesus*, and translations.
- **Legacy:** the **Father of Modern India / the Indian Renaissance**; a liberal and humanist vision; the creator of reform movements.

5.34 Dayanand Saraswati

Religious reforms

1. **“Back to the Vedas”:** the infallibility of the Vedas as the true source of knowledge; rejection of idol worship, ritualism and **superstition**.
2. **Monotheism:** worship of one formless God — **“Om”**.
3. **Arya Samaj (1875)** — to reform Hinduism, espousing universalism, social service and spiritual equality for all.
4. **Rejection of rituals.**
5. **Scriptural rationalism.**

Social reforms

Fought against the caste system and untouchability, child marriage, Sati, purdah, dowry and superstition; promoted women’s education, widow remarriage, and condemned the marginalisation of women. He promoted **inter-caste marriage**, and launched the **Shuddhi movement** to reconvert non-Hindus and uplift the oppressed classes.

Education

Vedic education for **all** — schools and gurukuls; the **Dayanand Anglo-Vedic (DAV) schools**; opposition to both Western-dominated and priest-dominated education.

Political contribution

National awakening and **Swaraj**; economic and social ideals of cow protection, **Swadeshi** and the upliftment of the deprived as national priorities. He inspired Tilak, Lala Lajpat Rai, Aurobindo Ghosh and Subhas Chandra Bose. *Work:* **Satyarth Prakash**.

Philosophy and legacy

Rational monotheism, Vedic ethics, and the rejection of ritualism and orthodoxy. A maker of modern India; the DAV movement; a lasting impact on Indian nationalism.

Dayanand’s “value of values”

1. **Truthfulness as the supreme value.** *“Truthfulness is the harmony of thought, word and deed.”* **Satya is foundational — without it, virtues crumble, trust vanishes and character decays.** *“There is no higher happiness than the contemplation of Satya.”*

2. **Non-violence, Ahimsa and compassion.** The core ethical principles are non-violence, non-stealing, non-covetousness, **forgiveness**, kindness, humility and service. These establish **inner moral discipline**, fostering **social peace and harmony**.

3. **Rationality, education and service.** Wisdom and service are inseparable: he demanded **rational discernment, critical inquiry and moral education** rooted in the Vedas. **Knowledge must align with values and lead to social upliftment.**

4. **Universal brotherhood and social justice.** He instituted **egalitarian values** — anti-caste, women's education and empowerment, widow remarriage, abolition of Sati, social equality. Values become tools for **inclusion, justice and the upliftment of the marginalised.**

5. **Karma and Dharma — moral causality and duty.** Ethical behaviour (**karma**) leads to just outcomes; **dharma** is righteous living aligned with truth and compassion.

5.35 Swami Vivekananda

Disciple of Ramakrishna Paramhansa. His philosophy is **Neo-Vedanta**.

Religious and philosophical contribution

1. **Parliament of the World's Religions (1893).**
2. **Vedanta and Neo-Vedanta:** promoted Vedanta as **practical and rational**, emphasising the **divinity of the soul** and the **unity of existence**. Neo-Vedanta harmonises Western materialism with Indian spirituality.
3. **Religious pluralism.**
4. **Philosophical themes:** self-realisation; oneness of existence (**Advaita**); service to humanity (**Jiva is Shiva**); harmony of religions.

Social and educational reforms

- **Upliftment of the masses:** he called Indian society's neglect of the masses a **national sin**.
- **Women's education and empowerment:** national progress depends on the upliftment of oppressed groups and of women.
- **Educational philosophy:** **spiritual wisdom plus modern science**; character building, moral values, self-confidence, social responsibility. This inspired the **Ramakrishna Mission** schools and colleges.

Institutions and impact

Ramakrishna Math and Mission (1897); global Vedanta societies; national awakening and the empowerment of youth.

"Arise, awake and stop not till the goal is reached."

Ethical philosophy

Religious humanism — *service to humanity is service to God*. Karma Yoga; ethics and unity; morality.

Every society and nation has its own nature, and one's pursuits must be linked to that nature. One who is well-to-do has a **moral responsibility** to look after those who do not have resources — **an egalitarian viewpoint similar to Rawls'**. He taught **tolerance and acceptance**, and a **spiritual humanism**.

A renaissance figure who **built a bridge between East and West**.

5.36 Aurobindo Ghosh

A key revolutionary in Bengal; principal of the **Bengal National College**; editor of *Bande Mataram*; jailed and tried in the **Alipore Bomb Case (1908)**, acquitted, and thereafter gradually withdrawing from active politics.

- **Spiritual shift:** moved to Pondicherry and founded **Integral Yoga** and his **Ashram**, encompassing body, mind and spirit.
- **Educational vision: Integral Education** — physical, vital, mental, psychic and spiritual stages. *Work: Essays on the Gita.*
- **Social philosophy:** integral transformation of life; unity; harmony; self-realisation; **human solidarity**.
- **The Five Dreams:** India's unity; **Asian resurgence**; **world union**; India's spiritual gift to the world; a higher consciousness.
- **Legacy:** the **Prophet of Indian Nationalism**; a pioneer of spiritual evolution and modern pedagogy.

5.37 Dr. B. R. Ambedkar

He faced extreme caste-based discrimination and waged a *lifelong struggle for social justice*. He was among the first Indians to earn a doctorate in economics abroad (Columbia).

Social reform and empowerment

1. **Campaign against untouchability:** the **Mahad Satyagraha (1927)**, asserting Dalit rights to access public water sources.
2. Founded the **Bahishkrit Hitkarini Sabha** for education and economic progress among the outcastes.
3. **Women's rights:** fought for gender equality; opposed child marriage and dowry; championed women's social and legal rights.
4. **Mass conversion to Buddhism:** in 1956, thousands of followers embraced Buddhism with him.

Political leadership and institution building

1. **Independent Labour Party (1936).**
2. **Scheduled Caste Federation (1942).**
3. Role in the **Round Table Conferences** and the **Poona Pact**.
4. **First Law Minister of India and Labour Minister (1942)** — championed fair labour policy, ESIC, the Provident Fund and reduced working hours.

Chairman, Drafting Committee of the Constitution

Principal architect of the Indian Constitution — affirmative action, fundamental rights, and social-welfare provisions in India's founding document. He was also a strong advocate for the creation of the **RBI**.

Works: Annihilation of Caste (1936), Waiting for a Visa.

Philosophy

A rationalist and humanist; he championed **liberty, equality and fraternity** as the cornerstones of a just society, and advocated "**Educate, Agitate, Organize.**" A modern human-rights icon and a champion of **gender justice**.

Further positions:

- **Purpose of life** — this-worldliness: a dignified life for **myself**, and a dignified life for **my fellow citizens**.
- **Gender equality** — the Uniform Civil Code; caste equality.
- **Constitutionalism**.
- **Nationalism** — realistic.
- He was **critical of the Panchayat system**, which in his view secured neither gender nor caste equality, the head of the Panchayat typically being an upper-caste person.

5.38 Dr. Sarvepalli Radhakrishnan

- **Intellectual bridge**. World-renowned for bridging **Eastern and Western philosophical traditions** — defending Hinduism against misinterpretation while actively engaging with Western thought.
- **Main philosophical contributions:**
 1. **Advaita Vedanta (Neo-Vedanta)** — modernised for **contemporary relevance**.
 2. **Monistic idealism** — **Vedantic spiritual monism** (belief in the ultimate reality, **Brahman**) combined with idealism.
 3. **Maya redefined** — not as absolute illusion but as “**subjective misperception**.”
- **Intuition and religious experience**. The centrality of intuition; a hierarchy of experience in which the direct, transformative and intuitive stands highest, above reason or ritual.
- **Comparative philosophy**: dialogue and synthesis.
- **Educational philosophy**: holistic, value-based, life-centred; national and moral awakening. (*Resonates with NEP 2020*.)
- His birthday is observed as **Teachers’ Day**.

5.39 Mahatma Gandhi**South Africa**

Early activism; he faced racial discrimination and led Indian community protests using **Satyagraha** — truth-force, or non-violent resistance.

Core philosophies

1. **Satyagraha** — non-violent civil resistance, with truth and non-violence as central principles.
2. **Ahimsa**.
3. **Sarvodaya** — the welfare of all; inclusive social progress.
4. **Swadeshi** — khadi; self-reliance.
5. **Trusteeship** — wealth as a trust for the welfare of society; non-possession.
6. **Simple living** — voluntary poverty, simplicity, the dignity of manual labour.
7. **Constructive programme** — village industries, self-sufficiency, rural development, eradication of untouchability, women’s empowerment.
8. **Religious pluralism** — *Sarva Dharma Samabhava*, tolerance, dialogue.

Gandhian ethics in detail

Influenced by Tolstoy, Carlyle and Thoreau, and by the principles of Buddhism, Jainism, Hinduism and Christianity.

TRUTH and NON-VIOLENCE — *the twin cardinal principles of Gandhi.*

His is **practical idealism** rather than idealism.

On moral behaviour. An action is moral if it is **volitional, intentional, universal, practical, selfless and free from fear and compulsion** — **simultaneously**.

On non-violence. It is based on strongly **religious thinking**. Its prerequisites are **truthfulness** and **fearlessness**.

Satyagraha is the **fearless pursuit of truth**.

The eleven vows

Five are the same as the Jain **Panchavrat** — Ahimsa, Satya, Aparigraha, Asteya, Brahmacharya (control of desires) — leading to **Trusteeship**. The others are Sarvadharm Sambhav; Swadeshi; physical work; **Abhay** (fearlessness); **Asvaad** (avoidance of taste); and the elimination of untouchability.

Economic ideas

- Everyone should earn his bread with his own hands or through **manual labour** — *contrary to the present scenario.*
- It is **impossible for a few to amass wealth without exploiting the rest**; exploitation is a **form of violence**.
- Wealth should be shared equitably.
- People **should reduce their wants** and lead a simple life, which would release resources that can be used to help the poor. *This aligns with Mission LiFE.*

Ethical economics

Production	Consumption	Distribution
Labour given primacy over machines	Minimum consumption	Wealth flows from top to bottom
Work should be done by everyone	Character development	The <i>Aparigraha</i> philosophy
<i>Swadharma</i>		Trusteeship — the basis of distribution is not demand and supply but human need

The Doctrine of Trusteeship

Ultimately **all property belongs to God**. The rich are simply **trustees** of the disproportionate share of God's property that they hold, and they have to use it for **helping the poor**.

The Seven Deadly Sins

1. Wealth without work
2. Pleasure without conscience
3. Knowledge without character
4. Commerce without morality
5. Science without humanity
6. Religion without sacrifice
7. Politics without principles

Political thought

- **Decentralisation:** Gram Swaraj.
- **Human dignity:** the rights of the untouchables.
- **Moral politics:** means over ends. **Ethical means are as important as desired ends.**
- **Women's rights.**
- **Gandhi's ideal society** is a **self-governed stateless society**, which he described as "**enlightened anarchy**." He held that the state was fundamentally an expression of violence, feared the expansion of state power, and believed it would stifle individuality (**Swadharma**). Any system founded on violence is unethical. He considered **democracy as a first stage**.

"Politics without Dharma is like a dead body which should be burnt."

Gandhi on religion

Sarva Dharma Sahishnuta (tolerance) · **Sarva Dharma Sadbhav** (goodwill) · **Sarva Dharma Samanvay** (synthesis) · **Sarva Dharma Sambhav** (equality).

Major movements

Champaran Satyagraha (1917) · Kheda Satyagraha (1918) · Ahmedabad Mill Strike (1918) · Khilafat and Non-Cooperation Movement (1920–22) · Civil Disobedience Movement (1930–34) · Quit India Movement (1942) · constructive work through the Harijan Sevak Sangh, khadi promotion, prohibition and communal harmony.

Key writings

Hind Swaraj (1909) — a critique of Western civilisation for its materialism, industrialisation and loss of moral compass, emphasising spiritual and moral development over material progress. Also **The Story of My Experiments with Truth**, and the journals **Young India** and **Harijan**.

Quotations

"An eye for an eye will make the world blind."

"The earth provides enough to satisfy every man's needs, but not every man's greed."

Global influence and criticism

He inspired Nelson Mandela, Martin Luther King Jr. and Cesar Chavez. The principal criticisms are his reservations about industrialisation, his ambiguity on caste, and his role at Partition.

5.40 Martin Luther King Jr.

Non-violence, civil disobedience, justice, equality, moral courage, leadership by ethics.

- **Ethical foundation:** natural law stands above man-made law. Inspired by **Gandhi, Christian ethics and Thoreau**. **Unjust laws are not real laws**, and there is an ethical duty to resist them peacefully.
- **Means of action:** Satyagraha-style action; love over hate; forgiveness; empathy.

- **Relevance:** moral courage in governance; protecting constitutional morality; peaceful dissent; **protest against unjust policies** and resisting unjust orders peacefully; protecting minority rights.

5.41 Maulana Abul Kalam Azad

Born at Mecca; traditionally educated in Islamic learning but **self-taught in philosophy, history and literature**.

- Founded the Urdu journals *Al-Hilal* and *Al-Balagh*, criticising British policy.
- Supported the **Khilafat Movement**, Non-Cooperation and Civil Disobedience; jailed several times.
- **Youngest president of the Congress**, at 35, in 1923.
- Opposed Partition — **Hindu–Muslim unity** and a **secular nation state**.

Philosophy and vision

Religious tolerance, unity, diversity and inclusivity. **Secularism:** government and national interest must remain above religion. A champion of **peaceful coexistence**.

Educational reforms — as India's first Education Minister

- Promotion of universal and free education.
- **Adult and women's education**, particularly among marginalised and rural populations.
- **Modernisation of education** — a focus on technical, scientific and vocational education.
- **Institution building:** IIT Kharagpur, the UGC, the Central Institute of Education, the Indian Council for Cultural Relations.
- A **national education system** — unified and quality-focused.

Vision: the democratisation and modernisation of education; education as a vehicle of **justice, enlightenment, national unity and the empowerment of all sections of society**.

Work: **India Wins Freedom. Bharat Ratna.**

5.42 Deen Dayal Upadhyaya

A member of the Rashtriya Swayamsevak Sangh; co-founded the **Bharatiya Jana Sangh** under Shyama Prasad Mukherjee; All-India General Secretary of the BJS for about fifteen years and later its president.

Ideology and philosophy

1. **Integral Humanism** — officially adopted by the Jana Sangh in **1965**. A holistic approach to human development, integrating **individual well-being, social responsibility and cultural nationalism**.
2. **Core ideas:**
 - Critiqued Western ideologies — capitalism and socialism — for focusing narrowly on materialistic goals and ignoring the spiritual and **moral dimension**.
 - Emphasised **balance between tradition and modernity**.
 - Advocated **Swaraj** in the real sense — decentralisation and economic self-reliance.
 - **Antyodaya** — the **upliftment of the last person**, prioritising social justice and inclusiveness.

3. **Cultural nationalism:** rooting political and social development in India's indigenous **culture, values and heritage** — an idea associated with **Hindutva**.

5.43 Ram Manohar Lohia

Influenced by Marx and Engels, and deeply disturbed by the rise of **Nazism**.

Key ideals

1. Abolition of **caste and social inequality**.
2. Equal opportunity for all, and the upliftment of **farmers and labourers**.
3. Opposition to the dominance of English — promotion of **Hindi and local languages**.
4. Led **Satyagraha** for social justice and **farmers' rights**.

Political philosophy

1. **Socialism in the Indian context** — decentralisation of power; empowerment of the **marginalised**. His **four-pillar state** bows to the farmer, the worker, women and **minorities**.
2. **Anti-caste** — social equity.
3. Promotion of **Hindi and linguistic unity**.
4. **Economic and social reform** — land reforms; an economic policy focused on **self-reliance** and the upliftment of the poor.

5.44 Amartya Sen

1. **Welfare economics and social choice theory** — awarded the **Nobel Prize** for this work in 1998.
2. **Poverty, famines and development**. He argued that **famines result not just from food shortages but from inequalities in food distribution and access**, and demonstrated that **famines do not occur in functioning democracies**. His work influenced the formulation of the **UN Human Development Report**.
3. **The Capability Approach**. A shift of focus from traditional income-based measures to **individuals' actual freedoms and opportunities to live the life they value** — which influenced the creation of the **HDI**.

He integrated economics with **moral and political philosophy**, focusing on social justice, human rights and freedoms, and emphasising rationality combined with **ethical considerations** in economic decisions and human development. **Nobel Prize; Bharat Ratna**.

5.45 Dr. A. P. J. Abdul Kalam

Bharat Ratna; Padma Vibhushan; Padma Bhushan.

Career

1. Worked at both **ISRO and DRDO**.
 - The **Missile Man of India** — led projects such as **Devil and Valiant** and the **Integrated Guided Missile Development Programme**. Under his leadership the **Agni and Prithvi** missiles were built, boosting **national defence and self-reliance**.
 - Played a pivotal role in the **Pokhran-II nuclear tests (1998)**, positioning India as a nuclear power.

- Involved in the development of indigenous aircraft such as the **LCA**, and in promoting technological capability.

2. Eleventh President of India.

- Called the “**People’s President**” for his accessibility, humility and focus on youth engagement.
- Returned the **Office of Profit Bill**, showing **courage** — but signed it when it was re-passed, showing **compliance with constitutional responsibility**.

Philosophy

- **Education as liberation.** He stressed the foundational role of creative, value-based, mission-oriented education in building a just society and developing “**beautiful minds**.” He believed each child has **infinite potential** and advocated education as a “**second birth**.”
- **Integration of values.** Curiosity, moral values and “**learning by doing**” alongside technological progress.
- **Technology and inclusion.** He **pushed for e-education** and satellite-based learning to bridge the gap between urban and rural India — **democratising access to knowledge**.
- **Teachers as nation-builders**, imparting moral values and discipline, not only academic knowledge.
- He **repeatedly encouraged youth to dream big, innovate and serve the country with integrity**.

“Dreams are not what you see in sleep; dreams are things which do not let you sleep.”

Works: **Wings of Fire, Ignited Minds, India 2020: A Vision for a New Millennium.**

5.46 Mother Teresa

Key contributions

Nirmal Hriday (1952) · **Shanti Nagar** (a leprosy colony) · homes for abandoned children · the **Gift of Peace AIDS hospice** · global expansion of charitable centres · promotion of interfaith harmony.

Philosophy and awards

1. **Universal love and human dignity.**
2. **Charity as compassion.**
3. **Peace and forgiveness** — *small acts of kindness and inclusion as seeds of lasting peace.*

Nobel Peace Prize (1979); Bharat Ratna; the Presidential Medal of Freedom.

“Not all of us can do great things. But we can do small things with great love.”

5.47 The Dalai Lama

Political and spiritual head of Tibet; the Central Tibetan Administration is at **Dharamshala**.

Major philosophical and social contributions

1. **A manifestation of compassion** — regarded as an incarnation of **Avalokiteshvara**.

2. **Core teachings:** compassion, non-violence, forgiveness, tolerance, contentment, self-discipline.
3. **Inner peace as the foundation** of happiness, of effective problem solving, and of a harmonious world.
4. **The non-violent, Middle Way approach** — since 1988, seeking **autonomy rather than independence**. A global symbol championing non-violence, dialogue and reconciliation.
5. **Democratisation of the Tibetan community**.
6. **Education:** a modern, secular, holistic approach rooted in ethics and critical thinking.
7. **Religious harmony and secular ethics** — inter-religious dialogue; and a **secular ethics** in which compassion, altruism and moral conduct are **universal**.
8. **Environmentalism**.

Nobel Peace Prize, 1989.

5.48 Robert Kegan's Constructive Development Model

Kegan focuses on **how individuals make meaning of their experience**: development is about evolving **how one knows**, and not **what one knows**.

Stages of consciousness

- **0. Incorporative** — reflex-based; early infancy
- **1. Impulsive** — impulses and needs dominate
- **2. Imperial / Instrumental** — action based on personal goals and desires
- **3. Socialized Mind** — the self is shaped by external norms, values and expectations
- **4. Self-Authoring Mind** — internal authority; the person formulates personal values and ideology
- **5. Self-Transforming Mind** — embraces complexity, multiple perspectives, a flexible identity

Relevance: leadership maturity, moral autonomy, institutional reform and ethical self-governance.

5.49 Abraham Maslow's Hierarchy of Needs

From the base of the pyramid to the apex:

Level	Need	Content
6	Self-transcendental needs	Spirituality; society
5	Self-actualisation	Self-awareness; happiness
4	Esteem	Social status; respect
3	Love and belongingness	Family; friends
2	Safety needs	Job, health, financial and economic security
1	Physiological needs	Sleep, food, clothing, shelter

5.50 The American Declaration of Independence

“All men are endowed with certain **inalienable rights** — that among these are **Life, Liberty and the Pursuit of Happiness.**”

Public Service Values and Ethics in Public Administration

6.1 Public Administration: Nature and Functions

Public administration is the management and **implementation of government policies, programmes and services** via organised **bureaucratic structures**. It is rooted in the **public interest** and aligned with **democratic values**.

Its nature is inherently **politico-administrative**, yet it must maintain **professionalism and impartiality**, and it is subject to **accountability and transparency** to safeguard integrity.

Government and Governance distinguished

Government — ruling the people	Governance — serving the people
The machinery and institutional arrangement for exercising sovereign power , serving the internal and external interests of the political community	The process as well as the result of making authoritative decisions for the benefit of society

Functions of public administration

1. **Planning and policy implementation** — turning ideas into **actionable programmes**.
2. **Organising and staffing** — structuring agencies, recruiting **skilled personnel**.
3. **Directing and coordinating** — motivating functionaries, aligning **inter-departmental effort**.
4. **Budgeting and resource management** — allocating finances and assets for optimal outcomes.
5. **Monitoring and evaluation** — tracking performance, refining interventions.
6. **Service delivery and public safety** — ensuring equitable access to education, health and security.

Significance

- A bridge between **policy and people**.
- **Stabilising the democratic order**.
- A catalyst for **socio-economic transformation**.
- Ensures the rule of law, public safety and inclusive development.

6.2 Civil Service Values

The level of ethics in any system is dependent on the **social, economic, political, cultural, legal-judicial and historical contexts** of the country.

Ethics determines **moral conduct**. Without it, trust in institutions can be undermined, and the basic fabric of **peace and harmony** thereby disturbed. Principles and values provide a **guide for unanticipated events**.

The Seven Principles of Public Life (the Nolan Committee)

Mnemonic: SALI O OH

1. **Selflessness** — the public interest above personal gain
2. **Accountability** — answerable to the public; **open to scrutiny**
3. **Leadership** — holders of public office should support these principles by **leadership and example**
4. **Integrity** — avoid improper obligations, declare interests, **resist influence**
5. **Objectivity** — impartial decisions based on merit, free from bias
6. **Openness** — act and decide **transparently**; justify withholding information while respecting **confidentiality**
7. **Honesty** — be truthful in all duties and declarations

Public Value in Government

A normative consensus about:

- Rights, benefits and prerogatives to which citizens should, or should not, be entitled.
- The obligations of citizens to society, the state and one another.
- The principles on which governance and policies should be based.

The values that must guide public servants

1. **Patriotism** and the upholding of national pride
2. **Allegiance to the Constitution** and to the law of the nation
3. **Objectivity, courtesy and transparency**
4. People-centric values — **compassion, humanity, benevolence, fairness and tolerance**

Importance of values in public service

They provide public servants and the public with a **common frame of reference** regarding the **principles and standards to be applied**; and they assist public officials to develop an **appreciation of ethical issues** in effective and efficient public service delivery.

Maxims of ethics in public administration

Mnemonic: JUST WIN CIRCLE

Legality and Rationality · Responsibility and Accountability · Work Commitment · Excellence · Fusion · Responsiveness and Resilience · Utilitarianism · Compassion · National Interest · Justice · Transparency · Integrity

6.3 Codes of Ethics and Codes of Conduct

Code of Ethics	Code of Conduct
States basic values	A detailed document of prescribed acts
Universal	Specific
Exerts moral pressure	Exerts moral and legal pressure

Code of Ethics	Code of Conduct
Abstract	Concrete
Stable	Dynamic

The instruments in India:

- **Central Civil Services (Conduct) Rules, 1964**
- **All India Services (Conduct) Rules, 1968**
- **State Civil Services (Conduct) Rules**

Framework of ethical behaviour

Any such framework must include four elements:

1. **Codifying** ethical norms and practices.
2. **Disclosing** personal interest, to avoid conflict between public interest and personal gain.
3. Creating a mechanism for **enforcing** the relevant codes.
4. Providing **norms for qualifying and disqualifying** a public functionary from office.

6.4 Status and Problems of Ethics in Public Administration

Current status

- **An established values framework.** The civil services adhere to core values — **integrity, objectivity, non-partisanship, accountability** — codified in the All-India Service Rules and the Conduct Rules (1964, 1968) and reinforced by the 2nd ARC.
- **Institutional mechanisms.** Lokpal and Lokayukta; the **RTI Act (2005)**; Right to Public Service Acts promoting transparency and grievance redressal.
- **Ethical governance initiatives.** Training programmes, ethics cells and performance standards aiming to restore **civil service values**.

Problems

1. **Corruption and bribery.** Pervasive misuse of public office for personal gain undermines fairness and trust. It operates through both **corrupt institutions** and **corrupt individuals**.
2. **Conflict of interest.** Private relationships or a second job compromise objectivity and impartiality.
3. **Political interference.** Frequent transfers, oral instructions and political influence erode **non-partisanship**.
4. **Lack of accountability.** Weak inquiries and enforcement — more pronounced in the judiciary, allowing impunity.
5. **Bureaucratic culture.** **Red tape**, secrecy, resistance to feedback, and outdated hierarchies reduce transparency and citizen responsiveness.
6. **Transparency gaps.** RTI implementation issues, inaccessible formats, slow disclosure.
7. **Asymmetric distribution and abuse of power.**
8. **Lack of proper protection for whistleblowers.**

Institutional shortcomings

1. **Weak enforcement** — inconsistent monitoring and punishment.
2. **Inadequate feedback loops** — no structured **citizen–government interaction** to correct deviations. (*CPGRAMS is the partial answer.*)

3. **Cultural inertia** — resistance to reform persists in hierarchical structures and **colonial-era symbolism**, such as the post of Dafedar.

Illustrations and recent developments

- **Judicial corruption.** CJI Gavai warned that graft within the judiciary damages public confidence.
- **Post-retirement politics.** Judges resigning to contest elections undermines perceived impartiality.
- **RTI barriers.** Filing difficulties and delays challenge the intended transparency of the RTI Act.
- **Certificate irregularities.** A DoPT probe into civil-service quota misuse exposed conflict-of-interest and integrity issues.
- **Symbolic vestiges.** Kerala's move to redesignate colonial posts (Dafedars) reflects efforts to shed the bureaucratic legacy and enhance service orientation.

Way forward and reforms

- **Strengthen enforcement:** prompt, independent inquiry into misconduct; strict sanctions for violations.
- **Political insulation:** to prevent political meddling, prioritise fixed tenures, written orders, and Civil Services Boards, as recommended by T.S.R. Subramanian.
- **Transparency improvements:** streamline RTI processes; integrate systems for faster service delivery through plea databases and e-governance.
- **Cultural reforms:** modernise bureaucratic norms; symbolic changes like Kerala's can improve efficiency and morale.
- **Public feedback mechanisms:** regular citizen surveys, social audits and grievance redressal tied to performance evaluation.
- **Ethics education:** continuous training in ethics, values and public accountability for all civil servants.

6.5 Modern Administration

The transformation: from rigid, hierarchical structures to **dynamic, service-oriented systems**, characterised by:

- Tech-driven operations
- A citizen-centric approach
- Collaborative governance
- A complex policy environment
- **Global orientation** — best practices and international standards

Ensuring human values in administration

1. Ethical leadership
2. Accountability frameworks
3. Citizen participation
4. Transparency initiatives
5. Value-based training
6. Policy design
7. Incentivising ethical conduct

6.6 Ethical Concerns and Dilemmas

What an ethical dilemma is

A circumstance that requires a choice between **competing sets of principles** in a given, usually undesirable or **perplexing, situation**.

The two broad forms are *interest versus ethics* and *ethics versus ethics*.

The three conditions for an ethical dilemma

1. The agent must make a decision about which course of action is best — **the presence of choice**.
2. There must be multiple courses of action to choose from — **multiple choices**.
3. No matter which action is taken, some ethical principle is compromised — **no perfect solution**.

Three broad types of dilemma

- **Personal cost dilemma**
- **Right versus right ethical dilemma**
- **Conjoint ethical dilemmas**

Solving ethical dilemmas: the general toolkit

1. **Value hierarchy** — for example: compassion > objectivity > empathy > punctuality.
2. **The greater interest** is to be given priority.
3. **Ethical guidance** — an expert, a psychological counsellor, a mature person, a friend.
4. **Conscience** — the superego.
5. **Cost-benefit analysis** — financial, psychological, spiritual and social.

Solving ethical dilemmas in government institutions — the hierarchy of resort

Constitution → Laws → Rules and Regulations → Code of Ethics / Code of Conduct → Precedents → Conscience

6.7 Categories of Dilemma and Their Resolution

Dilemmas involving fairness

- **Conflict of interest** — met by recusal, strict procedural safeguards, leveraging transparency, and open processes such as the **integrity pact**.
- **Partisan bias** — undermines public trust and should be countered by objectivity, the conscious separation of **personal loyalties**, and institutional mechanisms such as **conscience voting**.
- **Equitable access** — necessary for genuine public participation; solved via inclusive notices, language support and logistical support.
- **Procedural integrity** — demands clear rules, published criteria, oversight and inclusivity.

Solutions: transparency about relationships and motives; recusal or separation when personal ties conflict; merit-based evaluation rather than favouritism; inclusive engagement and open forums; formal codes and integrity mechanisms (integrity pacts, RTI, complaints); institutional checks through peer review and independent oversight. *Enforce fairness, transparency, accountability and integrity.*

Dilemmas involving conflict between personal and public interests

The values at stake: public trust and integrity; impartiality and fairness; accountability and transparency; rule-based governance; and the separation of personal gain from official duty.

Resolutions:

1. **Identification** of conflicts of interest
2. **Disclosure** — openly, in advance
3. **Recusal and abstention**
4. **Divestment or resignation** if conflicts recur
5. **Transparent processes** — record recusals; use transparent decision-making procedures
6. **Avoiding appearance** — not even **perceived conflicts**
7. **Ethics oversight** — seek guidance from ethical bodies; follow relevant codes (the **Nolan Principles**)
8. **Cooling-off periods**

Dilemmas involving the faithful execution of official duties

1. **Duty of competence** — be informed, engaged, prepared.
2. **Independent judgement** — balance staff advice and evidence; avoid personal bias.
3. **Transparency and accountability** — publicly explain decisions; separate official from personal views.
4. **Ethical decision-making** — follow merit, not timing or policy convenience; avoid barter and sponsored influence.
5. **Respect and leadership** — support staff, whistleblow unethical acts, uphold democratic majority decisions.

Dilemmas involving acting with integrity

Guidelines:

- **Transparency and disclosure.**
- **Reject improper advantages** — anything beyond nominal value, or tied to the position.
- **No quid pro quo** — zero tolerance for any expectation of favour.
- **Recuse appropriately.**
- **Uphold public trust** — report attempts to influence; act with courage in the public interest.
- **Maintain respectful communication** — avoid misleading innuendo; focus on evidence and facts.
- **Nominal tolerance** — accept small tokens (pens, coffee) only within policy limits, and always disclose when appropriate.

Values upheld: integrity and honesty; transparency and accountability; public trust and courage; impartiality and fairness; professionalism and respect.

Dilemmas involving accountability

Guidelines:

1. **Full disclosure** — keep records of all public-business communications.
2. **Open decision-making** — meetings and hearings should be public unless legally exempt.
3. **Prompt press engagement** — transparent, timely response builds trust.
4. **Embrace RTI / FOI obligations** in letter and spirit.
5. **Acknowledge mistakes** — no excuse, no cover-up; admit and correct.
6. **Watch private engagements** — treat official business uniformly, irrespective of platform.

7. **Manage social media ethically** — official posts archived; personal posts marked as personal.
8. **Maintain public calendars** — reveal meetings so that constituents can hold you accountable.

Other dilemmas

- **Integrity and courage** — whistle-blowing.
- **Neutrality and non-partisanship** — no active party or advocacy involvement.
- **Loyalty to the law, not to power** — civil servants must uphold laws and ethical standards even against directives from higher-ups.
- **Transparency and disclosure** about external affiliations.
- **Professional discretion** — recognise the difference between **personal expression** (permitted off duty) and **official stance** (where one must remain neutral).
- **Exposing unethical behaviour** — advocate responsibly, avoid partisan roles, implement policies objectively.

6.8 Resolving Ethical Dilemmas: The Test Questions

The foundations of resolution are: the democratic answerability of governance; the application of laws and the notion of legality; official honesty; and alertness to civil-society needs.

Test	The question to ask
Legality	Is it legal? Is it consistent with government policy?
Institutional ethics	Is the action in line with my agency's goals and code of conduct ?
Personal ethics	Do I think it is right?
Consequences	What are the outcomes — for the agency, colleagues, other parties?
Justifiable	Can I justify doing it?
Can it stand scrutiny?	What would happen if the action were publicly scrutinised ?

6.9 Conflict of Interest

A situation where a **public servant's** — or any person in a position of trust — **private interests or competing professional interests** conflict with their **official duty**, potentially compromising **impartiality, objectivity or public trust**.

Types

1. **Actual conflict** — a real conflict between duty and interest.
2. **Perceived conflict** — appears to exist, even if not actual.
3. **Potential conflict** — could develop into a real conflict.
4. **Personal versus public** — personal relationships affecting **public decisions**.
5. **Role conflict** — multiple roles causing **ethical compromise**.

Examples

1. **Bureaucracy** — awarding a contract to a relative.
2. **Politics** — a minister owning shares in a company regulated by his ministry.
3. **Judiciary** — a judge hearing a case involving a former client or friend.

4. **Corporate** — a government adviser sitting on the board of a private lobbying group.
5. **Regulatory** — a member of a drug-licensing body holding stakes in a pharmaceutical company.
6. **Media** — a journalist promoting a product they are paid to endorse **without disclosure**.

Solutions

1. Legal and structural

- **Code of conduct** — enforceable guidelines (the Civil Services Conduct Rules).
- **Mandatory disclosure** — assets, affiliations, relationships.
- **Cooling-off period** — post-retirement restrictions, such as a lobbying ban.
- **Ethics legislation** — laws such as the **Lokpal and Lokayuktas Act**.

2. Institutional

- **Ethics committee** — scrutiny and advice.
- **Independent oversight** — CVC, Lokpal, **whistleblower protections**.
- **Recusal mechanism** — abstaining from decisions where a conflict exists.

3. Behavioural and educative — the most important

- **Ethics training** — awareness of how to **identify and manage conflicts**.
- **Integrity systems** — promoting values over personal gain.
- **Transparency and accountability** — routine audit, public scrutiny.

Probity in governance is foundational to eliminating conflicts. Conflict of interest, if unmanaged, leads to corruption, nepotism and the erosion of public trust. Effective legal, institutional and ethical frameworks are essential to uphold integrity in public life.

6.10 Ethical Dilemmas in Private Institutions

The private-sector case-study checklist

When analysing a private-sector case, run through these dimensions:

1. Reputation
2. Credibility
3. Sustainability
4. Business ethics / economic ethics / organisational ethics
5. Short-term gain and long-term pain; short-term pain and long-term gain
6. Work culture — **Marx**: alienation; labour value
7. CSR
8. Social responsibility
9. Professional ethics, integrity, equity
10. Holistic competence versus professional competence
11. Individual interest versus organisational interest
12. Organisational interest versus societal interest
13. Corporate governance
14. Loyalty
15. Confidentiality
16. Collegiality
17. Thinkers to invoke — Marx (labour value), Hobbes (self-preservation), Socrates (the ideal man), Carol Gilligan (care)

18. Personal consequences — negatively framed by Ayn Rand, Hobbes, Machiavelli; positively by Socrates, Kant, Aristotle, Plato
19. Rousseau; Durkheim; conscience
20. Discourse ethics → **Syadvada**

Ethical frameworks and best practices for the private sector

1. **Whistle-blowing** — encourage internal reporting; ensure protection from retaliation; escalate externally if unresolved.
2. **Meritocracy** — enforce objective hiring and promotion; avoid nepotism and favouritism.
3. **Transparency** — maintain **truthful records** and an **open audit process**.
4. **Fair compensation** — reject collusion; promote openness.
5. **Responsible influence** — conduct lobbying ethically, with public accountability.
6. **Respectful workplace** — oppose discrimination; implement grievance procedures.
7. **Environmental ethicality** — balance profit with sustainability and community interest.
8. **Neutral political engagement** — respect **campaign laws**; avoid **undue influence**.

Values preserved: integrity and courage; fairness and merit; transparency and accountability; responsibility to the public and the environment; respect and non-discrimination; the rule of law.

6.11 Five Barriers to an Ethical Organisation

Adapted from Max Bazerman and Ann Tenbrunsel, "Ethical Breakdowns", Harvard Business Review, April 2011.

Barrier	Definition	Example	Why it happens	Remedy
1. Ill-conceived goals	Incentives designed to achieve a positive aim but which inadvertently encourage unethical methods	Sears mechanics told to earn \$147/hour, leading to unnecessary repairs	Narrow focus on targets; blind spots on ethics	Brainstorm unintended consequences; include ethical measures alongside goals
2. Motivated blindness	Overlooking unethical conduct when ignoring it serves our interests	Credit-rating agencies ignored risky mortgages to keep revenue	Conflicts of interest; benefit from ignorance	Identify and eliminate conflicts of interest; foster transparency and accountability
3. Indirect blindness	Holding others, especially third parties, less accountable for unethical acts	Merck licensing a drug to Ovation, which then hiked prices by 1000%	Psychological distancing; outsourcing moral responsibility	Implement due diligence for partners; assume responsibility for partner ethics
4. The slippery slope	Gradual drift into unethical conduct that starts small and escalates	Auditors overlooking minor infractions until large-scale fraud occurs	Unnoticed small breaches; normalisation over time	Monitor and address minor infractions early; enforce consistent disciplinary standards

Barrier	Definition	Example	Why it happens	Remedy
5. Overvaluing outcomes	Excusing unethical means because the end result is positive	Researchers justifying fraud because of a life-saving drug outcome	Outcome fixation; moral slack if results are favourable	Evaluate both process and result; reward integrity, not just success

Summary. All five barriers stem from **cognitive biases and flawed incentive structures**. Preventive measures — not just policies — are crucial: regular ethical reviews, training, and early corrective action. A well-rounded ethical culture demands balanced goal-setting, conflict transparency, full accountability, vigilant oversight and process integrity — not just outcome obsession.

6.12 Laws, Rules, Regulations and Conscience as Sources of Ethical Guidance

The two families of source

External	Internal
Law	Conscience

Both impose on us the obligation to be moral.

Law is a set of **codified norms** enforced by the **state** to achieve the **common good** in society. Its basis is **contractarian theory** — an exchange of services between citizens and state: citizens surrender some of their personal power and liberty **in exchange** for the state providing security and a guarantee that liberty will be protected.

Finite generalities of law cannot encompass the infinite vagaries of life, leaving scope for discretion.

The four pillars compared

Source	Definition / nature	Strengths	Limitations	Proper use
Laws	Ordinances of reason for the common good — formal norms enacted by the legislature (e.g. Motor Vehicles Act)	Provide clear standards; promote social order and fairness; carry enforceable sanctions	May be slow to change; could be unjust or incomplete; some moral issues lie beyond legal scope	Use as the minimum baseline; obey even if imperfect, but question and reform unjust laws responsibly
Rules	Procedural norms made by executive bodies to operationalise laws (e.g. traffic rules under the MV Act)	Offer concrete, context-specific guidance; enable smooth administration	Can be rigid, bureaucratic, occasionally misaligned with the public good	Follow rules when aligned with law and ethics; seek revision if rules hinder the public interest

Source	Definition / nature	Strengths	Limitations	Proper use
Regulations	Specific agency-level guidelines enforcing laws (e.g. FSSAI food-safety norms, SEBI issuance rules)	Ensure sector-level accountability; protect public health and rights	May become overly prescriptive; subject to capture; enforcement gaps	Comply conscientiously; push for transparent, updated regulations when needed
Conscience	The inner voice of moral reason — beyond emotion; shaped by intuition and reflection	Enables nuanced, principled decisions; ensures personal integrity even in legal grey zones	Subjective, varying across individuals; may conflict with law or rules; uneven development	Serve as a higher ethical check; override external norms only when conscience is well-informed and justifiable

Integrative insights

- **Hierarchy:** Laws → Rules → Regulations provide structured external guidance; conscience remains internal and immediate.
- **Baseline plus spirit:** laws define the minimum; conscience clarifies what is truly right, not merely legal.
- **Tension and reform:** when laws and rules lag behind public morality, as with historical injustice, conscience may challenge them — but change must follow due process.
- **Conscience-led action:** Gandhi's civil disobedience was illegal yet driven by conscience and moral correctness.

Use in ethical decision-making

1. **Legal compliance** — always meet the requirements of law, rules and regulations.
2. **Conscience reflection** — go beyond compliance: “Is this truly right, beyond legality?”
3. **Principled dissent** — if conscience dictates, engage in lawful advocacy or ethical reform.
4. **Document and dialogue** — record your reasons; refer to codes, rules and conscience in justification.
5. **Cultivate conscience** — use reflection, mentoring, debate and review to strengthen moral acumen.

Conclusion. Laws, rules and regulations are essential for **objectivity, uniformity and enforceability**. Conscience is crucial for **ethical completeness, moral courage and navigating grey areas**. Balanced application ensures public servants who are legally compliant, ethically conscientious and morally courageous.

6.13 Conscience

What is conscience?

The “voice of conscience” is an internal moral compass — an act of reason distinguishing right from wrong in specific situations. It operates as **antecedent** judgement (before action) and **consequent** judgement (after action), producing conviction or regret.

Types of conscience:

- **Correct conscience** — aligns moral judgement accurately.
- **Erroneous conscience** — makes incorrect moral judgements.
- **Certain conscience** — holds internal clarity; but one who is certain can still be wrong if misinformed, hence the need for reflection.

Role of conscience in public administration

- **Internalised integrity** — drives officials to act morally even against pressure.
- **A higher moral standard** — encourages going beyond law and rule, as with whistleblowers like Satyendra Dubey.
- **A public-trust anchor** — supports impartiality, empathy and accountability when external safeguards are lacking.

Crisis of conscience

A deep internal conflict when one's moral compass conflicts with external pressures — duties, laws, self-interest — leading to guilt, paralysis or stress.

Sources: ambiguous moral situations and conflicting duties; institutional orders that conflict with personal values; fear of the consequences of following conscience.

Common triggers: medical triage dilemmas during COVID-19; military service versus pacifist values; ethical conflicts in protest regulation or civil-rights enforcement.

Psychological impact: guilt, shame, internal paralysis — even long-term distress or resignation, as in the case of the photojournalist Kevin Carter.

Addressing the crisis

- **Reflective pause** — create mental space through solitude or meditation; assess inner convictions.
- **Source examination** — identify the root norms involved: personal, cultural, institutional.
- **Conscience keeper** — rely on mentors, colleagues or institutional ethics officers for perspective.
- **Evaluate alternatives** — analyse each option for alignment with ethical standards and sustainable outcomes.
- **Act with courage** — choose the morally correct path: report corruption, challenge unjust orders, even at personal cost.

Strengths and limits of conscience

Strength	Limitation
Personalises moral action	Subject to bias and cultural conditioning
Fosters courage and integrity	Can produce inconsistency if under-formed or emotionally biased
Enables principled dissent	May conflict with established rules; action may feel personally costly
Sustains ethical governance	Over-reliance without institutional frameworks risks moral arbitrariness

Towards a conscience-grounded ethical framework

1. **Comprehensive ethics training** — case studies and coaching to build a robust conscience.
2. **Institutional support structures** — ethics cells, whistleblower channels, mentoring.

3. **Framework integration** — align codes of conduct and rules with conscience guidance.
4. **A culture of ethical reflection** — promote dialogue, debate and periodic self-review in the bureaucracy.

6.14 Philosophies of Public Interest

1. **Intuitionist philosophy.** In conflicting situations, the administrator chooses an alternative by **intuition**. There are **no guidelines for action**, nor any explicit theory of interest.
2. **Perfectionism.** The administrator views the public interest from the standpoint of **promoting excellence in all spheres of social activity**. Public resources should be spent so that the **best members of society benefit the most from the expenditure**. This is an **elitist philosophy** — anti-egalitarian.
3. **Utilitarianism.**
4. **Theory of Justice.**

6.15 Accountability and Ethical Governance

Definitions

- **Accountability:** the obligation to explain, justify and be answerable for decisions and actions, to the public and to institutions.
- **Ethical governance:** governance that aligns with core values — integrity, transparency, fairness, responsiveness and the rule of law.

Dimensions of accountability

- **Legal** — the rule of law
- **Fiscal** — the use of public funds
- **Policy and performance** — meeting goals, promises and expectations
- **Democratic** — informing and consulting legislatures and citizens
- **Ethical** — behaving in accordance with codes of ethics or general moral standards

Importance of accountability

- **Builds public trust** — citizens gain confidence when officials explain their decisions and resources are used responsibly.
- **Ensures responsibility** — holds government officials liable for outcomes and resource use.
- **Promotes performance** — audits, evaluations and citizen feedback enhance service delivery.

Accountability mechanisms in practice

A. Legal and constitutional tools

- **Right to Information Act (2005)** — enables public access to information; fosters transparency.
- **Citizen Charters and service guarantees** — time-bound service-delivery frameworks, such as the Right to Public Service Acts.
- **Comptroller and Auditor General (CAG)** — conducts financial and performance audits; ensures fiscal integrity.
- **Judicial oversight** — courts check executive excess, as in the Subramanian judgment on written directives.

B. Institutional oversight

- **Central Vigilance Commission (CVC), Lokpal and Lokayukta** — monitor integrity and investigate corruption.
- **Performance frameworks** — e-office accountability, as flagged in UPPSC.
- **Social audits**, as under MGNREGA — village-level public scrutiny of implementation.

C. Societal and media instruments

- **Citizen engagement** — platforms like Bhagidari in Delhi involve the public in governance.
- **Investigative media and civil society** — highlighting discrepancies through forensic exposés and policy review.

Ethical governance: principles and innovations

- **Transparency** — shared access to information, open meetings, digital records (RTI, e-governance).
- **Integrity** — honest, impartial action; avoiding corruption; backed by ethics training.
- **Responsiveness** — swift grievance redressal (WhatsApp in Chandigarh).
- **Participation** — inclusive governance via gram sabhas and citizen partnerships.
- **Rule of law** — equitable, consistent application of laws and procedures.

Challenges to ethical governance

- **Bureaucratic opacity and political interference** — hampers fairness and undermines accountability.
- **RTI utilisation hurdles** — procedural obstacles reduce effectiveness.
- **Resource constraints** — affecting vigilance bodies (CVC, Lokayukta).
- **Citizen apathy** — limited engagement in participatory forums, as seen in low gram sabha turnout.

Reformative trends

- **Digital governance** — the UPPSC e-office enhances file traceability and reduces red tape.
- **Institutional openness** — social audits in MGNREGA; Bhagidari's model of public partnership.
- **Performance-driven governance** — Telangana and Andhra Pradesh reforms linking performance to accountability.

GS-IV relevance

- Accountability and ethics are the **twin pillars** of effective, citizen-centric governance.
- Mechanisms like RTI, audits and social participation empower citizens to hold systems accountable.
- Persistent challenges must be addressed through deeper reforms — digital platforms, legal strengthening, civic education.

6.16 Good Governance

Good governance is the equitable, efficient and transparent management of public affairs through processes that are **participatory, lawful, accountable, responsive and inclusive**.

Aristotle: "The state came into existence for the sake of mere life, but continued for the sake of good life."

In answering what constitutes the “good life”, we find the components of good governance of the present day. It begins with a guarantee of protection of life, liberty and property.

The UN’s eight parameters of good governance

1. **Rule of law** — constitutionalism, judicial review, the guarantee of fundamental rights
2. Participation
3. Equity and inclusiveness
4. Consensus orientation
5. Effectiveness and efficiency
6. Transparency
7. Accountability
8. Responsiveness

Core characteristics of good governance (UN, UNESCAP, ARC)

Mnemonic: REETA CPR S

- **Rule of Law** — impartial and consistent enforcement of laws
- **Equity and Inclusiveness** — ensuring fairness for all groups
- **Effectiveness and Efficiency** — optimally using resources to meet societal needs
- **Transparency** — availability and clarity of government information
- **Accountability** — institutions answer for actions taken
- **Consensus Oriented** — balancing diverse interests
- **Participation** — inclusive voice via representation or consultation
- **Responsiveness** — prompt and effective public service delivery
- **Strategic Vision** — a long-term outlook considering context

Parameters of good governance

Mnemonic: VAR GAR

Voice and Accountability · Absence of political instability and violence · Reasonableness of the regulatory burden · Government Effectiveness · Absence of Graft · Rule of Law

SMART Governance

Procedure plus technology — e-governance, simplification, innovation:

- **S** — Simple
- **M** — Moral
- **A** — Accountable
- **R** — Responsive
- **T** — Transparent

Institutional framework in India

A. Legal and structural measures

- **RTI Act (2005)** — mandates disclosure and transparency
- **Panchayati Raj and Gram Sabhas** — promote citizen participation
- **CAG and audit mechanisms** — ensure financial accountability

B. Governance initiatives

- **National e-Governance Plan / Digital India / e-Office / MyGov** — improve accessibility and reduce red tape
- **Citizen Charters and Sevottam** — define service standards and grievance mechanisms
- **Aspirational Districts and the Good Governance Index** — results-oriented governance with measurable indicators

C. Civil society and media

- **Bhagidari (Delhi)** — a citizen–bureaucrat dialogue model
- **Investigative journalism and watchdog NGOs** — acting as accountability agents

Achievements and examples

- **Barabanki block** — a NITI Aayog award for integrated governance improving health and education.
- **IBM Mining Tenement System** — enhanced transparency and expedited approvals for mining.
- **Uttar Pradesh Civil Services** — e-office digital transformation improved file tracking and reduced delays.
- **Reforms such as GST, digital public infrastructure and DBT** reinforced transparency and performance.

Challenges

- **Corruption and inefficiency** — bureaucratic delays and misuse remain bottlenecks.
- **Weak public oversight** — low citizen engagement and limited media reach in remote areas.
- **Digital divide** — limited access impedes the full benefits of e-governance.
- **Political interference** — undermines the rule of law and institutional autonomy.

Way forward

- **Expand digital inclusivity** — ensure rural reach for e-services.
- **Strengthen oversight** — empower audit bodies, ombuds tools and watchdogs.
- **Enhance capacity-building** — train officials for tech-savvy, citizen-focused administration.
- **Promote participatory governance** — scale up models like Bhagidari and Gram Sabhas.
- **Foster ethics-driven leadership** — institutionalise ethics training and performance-linked evaluation.

6.17 Strengthening Ethical and Moral Values in Governance

1. Legal and institutional instruments

- **Right to Information (RTI) Act, 2005** — the backbone of transparency, enabling citizen access to information.
- **Whistle Blowers Protection Act, 2014** — meant to safeguard individuals disclosing wrongdoing and encourage ethical exposure; enacted, but not yet operationalised.
- **Lokpal, CVC, Lokayuktas** — independent anti-corruption bodies with enhanced powers to enforce ethical norms.
- **Model Code and Conduct Rules** — formalise codes for civil servants and political leaders to curb favouritism and corruption.

2. Ethics education and training

- Regular training workshops for public servants build sensitivity to ethical challenges.

- Value-based education in schools, moral role models and early exposure nurture upright moral frameworks.

3. Cultural and social mechanisms

- **Social audits**, as under MGNREGA, involve communities in validating public spending, reducing leakage and reinforcing moral responsibility.
- **Citizen–government partnerships** like Delhi’s Bhagidari promote civic engagement, transparency and mutual accountability.

4. Technological reform and transparency

- **E-governance platforms** (e-office, UMANG) automate processes, reduce the scope for favouritism and enhance traceability.
- **Ethical audits** monitor core processes — procurement, finance, HR — to assess integrity risks and ensure compliance.

5. Reform-driven policy and governance design

- **Anti-corruption legal upgrades** — strengthening the Prevention of Corruption Act (2nd ARC recommendations) and introducing a Serious Economic Offences law.
- **Integrity pacts** — mandatory transparency agreements with private-sector partners during procurement, to deter malpractice.
- **Political finance reform** — strict enforcement of election-expenditure limits and transparency in party funding.

6. Institutional strengthening and oversight

- Empower the CVC, Lokpal and CBI with adequate funding, legal authority and autonomy.
- Ethics committees and internal ombudsman roles in organisations ensure ongoing monitoring and guidance.

7. Leadership and role modelling

- Leaders must exhibit ethical conduct — integrity, fairness, public-centred decision-making — to shape organisational culture.
- Ethical leadership is guided by transparency and respect, and by fostering trust, creating moral organisational norms.

8. Global best practices and comparative learning

- **Singapore** enforces zero-tolerance corruption policies and civil-service rigour.
- **New Zealand and Sweden** use open-government platforms, ombudsmen and civic oversight to underpin public integrity.

The nine avenues for building institutional integrity

Avenue	Purpose / function	Examples	Actionable steps
1. Ethical leadership	Set tone, model values, embed integrity in culture	Scandinavian peer-led codes; Brazil's integrity leadership training	Define integrity in leadership competencies; regular ethics briefings; recognise ethical exemplars
2. Supportive working environment	Foster openness; make ethics part of everyday operations	Hong Kong ICAC enabling citizens to expose corruption	Open conversations on dilemmas; safe space for dissent; zero tolerance for retaliation
3. Code of conduct and values	Provide clarity on expected behaviour and accountability	Nolan Principles; India's conduct rules plus citizen charter	Develop concise codes; publicise and periodically review; link violations to sanctions
4. Professional socialisation	Build moral capabilities via training and peer exchange	Integrity workshops; scenario-based training	Mandatory ethics induction; ongoing role-play learning; peer mentorship
5. Risk review	Identify and mitigate integrity threats proactively	OECD integrity handbook risk dashboards	Create integrity risk registers; conduct periodic risk audits; develop mitigation plans
6. Civil society engagement	Add external oversight and democratic legitimacy	India's MKSS-led social audits; ACCU Uganda's monitoring	Institutionalise social audits; invite CSO monitors; provide grassroots monitoring tools
7. Integrity pacts	Prevent corruption in procurement via collective oversight	ONGC and defence PSUs use Integrity Pacts	Make pacts mandatory for high-value contracts; engage independent monitors; publish terms and compliance records
8. Preventive vigilance	Detect wrongdoing early; address anomalies	CVC directives; Whistleblower Act implementation	Strengthen CVO roles; implement hotlines and whistleblower channels; conduct proactive desk audits
9. Controls and oversight	Enforce rules through audits and accountability systems	CAG audits; e-governance tracking of files	Integrate digital tracking systems; strengthen CAG/CVC mandates; conduct third-party compliance reviews

A holistic ethics framework — the five moves

- 1. Lead by example** — build ethical leadership through role modelling and dialogue.
- 2. Embed ethics in culture** — codes, induction, peer norms, risk awareness.

3. **Engage stakeholders** — involve civil society; integrity pacts; social audits.
4. **Ensure vigilance and oversight** — combine preventive tactics with control systems.
5. **Measure and adapt** — periodically assess and refine ethical systems.

Summary: key measures for moral governance

- Legal safeguards via RTI, whistleblower Acts, and strong anti-corruption bodies.
- Ethics training and civic education built into institutions and schooling.
- Participatory oversight using social audits and citizen collaborations.
- Technological transparency and process digitisation.
- Procurement integrity through pacts and stringent reforms.
- Leadership by example, backed by institutional ethics mechanisms.
- Learning drawn from global exemplars, tailored to Indian contexts.

6.18 Corporate Governance

Principles of business ethics

- **Rule of publicity** — the business must tell people what it intends to do.
- **Rule of equivalent price** — the customer should get proper value for money.
- **Rule of conscience in business** — the business must have a moral sense of judging what is right or wrong.
- **Rule of the spirit of service** — the business must give importance to the **service motive**.

What corporate governance is

Corporate governance comprises the **systems, structures and processes** used to direct and control firms — balancing the interests of **shareholders, management, employees**, customers and other stakeholders, and ensuring **accountability, transparency and long-term value**.

Values for corporate governance

Fairness · Transparency · Independence · Probity and honesty · **Responsibility** · Judgement · Accountability · Integrity

Evolution and milestones in India

- **Pre-1991:** dominated by family-run firms; limited minority protection; weak enforcement under the Companies Act 1956.
- **1998–2004 — laying the foundation:**
 - CII's voluntary **Desirable Governance Code** (1998).
 - SEBI's **Kumar Mangalam Birla Committee** (1999) → **Clause 49** (2000); later strengthened by the **Narayana Murthy** (2003) and **Naresh Chandra** (2002) committees.
- **2009:** the **Satyam scandal** revealed systemic failures and triggered governance overhauls.
- **2013:** the **Companies Act** introduced mandatory independent and women directors, audit committees, CSR, vigil mechanisms and stricter disclosures.
- **2015–17:** SEBI **LODR Regulations**; the **Uday Kotak Committee** (2017) introduced board reforms — independence, diversity, board limits, training, CEO/Chair split.

Core governance principles

- **Board composition:** a mix of executive, non-executive and genuinely independent directors with the requisite expertise.

- **Board committees:** Audit, Nomination and Remuneration, and Stakeholders' Relationship committees ensure accountability.
- **Transparency and disclosure:** financials, related-party dealings, ESG reports, CEO/CFO certification, and BRSR from FY 2022–23.
- **Shareholder rights:** facilitated through informed voting, AGM proceedings and grievance redress.
- **Ethics and vigilance:** mandatory code of conduct, whistleblower mechanisms, anti-bribery policies.
- **CEO–Chair separation:** introduced to avoid the concentration of power, in the top 500 listed firms.
- **ESG integration:** emphasis on sustainability — Tata's climate goals; Infosys' net-zero commitment.

Regulatory and institutional framework

- **Companies Act 2013** — the core legal base outlining board structure, CSR, auditor tenure and disclosures.
- **SEBI LODR Regulations (2015)** — listing standards; independent authority on disclosures, board metrics and material events.
- **Kotak Committee implementation** — strengthened board oversight and independence.
- **NFRA and NCLT** — specialised oversight mechanisms under the 2013 Act.
- **Financial Services Institutions Bureau (formerly Banks Board Bureau)** — oversees appointments and governance in public-sector banks.

Recent developments and trends

- **Mining Tenement e-Governance Award** — IBM won gold, illustrating digital oversight in public-sector governance.
- **Board focus on talent** — companies now emphasise leadership across all levels, not just CEO succession.
- **SEBI conflict-of-interest review** — a new committee to strengthen governance rules following high-profile scrutiny.
- **CPSE independent-director drive** — the government appointed 208 independent directors to improve oversight.
- **NBFC risk-control push** — the RBI has emphasised stronger board oversight and internal controls.
- **MCA on fraud** — the Ministry has highlighted the importance of governance in curbing corporate fraud after the Gensol issue.
- **SEBI transparency measures** — a new panel to refine conflict rules for regulators and senior positions.

Persistent challenges

- **Enforcement gaps** — disparities between regulation and practice; concerns over audit quality and the genuine independence of directors.
- **Related-party transactions** — prone to manipulation where board oversight is weak; the Kotak reforms aim to correct this.
- **Board competence** — the need for skilled independent directors with relevant domain knowledge.
- **Integration of digital and ESG risk** — cybersecurity and climate disclosures require updated competencies.

- **Regulatory coordination** — MCA, SEBI, RBI and CCI need seamless collaboration to avoid oversight blind spots.

Best practices and reform directions

- **Adopt global standards** — strengthen the role of independent and women directors; split CEO–Chair roles; ensure board diversity.
- **Enhance ESG reporting** — deepen BRSR disclosures to cover climate, social and governance metrics.
- **Use technology** — deploy AI and blockchain tools for compliance and audit tracking.
- **Improve training and cooling-off** — enhance capacity and mandates for independent directors; implement cooling-off policies.
- **Boost oversight quality** — empower NFRA, SEBI and MCA to enforce audit and regulatory compliance.
- **Align PSB governance** — through the FSIB, for improved transparency in public financial institutions.

Final takeaway. India's corporate governance has come a long way — from token reforms post-Satyam to integrated ESG standards and digital oversight. While regulatory frameworks are robust, real-world enforcement and board competence remain areas of focus. Continued reforms in board oversight, transparency, technology and audit integrity are essential for fostering ethical, resilient and growth-oriented corporate ecosystems.

Corporate governance in public enterprises: challenges

1. **Unclear ownership objectives.** Price control, output targets, employment goals and requirements to provide social services. **Some of these goals may be conflicting.**
2. **Weak owners.** The state exercises its ownership role through weak institutions, sets inconsistent goals, and does not properly monitor company performance.
3. **Low levels of transparency and disclosure.** Publicly owned enterprises lack transparency. Opacity undermines performance monitoring, limits accountability at all levels, conceals debt that can damage the financial system, and creates conditions under which **corruption can flourish.**
4. **Unprofessional boards of directors.** Weak, with decision-making influenced by government.

The three corporate responsibilities

1. **Political responsibility** — abiding by legitimate laws; respect for the system of rights and the principles of the **constitutional state.**
2. **Social responsibility** — the **voluntary** (or legally mandated) commitment of a company to integrate **social, environmental and ethical considerations** into business operations, balancing the **triple bottom line:**

People — Planet — Profit

*The strategic shift: evolved from **philanthropy** to innovative, value-creating **community engagement** that aligns business goals with **societal needs.***

Arguments in favour: stakeholder theory; sustainability; improved company image; satisfied employees; overall improvements; a long-term future for the business.

3. Economic responsibility — maximising shareholder value, which includes **profit earning, fair wages, congenial working conditions and security of employment** for workers.

Resolving corporate-sector ethical dilemmas

1. Principle of **long-term self-interest**
2. Principle of **personal virtue**
3. Principle of **religious injunction**
4. Principle of **government requirements**
5. Principle of **utilitarian benefit**
6. Principle of **individual rights**
7. Principle of **distributive justice**

6.19 Corporate Social Responsibility in India

Legal and regulatory framework

- **Mandatory CSR (since April 2014).** Under **Section 135 of the Companies Act, 2013**, every company with a **net worth of ₹500 crore or more, a turnover of ₹1,000 crore or more, or a net profit of ₹5 crore or more** must spend at least **2% of its average net profits** of the three preceding years on activities listed in **Schedule VII**.
- **Compliance and penalties.** Unspent amounts must be transferred to a Schedule VII fund (or, for ongoing projects, to an Unspent CSR Account). Default attracts a penalty on the company of twice the unspent amount or ₹1 crore, whichever is less, and on each officer in default of one-tenth of the unspent amount or ₹2 lakh, whichever is less.
- **Governance requirements.** A CSR policy, board-level committee oversight, and annual report disclosures.

Key focus areas (Schedule VII)

- Education and literacy
- Environmental sustainability
- Healthcare and rural development
- Women's and child welfare and empowerment
- Disaster relief and clean-water initiatives

Leading CSR initiatives in India

- **Tata Group (digital literacy)** — over one million rural students equipped with e-learning tools in 2025.
- **Reliance Foundation (livelihoods)** — training women and farmers in modern farming via rural resource centres.
- **Infosys Foundation (healthcare and education)** — mobile clinics treated over two million rural patients; scholarships and libraries for students.
- **Wipro (renewables and plastic reduction)** — solar panels for 200 schools; promoting recycling and energy efficiency.
- **Mahindra's Project Nanhi Kali** — educating over 550,000 girls, aiming to reach one million by 2026.
- **Hindustan Unilever (water and waste)** — revived over 2,000 water bodies; adopted 100% plastic-waste recycling.

Recent India-based projects

- **Ahmedabad Miyawaki planting** — AUDA using CSR funds to plant 120,000 trees in partnership with NGOs.
- **Mandya low-cost hostels** — Aarogya Dhaama caretaking facilities aided via CSR with strong accountability mechanisms.
- **Gujarat blood drives** — a collective effort from trade bodies yielding over 1,130 units of blood.
- **Vizianagaram CSR funding (₹20 crore)** — projects including water infrastructure, classrooms and hospitals via Axis Bank, BDL and Power Grid.
- **HCL Foundation expansion** — budget increased to ₹24 crore to support grassroots NGOs.
- **Tech-driven CSR (₹5,443 crore)** — 75 technology firms led 2,610 projects in education, health and climate using AI and analytics.

Impact and strategic value

Dimension	Outcomes
Social impact	Improves education, health, livelihoods and environment, boosting the SDGs
Reputational benefit	Enhances consumer trust, brand loyalty and investor confidence
Employee engagement	Raises morale and retention through purpose-driven work
Business synergy	Opens new consumer bases, ESG-aligned investments and innovation pathways

Challenges and risks

- **Greenwashing** — CSR used as a marketing tool without real impact.
- **Compliance versus impact** — projects may focus on spending thresholds rather than sustainability.
- **Geographic imbalance** — urban-centric initiatives overshadow remote and vulnerable areas.
- **Monitoring gaps** — weak tracking of outcomes and fund allocation.

Best practices for ethical CSR

- **Community co-creation** — engage communities in project design and execution.
- **Outcome-centric planning** — use impact metrics and evaluations, including baseline surveys.
- **Transparency and reporting** — publish details online; hold annual stakeholder reviews.
- **Partner with NGOs and government** — leverage expertise and ensure sustainability.
- **Innovate with technology** — use AI, telemedicine and e-learning for reach and efficiency.
- **Governance structure** — maintain board-level oversight, internal audits and grievance redress.

Final takeaway. CSR in India has evolved from a compliance obligation to a strategic lever for inclusive growth, grounded in legal duty, ethical purpose and value creation. To maximise impact, firms must move from token spending to systems-driven, transparent and outcome-led CSR, aligned

with national development priorities and global sustainability goals.

6.20 Ethics in International Relations

Cultural relativism

The principle that an individual human's beliefs and activities should be understood by others in terms of **that individual's own culture**. **No culture's ethics are better than any other's.**

"When in Rome, do as the Romans do."

What international ethics is

The **study and application of moral principles to the conduct of states and global actors** — covering human rights, justice, environmental stewardship, war and diplomatic integrity. It examines **global standards of right and wrong in international behaviour**, balancing **sovereignty** with **universal values** to sustain an ethical global order.

Theories in international ethics

Theory / approach	Core idea	Relevance — ethics in action
Realism	States prioritise national interest over moral values; amoral power politics	Often overlooks ethical norms during strategic rivalry — quiet intelligence cooperation disregarding human rights
Idealism / Liberalism	Promotes human rights, rule of law, cooperation through institutions	Groundwork for the United Nations, the WTO, and human-rights interventions (Kosovo, R2P Libya)
Constructivism	Focuses on evolving norms that influence state behaviour, such as sovereignty and human rights	Norm-driven shifts seen in climate agreements and the global abortion-rights movement
Just War and Virtue Ethics	Provides moral criteria for war and peace: <i>jus ad bellum</i> , <i>jus in bello</i> , plus the virtues of leadership	NATO action in Kosovo; UN enforcement of the Geneva Conventions
Cosmopolitanism and Utilitarianism	Advocates duties beyond borders and action aimed at global well-being	Support for refugee resettlement; global vaccine access during COVID-19

The theories in fuller detail

1. Realism. In the international realm the only thing that really matters is **power** — what power a nation has. Morality, ethics, law, political systems, legal systems and cultural systems are, on this view, irrelevant. The international sphere is **anarchy** — no rules. This denies any role for shared common ethics and **creates an ethically neutral, or ethics-free, zone which can be filled by the power of the dominant.**

2. Idealism. Focuses on **"common interests"** between nations and seeks to build the international sphere on the basis of **idealist values** that are of common interest to all nations participating in international issues. The international sphere **follows rules, laws and institutions;**

morality, laws, legal systems and international institutions have a **central place**. It **contrasts sharply with realism**.

3. Constructivism. Focuses on **foreign policy and diplomatic initiatives** to shape international relations and the international sphere where a country has **credible influence**. It is concerned with evolving **ethical norms** through interaction among actors — norms such as human rights and sovereignty.

4. Cosmopolitanism. Shares with idealism the injunction to **do the right thing**.

Behave in a way you would want others to behave.

It argues for **following morally lawful behaviour**.

5. Equality of life. Every life has equal moral weight. **Global interests count as much as domestic interests**. No preference is given by governments or anyone else to the welfare of the citizens of that country.

6. Constrained choices — no normative force. International ethics **guides our choices, but our choices are constrained** by: national-interest constraints; economic constraints; identity politics; the need to please domestic political support; and the power equation and balance.

Key ethical issues and case examples

A. Humanitarian intervention

- *The dilemma:* sovereignty versus human rights (the R2P framework).
- *Examples:* **Kosovo (1999)** — liberal intervention preventing ethnic cleansing; **Libya (2011)** — R2P invoked, but post-conflict chaos followed.
- *Principled approach:* multilateral consensus, a defined exit strategy, focus on civilian safety.

B. Peace versus power politics

- *Realist constraint:* moral compromise under power dynamics.
- *Example:* the U.S.–China detainee exchange (spy swap), prioritising diplomacy under strategic calculation.
- *Principled approach:* adhere to ethical diplomacy publicly, aligning with human-rights interests privately.

C. Economic justice and fair trade

- *Ethical conflict:* developed–developing world disparity; labour exploitation.
- *Examples:* sweatshop controversies in Bangladesh; WTO Doha Round delays.
- *Principled approach:* enact labour standards, fair-trade regimes, and equity-based trade agreements.

D. Environmental ethics

- *The dilemma:* shared global resources versus economic interests.
- *Example:* Paris Agreement tension between rich and poor states.
- *Principled approach:* fair emissions targets, finance for adaptation, stronger global compliance.

E. Espionage and surveillance

- *Ethical conflict:* security versus privacy and sovereignty.
- *Example:* the NSA's global data collection revealed by the Snowden leaks.
- *Principled approach:* lawful oversight, data-protection safeguards, multi-party transparency.

F. Foreign influence and corruption in diplomacy

- *The dilemma*: gifts, sponsorships and lobbying influence ethical neutrality.
- *Examples*: Trump's accepted jet from Qatar, raising emoluments concerns; UK peers flown by Azerbaijan; the France–TotalEnergies tie raising conflict-of-interest concerns.
- *Principled approach*: stricter disclosure norms, foreign-agent registration, a diplomatic code of conduct.

Other ethical issues in international affairs

1. **Management of common goods** — resource domains or areas that lie **outside the political reach of any one nation state**:
 - High Seas — **UNCLOS**
 - Antarctica
 - The atmosphere — **climate change**
 - Outer space
2. **Humanitarian interventions** — allegations of being **mala fide** and encouraged by **geo-strategic reasons**.
3. **Disarmament** — propagated by countries with **large weapon arsenals**.
4. **Intellectual property rights** — on **life-saving drugs**; trade negotiations and the **Doha round**.
5. **Dumping hazardous waste in poor countries** — the **Basel Convention on the Control of Transboundary Movements of Hazardous Wastes**. The rationalisation offered is “treating” and economy generation in poor countries.

Normative challenges and governance

- **Realism versus ethics tension** — states prioritise security at moral cost.
- **Cultural relativism** — limits any universal moral order and raises legitimacy issues in global governance.
- **Norm localisation** — norms emerge through collective institutional design (UN, ICC, climate accords).

Policy implications for ethical international relations

1. **Embed norm-conscious realism** — acknowledge power while upholding moral constraints.
2. **Strengthen multilateral norms** — institutionalise human-rights, environmental and anti-corruption treaties.
3. **Foster transparency in influence operations** — enforce diplomatic ethics, gift rules, lobbying registers.
4. **Prioritise global justice** — integrate equity into trade, climate finance and refugee-policy frameworks.
5. **Uphold just conduct in the use of force** — adhere to *jus ad bellum*, *jus in bello* and *jus post bellum*.
6. **Ethical intelligence and surveillance** — ensure proportionality, legal oversight and respect for privacy.

Final insight. Ethics in international relations requires balancing *realpolitik* with moral imperatives. Through philosophical grounding — *just war*, *cosmopolitanism*, *virtue theory* — it guides global action. Recent global cases, from emoluments scandals to climate justice, underscore the urgency of embedding ethical norms in statecraft. A middle-ground, **principled realism** that couples power with moral conscience can shape a more just and sustainable global order.

6.21 International Ethics of Soft Power

Soft power is shaping the preferences of others through appeal and attraction. It is non-coercive.

It includes **culture, political values and foreign policies**. **Religion, yoga, films and the diaspora** are components of **Indian soft power**.

Example: India's "**Operation Neer**" provided fresh water to the Maldives during a crisis.

However, this is description, not ethical prescription. Soft power can be used for ill intentions. An Intelligence Bureau report alleged that international NGOs tie up with local NGOs and are negatively impacting India's **GDP by 2–3%**.

Comprehensive National Power

The strategic resources of a country which are utilised to realise national objectives in the international arena.

These comprise the economy, military strength, internal cohesion, governance, human capital, science and technology, knowledge and information, foreign policy and diplomacy, and national will and leadership.

Major elements: Social harmony · Human capital · Science and technology · **Soft power** · Military strength.

6.22 Ethical Issues in International Funding

1. Conditionality and sovereignty

Donor nations or institutions **attach policy conditions that limit recipients' autonomy**. Conditions may be attached to **loans, debt relief, bilateral aid or membership of international organisations** — typically by the **IMF, the World Bank and donor countries**.

- Conditions on **policy change required to obtain or retain access to the donor's funds** — for example anti-corruption measures, or the privatisation of key public services.
- Conditions on the **use of funding for specific causes and in a particular manner**. *Example:* a soft loan by Japan to India, tied to Japanese-made metro accessories and Japanese company consultancy in the **Ahmedabad–Mumbai Bullet Train**.
- *Examples:* IMF–India structural reforms after 1991; China's lending under the Belt and Road Initiative and its effect on Pakistan's policy autonomy.
- *Ethical conflict:* national sovereignty versus donor-driven conditionality.
- *Solution:* promote recipient-led planning; increase transparency; respect local priorities in aid agreements.

2. Debt-trap diplomacy

High-interest loans used strategically to gain leverage over recipient countries: one creditor **intentionally extends excessive credit** to a debtor country with the **alleged intention of extracting economic or political concessions** when the debtor becomes unable to honour its obligations.

- **Conditions of the loan are usually not made public**, and the funds are often used to **pay contractors from the creditor country**.

- *Examples:* PRC loans to South and South-East Asian countries — and to Africa — under the **BRI**; China–Pakistan railway financing leading to debt dependency.
- *Ethical conflict:* economic development versus the future loss of policy autonomy.
- *Solution:* strengthen debt appraisals; ensure multilateral oversight; consider debt-relief frameworks.

3. Political influence and strategic leverage

Aid used to shape recipient politics or media narratives.

- *Examples:* resignations from the US Fulbright board over politicised scholarship decisions; Hungary's halted law restricting foreign-funded NGOs, a risk to civil society; the alleged "Qatargate" affair in the European Parliament, in which money was alleged to have influenced MEPs.
- *Ethical conflict:* foreign interference versus academic and civil autonomy.
- *Solution:* protect academic freedom and NGO funding by law; create lobbying and foreign-agent registers; maintain robust diplomatic norms.

4. Transparency and corruption

The risk of misallocation due to opaque or politicised funding.

- *Examples:* USAID cuts affecting service delivery, and a US global aid freeze creating geopolitical imbalances; reported misuse of UNDP funds in Russia and Iraq, raising whistleblower concerns and allegations of misappropriation.
- *Ethical conflict:* aid efficiency versus due process; global health versus short-term strategic winds.
- *Solution:* strengthen donor–recipient audits; empower oversight agencies; disclose audits transparently.

5. Inequality, inclusion and human rights

Selective aid can reinforce global inequality or neglect vulnerable groups.

- *Examples:* climate-finance bias — the Global North underfunding the Loss and Damage Fund; refugee crises in Syria, Venezuela and Ukraine, where humanitarian need and national priorities pull apart.
- *Ethical conflict:* global welfare versus domestic political expediency.
- *Solution:* increase needs-based allocations; mobilise international solidarity; uphold asylum standards.

6. Ethics in research and clinical trials

Research in poorer nations often exploits vulnerabilities — so-called "**ethics dumping**" by researchers from richer countries.

- The potential **risk of harm to vulnerable participants**. Trials may expose them or their population to harm with **little or no direct benefit**.
- **Respect for participants, and consent must be informed.**
- What happens after the trial is over? **Health care deteriorates again.**
- Is there an ethical obligation on somebody to maintain an **improved standard of care for participants after the trial**?
- *Ethical conflict:* scientific progress versus participant safety and dignity.

- *Solution:* uphold global ethical guidelines; require local ethics review; ensure compensation and informed consent.

7. Military aid and arms-transfer ethics

Arms or support given to regimes that violate human rights.

- *Examples:* selective standards on arms and embargoes — the response in Ukraine contrasted with inaction on Yemen; arms deals that sustain repressive regimes.
- *Ethical conflict:* strategic interests versus the protection of human rights.
- *Solution:* adopt international vetting; tie military aid to rights standards; enforce end-use controls.

Issues with conditional funding

- Donors shape policy frameworks and strategies, **undermining the rights, choices and decisions of people** to determine their own demands and the actions needed for their own development.
- **Local societal diversities and local ownership are ignored.**
- **It infringes on countries' democracy and sovereignty.**
- It can interfere with the formation of an **independent and mature democracy** and political framework.
- Economic decisions on **privatisation or liberalisation must be taken by national governments**, not influenced by leveraging international funding.
- Domination by governments or donors undermines the basic principle of **democratic ownership**.

Arguments in favour and ethical concerns: a comparison

1. Ethics of developmental assistance and conditionalities

Argument in favour	Ethical concerns
Altruism and humanitarian support	Irrationality
Risk minimisation	Coercion
Contractualism	Paternalism — the donor knows best what is good for the recipient
Realism	Cultural relativism and ethnocentric action
	Economic and political imperialism
	Asymmetry in negotiation

2. Humanitarian intervention

Argument in favour	Ethical concerns
Cosmopolitan perspective	Sovereignty and the right of self-government
Moral duty	Against the norms of international order — regime change in the garb of humanitarian intervention
Sanctity of life	A futile exercise
	Vested interest and hegemony

3. WTO norms of international trade and the interests of LDCs

Argument in favour	Ethical concerns
Global prosperity	Humanitarian perspective
Free-market liberal perspective	Exploitation of LDCs
	Inequality
	Absence of a fair and equitable system
	Protectionism

4. Manipulation of currency

Argument in favour	Ethical concerns
Sovereign right	Liberal perspective
Realism and national interest	Institutional arrangement
Legal perspective	Discriminatory
The invisible hand of the market	Exploitation of LDCs

Recommended ethical principles for international funding

1. **Respect sovereignty and recipient leadership** — align support with the country's own priorities.
2. **Ensure transparency and democratic oversight** — register foreign influencing and NGO funding; keep open audit trails.
3. **Avoid debt coercion** — monitor debt sustainability; ensure multilateral oversight.
4. **Promote equity and inclusivity** — target aid to vulnerable groups and underfunded areas.
5. **Guard human rights** — condition aid and military support on compliance.
6. **Enforce research ethics** — protect participants' welfare and informed-consent standards.

*Bottom line. Ethical conduct in international relations and funding hinges on **sovereign respect, transparency, equity and rights protection**, balanced against strategic ambitions. Real-world dilemmas show that without robust frameworks, global funding becomes a tool for influence and exploitation, weakening democratic accountability and public trust.*

Ethical dimensions of international funding: India-centric cases

The illustrations below include contested allegations. They are reported as claims made by the parties named, not as findings.

Issue	Ethical dilemma	Indian illustration	Values in conflict	Suggested measures
Foreign funding versus sovereignty	Donor funding may influence domestic policy or activism, undermining sovereignty	Greenpeace India's bank accounts were frozen and Ford Foundation grants curtailed — actions critics linked to these groups' criticism of government policy, including on the Gujarat riots	National sovereignty versus freedom of expression	Enforce transparent FCRA rules; ensure NGO compliance; balance national interest and dissent
Selective aid / political bias	Aid approved or denied inconsistently, allegedly on political lines	Allegations that donations for Kerala were denied while Maharashtra's relief funding was approved — raising charges of politicking	Fairness versus political favouritism	Standardise FCRA licensing; allocate aid apolitically and by clear policy criteria
Regulatory action against NGOs	Strict use of FCRA to freeze accounts and revoke licences — seen by critics as a tool to silence dissent	CPR, Oxfam India, Amnesty India and Lawyers Collective faced FCRA or ED action following their advocacy	Transparency versus repression of civil society	Revoke only for legal violation; ensure due process; protect legitimate advocacy
Foreign donor influence	External funding shaping domestic advocacy and policy agendas	The government alleged that Ford Foundation funds reached organisations run by Teesta Setalvad; critics countered that such labels cast dissent as foreign-backed	Indigenous autonomy versus external influence	Disclose foreign donors; align use with domestic charters; maintain transparency
Humanitarian funding and the diaspora	COVID and cyclone relief channelled through political filters rather than need	Foreign aid offers for the 2018 Kerala floods were declined, while relief for Maharashtra was approved — as critics alleged	Equity versus politicised allocation	Follow needs-based criteria; strengthen federal coordination for disaster grants

Issue	Ethical dilemma	Indian illustration	Values in conflict	Suggested measures
International projects	Foreign investment may compromise environmental norms or local welfare	The US–Sri Lanka–India port project in Colombo, where the US stressed sustainability over a Chinese debt-driven model	Economic diplomacy versus environmental and community impact	Apply environmental and social audits; align with long-term local interests
Research funding	Donors influencing domestic research, sometimes misaligned with local priorities	CPR's foreign funds were reported to have supported legal challenges to coal mining, followed by FCRA action	Academic independence versus donor-driven agendas	Disclose fund origins; ensure research is peer-reviewed and needs-based
Faith-based funding	Religion-linked donations alleged to be linked to conversion, raising ethical and regulatory concerns	The Missionaries of Charity's FCRA non-renewal, over alleged conversion; the Art of Living event's ecological damage to the Yamuna floodplain	Religious autonomy versus secularism and environmental ethics	Enforce environmental safety; monitor FCRA compliance; protect plural values

Key learnings and principles

1. Promote transparency and due process under the FCRA; avoid political manipulation.
2. Criteria-based aid approvals — disaster relief must align with need, not party affiliation.
3. Support NGO autonomy while enforcing compliance — legal frameworks must target misuse, not dissent.
4. Show environmental and social responsibility in international investments and projects.
5. Disclose the origins of foreign funding and align spending with domestic goals and the public good.
6. Uphold civil-society rights — advocacy funded internationally should not be automatically censored.

Bottom line. India's international funding and foreign-aid landscape involves layered ethical dilemmas — balancing sovereignty, development, activism and global partnerships. Consistent application, transparency and proportional regulation, while insulating civic space, ensure that such engagement enhances democracy and trust rather than eroding it.

Probity in Governance

7.1 Probity: Definition and Distinction

Probity in governance is **integrity confirmed** — consistent adherence to the moral principles of **honesty, transparency, objectivity and incorruptibility in public administration**.

- **Essence.** It is **not just avoiding wrongdoing**, but **proactively structuring decisions and systems** so that no one can question the **fairness of outcomes**.
- **Conceptual distinction.** If **integrity** focuses on **personal uprightness**, **probity** ensures that actions align with **universal ethical norms** and can **withstand scrutiny**.

7.2 The Concept of Public Service

Public service is altruistic service for citizen welfare: the services provided or set up by government — directly or through financing — to benefit the public, covering **health, education, law and order, welfare, infrastructure and the environment**.

- **Purpose:** to promote the **public good** — it is not profit-driven.
- **Public-good character:** such services are often **non-rivalrous and non-excludable**, and **markets under-provide** them.
- **Agents:** civil servants, but also other stakeholders — the military, PSUs, NGOs and citizens themselves, on the **participatory view**.

Values and attributes in public service

Accountability · Integrity and honesty · Commitment and service ethos · Competence · Objectivity and impartiality · Responsiveness · Professionalism · **Collaboration and innovation** · Legal and moral obligation · Equity

Models and frameworks

1. **Traditional versus participatory view** — **bureaucracy-led** versus **citizen-centric** public service.
2. **New Public Service (NPS)** — a shift of focus from **controlling the public** to **assisting citizens to express and meet shared interests**.
 - **Principles:** collaborative governance; shared responsibility; information transparency; citizen involvement.

7.3 Public Service and Probity: The Doctrine

The public trust doctrine. Civil servants are **stewards of the public good**, entrusted with **discretionary power** — which necessitates the **highest ethical standards**.

The ideal public servant. The epitome of **selflessness, impartiality and accountability** — serving citizens before personal interests.

Challenges. Bureaucratic discretion; politicisation; corruption; weak codes; systemic opacity; and **entrenched patronage networks**.

7.4 Philosophical Basis of Governance and Probity

Probity is rooted in **Dharma, Satya** and traditions such as **Satyagraha** — emphasising truth, non-violence and moral purpose in public action. Western thinkers — **Socrates, Plato, Aristotle, Mill** — likewise ground governance in virtue, justice and public reason.

1. Classical Western thought

- **Plato** — rule by **philosopher-kings**, whose morality and wisdom ensure harmony between the individual parts and the social whole.
- **Aristotle** — **virtue ethics**; the state as a **moral institution** that cultivates civic virtue and societal flourishing.
- **Immanuel Kant** (deontological ethics) — moral duty and **universal maxims**: public officials must act in ways they would want codified as law.
- **J. S. Mill and Bentham** (utilitarianism) — governance should aim at the **greatest good of the greatest number**, but must stay within ethical boundaries.

2. Indian ethical traditions

- **The Bhagavad Gītā and Rajadharma** — duty (*dharma*): rulers must act selflessly, without attachment, guided by moral principles.
- **The Arthashastra** (Chanakya) — administrative ethics: transparency, merit, and governance guided by public welfare.
- **Virtue in the epics** (*Rāmāyaṇa, Mahābhārata*) — ethical leadership: rulers and civil servants must embody *satya, nyāya* and **compassion**.

3. Non-Western philosophies

- **Confucianism** — moral virtue (*de*) in governance: rulers exert ethical influence rather than coercion; legitimacy is tied to moral conduct.
- **Legalism** (Han Fei) — institutional probity through **transparent rules and impartial enforcement**, minimising discretionary corruption.

4. Modern administrative thought

- **Max Weber** — **rational-legal bureaucracy**: professional, rule-based administration separated from personal gain.
- **Social contract theory** (Hobbes, Locke, Rousseau) — public governance as a **trust-based pact** between state and citizens, bound by accountability.
- **John F. Kennedy** — “No responsibility of government is more fundamental than the responsibility of maintaining the highest standards of ethical behavior by those who conduct the public business.” (Special message to Congress, 1961)

5. Probity and public-service values

- **Probity = confirmed integrity**: character plus process integrity — resisting corruption and promoting transparency.

- **Core values:** integrity, impartiality, accountability, equity, transparency, selflessness, justice, non-maleficence, beneficence.

6. Public service as a moral calling

- Public servants are **guardians of public trust** — custodians, **not owners**, of state resources.
- The **4 Ds and 3 Es of good governance** support ethical administration: **D**ecentralisation, **D**e-bureaucratisation, **D**elegation, **D**emocratisation; **E**fficiency, **E**conomy, **E**ffectiveness.
- Eastern traditions — **Gandhian thought, Dharma** — reinforce self-sacrifice and compassion in public service.

Key takeaways. - Probity is both **individual virtue and systemic integrity** — actions must be morally sound and procedurally robust. - The philosophical traditions — Western virtue ethics, Kantian duty, utilitarian goals, Indian Dharma, Confucian ethics — **converge on ethical governance**. - Governance legitimacy stems from **trust, dutiful action and structural checks** that reflect deep moral and cultural consensus.

7.5 Components and Importance of Probity

Components and principles

- **Key values:** Integrity · Transparency · Objectivity · Accountability · Responsibility · Selflessness · Equity · Participation · Rule of Law · Justice · Beneficence · Non-maleficence · Conflict management.
- **Process fidelity:** emphasis on **ethical processes over outcomes** — procedural integrity ensures legitimacy.

Importance in governance

- **Public confidence** — trust thrives when systems are seen to be fair and ethical.
- **Combating corruption** — probity is a bulwark against abuse, misallocation and favouritism.
- **Efficiency** — ethical systems deliver better services and promote socio-economic development.
- **Investment** — integrity attracts both domestic and foreign investment.

7.6 Institutional Mechanisms in India

Legal safeguards

- **Prevention of Corruption Act, 1988** (amended 2018).
- **Right to Information Act, 2005**, for transparency.
- **Whistle Blowers Protection Act, 2014** — enacted, but not yet operationalised.
- **Lokpal and Lokayuktas; the Central Vigilance Commission (CVC).**
- **Consumer protection** — the Consumer Protection Act, 2019 (which replaced the 1986 Act).

Administrative reforms

1. **Right to Public Services Acts** — laws guaranteeing **time-bound service delivery** with grievance redressal and penalties. Around 22 States and UTs have Public Service Guarantee Acts.
2. **Sevottam framework** — citizen charters, grievance redressal, and service enablers such as feedback and IT infrastructure.

3. **Digital and reform initiatives** — **Mission Karmayogi** for capacity building; e-governance for **transparency and efficiency**.
4. **Social audits** — for example under MGNREGA in Rajasthan and Andhra Pradesh.
5. **E-governance**, competition and privatisation as instruments of service quality.

Cultural and procedural controls

- Codes of conduct with **personal asset disclosure**.
- Ethics and vigilance cells; departmental inquiries.

Illustrative cases

- **U. Sagayam** (IAS, Tamil Nadu) — public declaration of his assets, a crackdown on illegal granite mining, and some two dozen transfers in his career: an exemplar of personal probity.
- **Sevottam** — the Citizen's Charter model in bodies such as the **CBDT**, improving service reliability.
- **Social audits under MGNREGA** — public hearings in **Dungarpur** (Rajasthan) and **Anantapur** (Andhra Pradesh) to weed out ghost beneficiaries.

Challenges

- Systemic corruption and opacity; **political interference** in redress mechanisms.
- **Weak enforcement** of laws such as the Prevention of Corruption Act, and lapses in institutional follow-up.
- **Cultural deficits** — the “soft society”, low civic ethical fibre, poor value inculcation.
- **Token compliance** with ethics codes, without real leadership backing.
- Bureaucratic rigidity, hierarchy and rule-orientation.
- Capacity gaps among public servants.
- Legacy systems, **colonial vestiges** and outdated roles.
- Infrastructure constraints in new districts and rural areas.

Reforms and ways to enhance probity

- **Ethics training** — induction programmes, case studies, scenario-based exercises.
- **Lead by example** — senior leaders modelling asset transparency and impartial action.
- **Strengthen institutions** — RTI, CVC, vigilance cells and Lokpal, with autonomy and resources.
- **Leverage technology** — e-tendering, e-office and digital fund transfers to reduce human discretion.
- **Citizen engagement** — scaling up social audits, grievance redressal and civic-partnership models (e.g. Delhi's **Bhagidari**).
- Institutionalise legal frameworks — Right to Services, Sevottam.
- Boost capacity and culture.
- Enhance accountability systems; strict penalty and monitoring regimes; **real-time validation for recruitment**.

***Conclusion.** Probity in governance is the **bedrock of responsible public service**, anchored in universal ethics, legal frameworks, transparent systems and strong institutions. It cultivates trust, deters corruption, and drives efficient, equitable governance. Upholding probity transforms public administration from a bureaucratic function into a **trustworthy public institution**, enabling sustainable development and democratic resilience.*

7.7 Information Sharing and Transparency in Government

1. Why transparency matters

- **Enhances accountability** by allowing citizens to monitor government actions.
- **Prevents corruption** through open access to records and decision-making data.
- **Strengthens democracy** by empowering informed public participation.
- **Improves service delivery** through timely information flow and feedback loops.

2. Legal framework and policies

- **RTI Act, 2005** — grants citizens the right to access public records within **30 days**; authorities must proactively disclose key information.
- **Section 4 of the RTI Act** — requires regular publication of organisational structures, budgets, policy decisions and other routine data.
- **National Data Sharing and Accessibility Policy (NDSAP)** — mandates the release of non-sensitive public-sector data in reusable formats through open-data portals.

3. Digital platforms

- **RTI Online and mobile portals** — online filing and tracking of applications.
- **e-Office systems** — used by bodies such as the UPPSC and the Mysuru Development Authority for real-time file tracking and accountability.
- **Open Government Data Platform (data.gov.in)** — a central hub for ministries' datasets in machine-readable formats.

4. Recent developments and concerns

- **Karnataka High Court** — proposed an integrated death registry, interlinking departmental data to improve transparency and deter property fraud.
- **Chhattisgarh** — limits on press access in hospitals sparked a debate over information control versus media transparency.
- **Maharashtra State Information Commission** — mandated online publication of RTI replies, reducing repeat queries and promoting accountability.
- **Gujarat State Information Commission** — recommended bringing cybercrime units within the RTI fold, for transparency in handling cyber-fraud cases.
- **Jammu and Kashmir** — launched an RTI portal to streamline access.

5. Challenges and limitations

- **Vacancies in Information Commissions**, leading to large backlogs and delays.
- **Frivolous or malicious use of RTI** — courts have urged that RTI be reserved for substantive, governance-level disclosures.
- **Dilution through amendments** — amendments to the RTI Act through the Digital Personal Data Protection Act, 2023 narrow public access to personal information.
- **Security and privacy risks** — e.g. reported leaks of sensitive data from the AB-PMJAY system.
- **The digital divide** — limited online infrastructure and literacy restrict equitable access.
- **Press-restriction controversies** in institutions such as hospitals.

6. Best practices and recommendations

- Mandate **proactive disclosure** of RTI filings and replies on public portals.
- **Expand digital infrastructure** — RTI portals, e-Office, open-data platforms.

- **Fill Information Commission posts** to reduce delays.
- **Safeguard privacy while ensuring openness** through proportionate exemptions.
- **Build the capacity of Public Information Officers** for timely, accurate responses.
- **Promote RTI awareness** among public employees and citizens.
- **Balance media access and confidentiality** in sensitive institutional settings.

Summary. Information sharing and transparency are fundamental to trust-based governance. India has made strides — digitisation, the growth of RTI portals, judicial transparency mandates — but must address legal dilution, capacity constraints and digital inequality to realise fully accountable and inclusive democratic governance.

7.8 Codes of Ethics, Codes of Conduct and Citizen's Charters

1. Definitions

Code of Ethics

- **What it is:** high-level, principle-based statements of an organisation's core values — honesty, integrity, fairness, respect, confidentiality.
- **Function:** guides moral judgement; aspirational and broad — e.g. “*act solely in the public interest*”.
- **Audience:** all stakeholders — employees, partners, third parties, and sometimes the public.
- **Governance:** usually voluntary, or supportive of legal frameworks.

Code of Conduct

- **What it is:** concrete, enforceable rules on specific behaviour — no bribery, conflicts of interest, restraint on personal social media.
- **Function:** sets positive and negative behavioural boundaries; ensures legal and organisational discipline.
- **Audience:** staff and public office-holders — mandatory compliance is expected.
- **Governance:** often legally binding (e.g. the **CCS (Conduct) Rules, 1964**; the **AIS (Conduct) Rules, 1968**).

2. Key distinctions

Aspect	Code of Ethics	Code of Conduct
Nature	Values-based, aspirational	Rule-based, mandatory
Scope	Broad principle guidance	Specific dos and don'ts
Applicability	All stakeholders	Employees and public office-holders
Consequences	Moral censure, reputational impact	Penalties — dismissal, fines, legal action
Ownership	Senior leadership and ethics designers	HR, legal and governance teams; official rule-framing bodies

3. The public-sector context in India

- **Code of Ethics** (proposed by the **Hota Committee** and the **2nd ARC**) — includes integrity, impartiality, accountability, devotion to duty and empathy.

- **Seven principles of public life** — the **Nolan principles**, endorsed by the 2nd ARC as standards for civil servants (*SALI O OH*): **S**elflessness, **A**ccountability, **L**eadership, **I**ntegrity, **O**bjectivity, **O**penness, **H**onesty.
- **Code of Conduct** — the Central Civil Services (Conduct) Rules, 1964 and the AIS (Conduct) Rules, 1968, revised in 2014: integrity, no gifts, political neutrality, official secrecy, no outside employment, and rules of personal behaviour.
- **Case example** — Telangana's Chief Secretary reminded All-India Services officers to avoid unwarranted public displays of reverence and to uphold the conduct rules, after a senior IAS officer was seen touching the Chief Minister's feet.

4. Elements of an effective code of conduct

- Accountability and legal compliance
- Confidentiality and adherence to secrecy
- Impartiality and freedom from conflicts of interest
- Political neutrality, probity, discipline
- Grounding in ethical values — the code of ethics underpins it
- Clear disciplinary outcomes — warnings, inquiry, dismissal

5. Why they matter

- **An ethics-first culture** — codes of ethics define foundational values.
- **Behavioural consistency** — codes of conduct convert values into daily decisions.
- **A dual benefit** — ethics guides moral judgement; conduct rules enforce compliance and build trust.

6. Best practices for implementation

- **Clear drafting** — from ethical principles to explicit conduct rules.
- **Regular training** — orientation for new entrants and refresher sessions.
- **Integrated systems** — include conduct in performance appraisals (e.g. Mission Karmayogi, 360° reviews).
- **Visible enforcement** — apply disciplinary measures fairly at all levels.
- **Continuous review** — update guidance for new dilemmas such as social media, AI and remote work.

7. Citizen's Charters

Citizen's Charters define service standards and grievance mechanisms. They are one of the three constituents of the Sevottam model, and a tool of accountability alongside the Right to Public Services Acts.

Their weakness in practice: citizen charters are often **poorly designed and poorly implemented**, and there is a **lack of citizen awareness and participation** in using them.

Summary. - *Codes of Ethics* express who we aspire to be — value-driven and morally conscious. - *Codes of Conduct* define how we must behave — legally compliant and professionally disciplined. - Together they build ethical governance, ensure probity and reinforce public trust in institutions.

7.9 Work Culture

Work culture describes the shared values, assumptions, behaviours and norms learned over time and **passed on to newcomers**.

How to observe a work culture

1. Behaviour with one another and with the client
2. Diversity
3. Openness
4. Hierarchy structures
5. Whether rules and regulations are being followed

Characteristics of a good work culture

1. Transparency
2. Diversity
3. Openness — including respect for innovation and creativity
4. A human-centric approach
5. A techno-friendly culture

Problems in the Indian government's work culture

1. **Lack of motivation** — weak incentives and little fear for job security
2. Ritualism
3. Rock-solid hierarchy structures
4. Too much discretion
5. Factionalism on grounds of region, religion and caste; red-tapism and corruption

Changing a work culture — a long-term, top-to-bottom process

1. Classify people.
2. Change structures and rules — **no quick action is possible**.
3. Persuasion and training.
4. Seniors must follow the new norms rigorously.
5. Admiration, praise and incentive on one side; PIP, work-performance review and memo — with repercussions — on the other.
6. Suspend or terminate where necessary.
7. **Lateral entry** — new entrants at senior level.

Why work culture matters

- Employee engagement and productivity
- Well-being and morale
- Trust and trustworthy leadership

7.10 Quality of Service Delivery

Constituents

- The quality of the service itself
- Transparency
- Efficiency
- The grievance-redressal mechanism

The Sevottam Model

A citizen-centric, quality-focused framework developed by the **Department of Administrative Reforms and Public Grievances (DARPG)** and endorsed by the **2nd ARC** in its **12th Report** (*Citizen Centric Administration*, 2009). The **Bureau of Indian Standards** certifies government agencies that perform well against the model under **IS 15700:2005**.

Three constituents:

1. Citizen Charter and service standards
2. Grievance-redressal mechanism
3. Constant capacity building

It functions as a self-assessment tool, a benchmark standard and a recognition model, helping to institutionalise continuous improvement.

The 12th Report of the 2nd ARC: seven steps for a better system

1. Defining the services and identifying clients
2. Fixing standards for each service
3. Constant capacity building
4. Performing to achieve standards
5. Monitoring
6. Evaluation — through an independent mechanism
7. Improvement based on monitoring and evaluation

The 12th Report of the 2nd ARC: grievance redressal

- An internal grievance-redressal mechanism in every office.
- A **Public Grievance Redressal Officer** on the lines of the Public Information Officer.
- The **PGRO must resolve grievances in 30 days**; if not, the officer is penalised from his or her salary.
- There should be an **appellate authority** in the department.

Issues in service delivery

1. **Policy and bureaucratic bottlenecks** — policy paralysis, bureaucratic red tape, authoritarian attitudes, political inertia.
2. **Lack of citizen awareness and participation** — citizen charters poorly designed and implemented.
3. **Implementation gap** — digital initiatives still falter; many services remain offline and Seva Kendras non-functional, causing process breakdowns.
4. **Conduct and courtesy deficit** — complaints about discourteous behaviour.

Solutions

- Right to Service Acts
- Citizen engagement and community monitoring
- Digital access points — **Common Service Centres**
- Behavioural accountability

Challenges to the Sevottam model specifically

- Cultural resistance and lack of awareness among staff and citizens
- **Resource constraints** — financial, technological and human
- Difficulty in evaluating long-term impact and maintaining sustainability

7.11 Utilization of Public Funds

What it means

- The process of **collecting, allocating, spending, monitoring and auditing public money** — taxes, grants, CSR, donations — to achieve public-policy objectives with **transparency, efficiency, equity and accountability**.
- Ethical use demands **value for money** — maximising social benefit while minimising cost — and the avoidance of waste, diversion, favouritism or undue delay.

The need for a government budget

- Proper resource-pool allocation
- Ensuring economic growth
- Growth of business and trading
- Mitigating the economic divide

Weaknesses in budgetary processes

- Poor planning
- No links between policy-making, planning and budgeting
- Poor expenditure control
- Inadequate funding of operations and maintenance
- Little relationship between the **budget as formulated** and the **budget as executed**
- Inadequate accounting systems
- Unreliability in the flow of budgeted funds to agencies and to lower levels of government
- Poor management of external aid
- **Poor cash management**
- Inadequate reporting of **financial performance**
- Poorly motivated staff

Common barriers and issues

A. Under-utilisation — funds remain unused, often because of:

- **capacity constraints** — a lack of infrastructure or staff;
- **bureaucratic delays and red tape** — the “**March rush**” of disbursement in the last quarter;
- **unclear guidelines** that make officials hesitate to spend.

B. Mis-utilisation — deliberate misuse through:

- **embezzlement** — e.g. of MPLAD and school funds, and the NRHM scam;
- **political freebies** and vote-bank targeting;
- **diversion of earmarked allocations**, such as CSR funds or grants-in-aid, to unintended uses.

C. Fiscal opacity

- **Off-budget spending**, misclassification and **unreconciled utilisation certificates (UCs)** hinder accountability.
- **Definitional ambiguity** — e.g. over what constitutes a “subsidy” — prevents comparability.

Mechanisms and control systems

- **Budget procedures** — legislative scrutiny through the **Demands for Grants** and the **Public Accounts Committee**.
- **CAG audits** — ex-post and performance audits that flag misuse and inefficiency.

- **Internal audits and the PFMS/CPSMS** — real-time electronic tracking of fund disbursement and use.
- **Legal frameworks** — the RTI Act lets citizens obtain details of funds; **UCs are mandatory** for development grants.

Elements of budget transparency

- Release of budget data
- An effective role for the legislature
- An effective role for civil society

Ethical principles

- **Value for money** — optimise the ratio of social benefit to cost.
- **Canons of financial propriety** — prudence, no conflict of interest, needs-based spending, no favouritism.
- **Transparency** — proactive disclosure of expenditure, audits and utilisation certificates.
- **Equity** — allocation by need; avoid political favouritism.
- **Accountability** — systems for feedback, audit follow-up, and disciplinary and legal action.

Code of Ethics for the CAG

Integrity · Independence · Objectivity and Impartiality · Political Neutrality · Professional Secrecy · Competence

Indian examples (as reported)

- **MPLAD misuse** — a Rajya Sabha MP from Assam was accused of misappropriating ₹48 lakh of MPLAD funds, with four officials also implicated.
- **School-fund fraud in Madhya Pradesh** — the High Court ordered an inquiry into the withdrawal of ₹2.56 lakh for a laboratory and library that were never built.
- **The NRHM scam (Uttar Pradesh)** — a multi-crore scam in health infrastructure, with murders alleged to have been committed to cover it up.
- **Ayushman Bharat (PM-JAY) fraud** — fake medical claims siphoned off crores; fines and de-empanelment followed.
- **DMF under-utilisation (Odisha)** — the NHRC sought an explanation for some ₹13,000 crore of District Mineral Foundation funds lying unspent (January 2025).

Remedies and solutions

Issue	Measures
Under-utilisation	Build capacity; decentralise authority; align releases with execution readiness
Mis-utilisation	Strengthen audits; enforce UCs; impose legal deterrents; use RTI to expose wrongs
Fiscal opacity	Ban off-budget spending; standardise subsidy reporting; enforce UC traceability
Political favouritism	Set objective criteria for allocation; empower the PAC and the CAG to flag bias
Late disbursement (“March rush”)	Phased disbursement tied to milestones; shift to DBT

Issue	Measures
Systemic reform	Adopt digital PFMS/CAS; link finance with performance; involve citizens through transparency portals

***Conclusion.** The proper use of public funds is integral to governance ethics. India faces significant challenges — under-use, misuse, political bias, fiscal opacity — yet has strong tools in the CAG, RTI, PFMS and audits. Success requires capacity building, digital systems, citizen involvement and punitive accountability, to restore trust, improve service outcomes and prevent corruption.*

7.12 Challenges of Corruption

1. Defining corruption

Corruption is the abuse of entrusted power for private gain. It includes bribery, nepotism, embezzlement, fraud, favouritism, cronyism and influence peddling.

2. Forms of corruption common in India

Collusive · Coercive · Others

- **Bribery and extortion** in services (e.g. customs, release of salaries) — *coercive* corruption.
- **Nepotism** in public employment — *collusive* corruption.
- **Embezzlement** of public funds — schools, MPLAD, infrastructure projects.
- **Fraud and collusion in procurement** — e.g. rigged tenders.
- **Conflicts of interest**, insider trading, favouritism.

3. Causes and enablers

1. **Socio-cultural factors** — corruption is socially accepted, perceived as unavoidable.
2. **Economic factors** — the monopoly of government; **low public-sector pay**, which tempts officials to supplement income.
3. **Political factors** — low awareness; the **political–bureaucratic nexus**, in which politicians and officials collude and enforcement weakens.
4. **Psychological factors.**
5. **Legal and administrative factors** — weak laws; **discretionary power with weak oversight; red tape and complexity**, which push people to bypass the system through bribes; **weak institutions** and legal gaps — an under-resourced CAG, CVC and Lokpal.

Political corruption is treated as a category of its own.

4. Impacts on governance and society

- **Economic slowdown** — higher costs, reduced investment, distorted growth.
- **Higher inequality** — the rich gain advantage; the poor are disproportionately affected.
- **Institutional distrust** — citizens lose faith in democratic institutions.
- **Service degradation** — skewed allocation, declining quality in education and health care.
- **An undermined rule of law** — justice and environmental protection become harder.
- **Threats to national security.**

5. Recent Indian cases (reported or alleged)

- A bribery case against an engineer of the **Greater Hyderabad Municipal Corporation**, reported at some ₹400 crore, in which a whistleblower supplied digital evidence.
- A **customs bribery racket at Kandla port**, busted in an Anti-Corruption Bureau sting.
- Alleged **rigged bidding in transformer procurement** in Tamil Nadu (some ₹397 crore).
- A probe into the alleged embezzlement of **₹48 lakh of MPLAD funds** in Assam.
- Some **₹200 crore of fake payments** for hospital works in Delhi's PWD, investigated under Lokpal orders.
- Former **Delhi ministers summoned** over alleged irregularities in a ₹2,000-crore classroom-construction project.
- **Block officials in Rohtas** (Bihar) arrested for taking small bribes to release salaries.

6. Challenges in tackling corruption

- **Enforcement deficits** — political interference slows justice.
- **Resource gaps** — Information Commissions, the CAG and the ED are under-staffed.
- **Fear among whistleblowers** — retaliation, the 2014 Act notwithstanding.
- **Cultural acceptance** — societal apathy; “graft is the norm”.
- **Technological misuse** — data leaks from e-governance systems (e.g. AB-PMJAY).
- **Red-tape intensity** — regulatory complexity encourages bribes.

7. Ethical governance as the answer

Ethical governance is governance on the basis of ethical values and practices. It rests on an **ethical infrastructure** with two pillars:

- **Ethical guidance**
- **Ethical accountability**

8. Measures to combat corruption

A. Legal and institutional

- Strengthen and resource the **Lokpal, CVC, CBI/ED, Information Commissions and CAG**.
- **Operationalise the Whistle Blowers Protection Act, 2014**.

B. Transparency and technology

- Deploy e-governance platforms, **e-tendering** and **e-office** to reduce discretion.
- Implement open data, real-time fund tracking (PFMS), and **social audits** under MGNREGA.

C. Institutional reforms

- Bureaucratic simplification and procedural rationalisation.
- Regular audits and legislative oversight through the **Public Accounts Committees**.

D. Ethical and social culture

- **Ethics education** for public servants; civic-awareness campaigns.
- Vigilance by the media and civil society, and anti-corruption movements (e.g. the **India Against Corruption** movement led by Anna Hazare).

E. Accountability and political will

- **Zero political interference** in anti-corruption bodies.
- **Fast-track judicial processes** and strict punishment for convicted officials.

9. Way forward

- Bridge resource gaps in investigation, the judiciary and oversight bodies.
- Enhance digital transparency and accountability systems.
- Encourage citizen-driven vigilance and grassroots reporting.
- **Shift societal norms** — reject corruption as “pragmatic”; reinforce integrity as a core virtue.

*Summary. Corruption in India is **systemic and multifaceted** — rooted in discretionary power, red tape, opacity and weak institutions. Its effects span economic loss, social inequity and democratic deficits. High-profile cases show enforcement momentum, but enduring reform needs **stronger institutions, tech-led transparency, an ethical cultural shift and unwavering political will** to restore public trust and governance integrity.*

The Answer-Writing Toolkit

This chapter collects the practical apparatus for answer writing: diagram templates, approach frameworks, and keyword banks for structuring GS-IV answers under time pressure.

8.1 The Science of Diagrams

Seven reusable diagram templates, each with worked examples. The original hand-drawn pages are reproduced after the descriptions.

1. The Pyramid / Hierarchy diagram

A triangle with horizontal tiers. The apex is labelled **desirable**; the base **basic** or **common**.

- **Governance example** — base: **Governance**; middle: **Good Governance**; apex: **Ethical Governance**.
- **Women's needs example** — bottom to top: Basic Needs → Safety → Love and Belonging → Work.
- *Note: structurally similar to Maslow's triangle of basic needs.*

2. Growth and Evolution (the step or staircase graph)

A rising step curve. Steps labelled in ascending order:

Pity → Sympathy → Empathy → Compassion
with the right-hand annotation "**Kindness and virtue.**"

A second variant plots a rising curve against a timeline with upward arrows at each phase marker — **Phase I 1960s | 1990s | 2000 | 2015 →** — one arrow labelled SM (social media).

3. The Comparison diagram

Two variants: **complementary** and **contradictory**.

Grid A — ethics versus legality. Vertical axis: ethical (top) to unethical (bottom). Horizontal axis: illegal (left) to legal (right).

	Illegal	Legal
Ethical	Wikileaks	Prohibition of Child Labour
Unethical	Slavery	AFSPA

Grid B — ethics versus performance, labelled *Corporate Governance*. Vertical axis: Ethics (low to high). Horizontal axis: Performance (low to high).

	Low performance	High performance
High ethics	Non-optimal use of resources	The ethical civil servant
Low ethics	A liability as a civil servant	Corrupt acts

4. The Stakeholder diagram (Venn)

- **Venn A:** People – Planet – Profit; the intersection is **Sustainability**.
- **Venn B (Uniform Civil Code):** Social values – Religion – Constitutional ideas; the intersection is **Article 44**.
- **The house/temple diagram:** a roof resting on four pillars labelled **Ethos, Ethics, Equity, Efficiency** — the four E's of governance.

A related move: a circle split into A and B, redrawn as a circle split into more segments including **Environment** and **Morality** — that is, a binary framing expanded into a multi-factor framing.

5. Bridging the gap (the two-curve graph)

Two lines with the gap between them the subject of the answer.

- **Graph 1.** Y-axis: speed and efficiency of governance. X-axis: citizen satisfaction. Upper line = **expected speed**; lower line = **reality**; the gap is **filled by e-governance**.
- **Graph 2.** Upper line = **India's energy target**; lower line = **India's energy needs**; the gap is bridged by an arrow labelled **Renewable Energy / Mission LiFE**.

6. Interlinking (the cycle diagram)

- **Cycle A:** Government → (funds) → Administration → (services) → Citizens → (tax) → Government.
- **Cycle B (triangle):** Thoughts → Actions → Beliefs → Thoughts, with **Integrity** at the centre.

7. The Perpetual Cycle

Central box: **Globalization and Women**.

- **Negative loop:** Globalization → poor working conditions for women → deteriorating health → less financial freedom → struggle → back to Globalization.
- **Positive loop:** Globalization → more MNCs and FDI → more women employed → financial freedom → empowerment.

A second example: **Freebies** → **Development** (forward arrow) and **Freebies** → **Cycle of Dependency** (backward arrow) — the same input producing opposite outcomes.

8.2 Ten Approaches to an Ethics Answer

Ten different ways to structure or attack a GS-IV answer:

1. **Theory** — a single governing theory
2. **Theories** — several in contest
3. **Religion**
4. **Western thinkers**
5. **Eastern thinkers**
6. **PESTEL** — Political, Economic, Social, Technological, Environmental, Legal

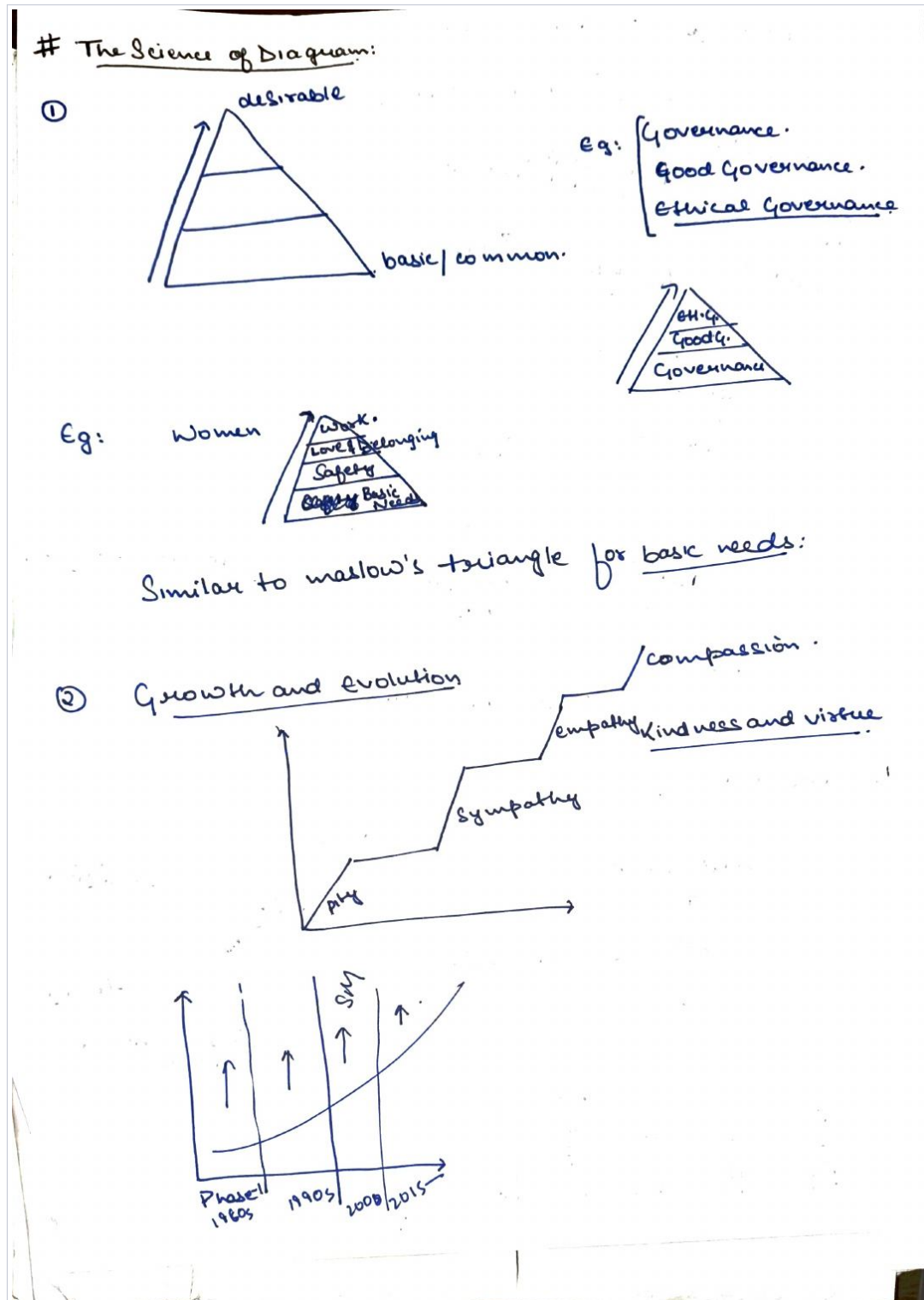


Figure 8.1. The Science of Diagrams, page 1: the pyramid/hierarchy template and the growth-and-evolution step graph.

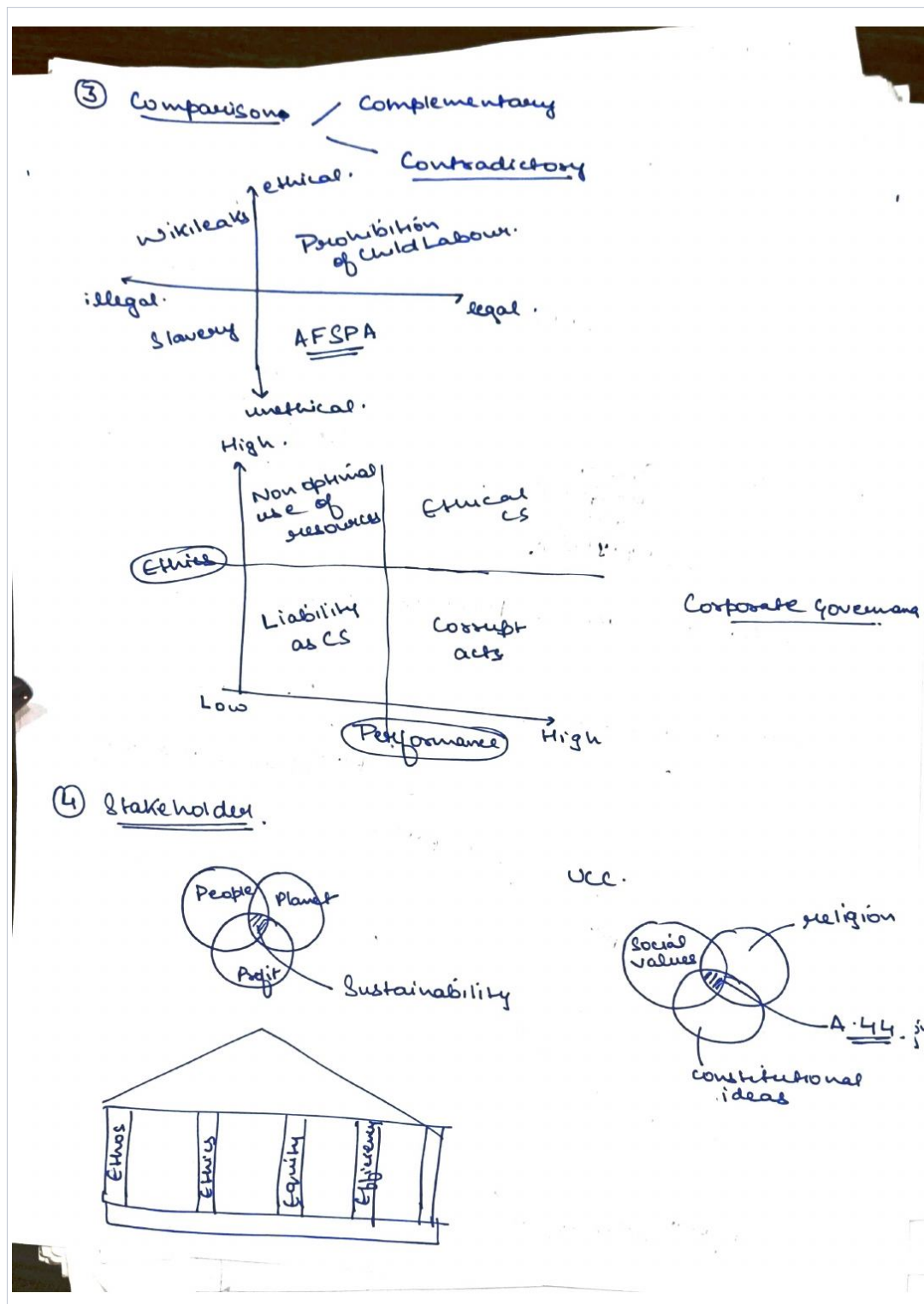


Figure 8.2. *The Science of Diagrams, page 2: the comparison quadrant grids and the stakeholder Venn diagrams.*

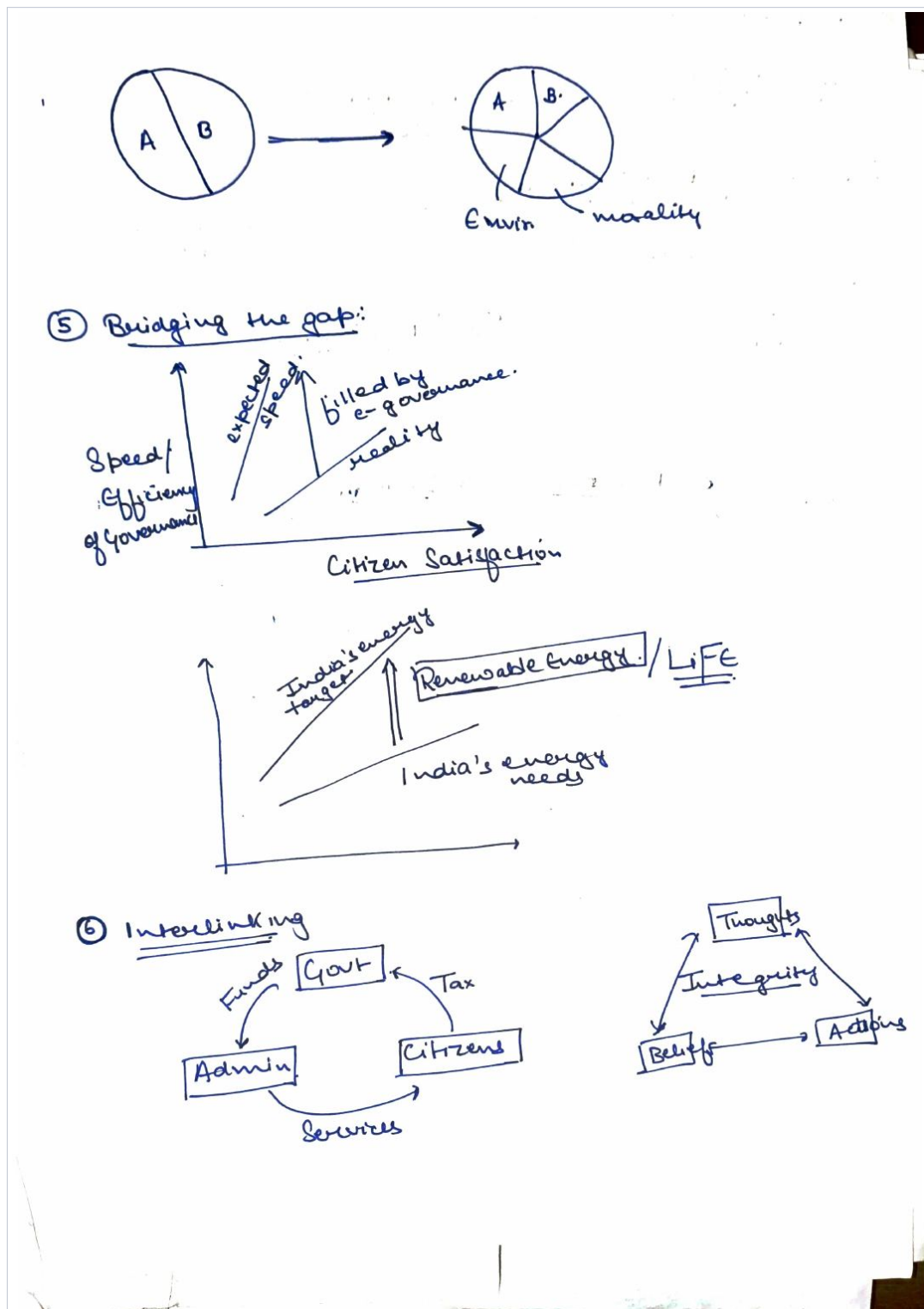


Figure 8.3. The Science of Diagrams, page 3: bridging-the-gap curves and interlinking cycle diagrams.

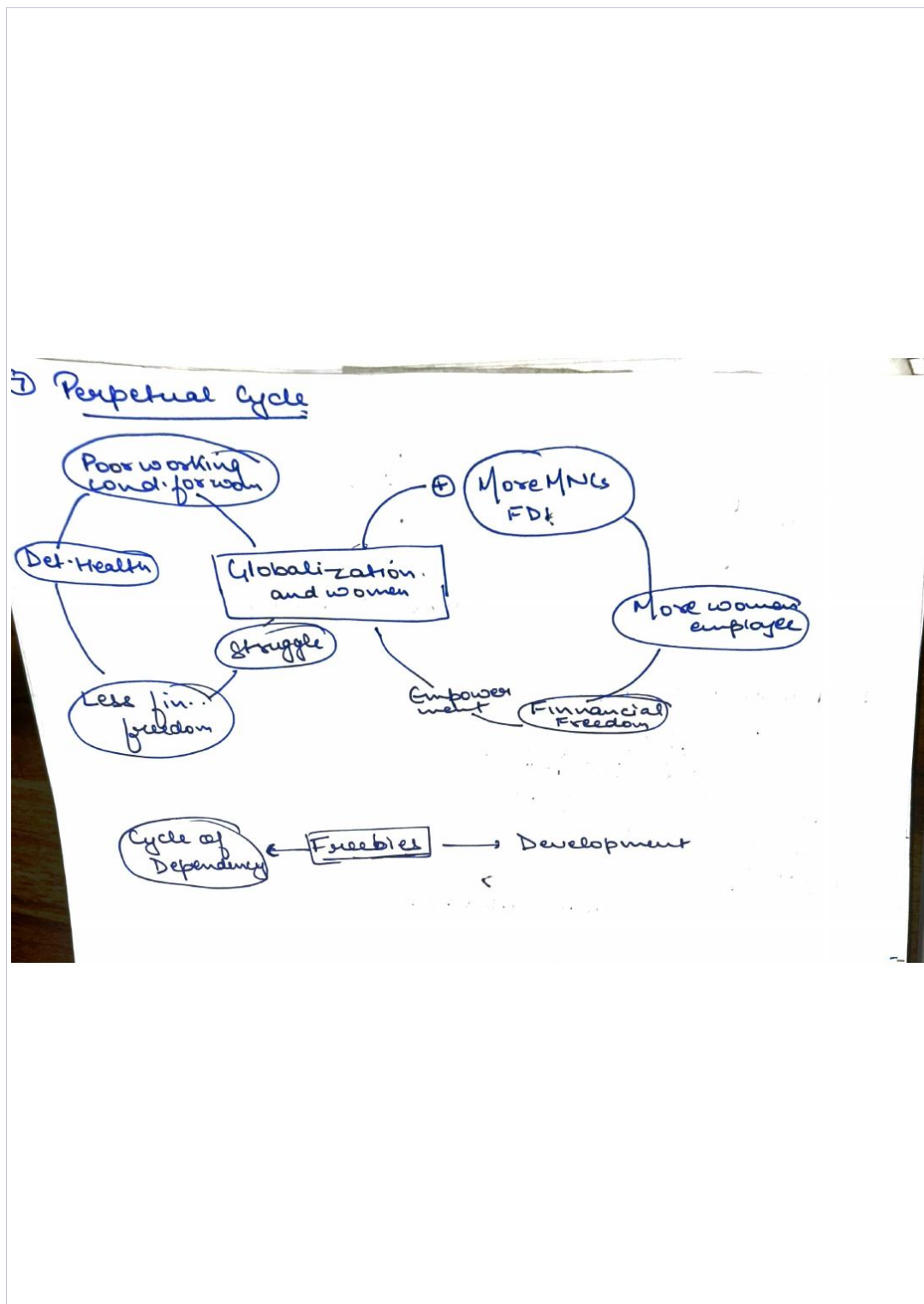


Figure 8.4. *The Science of Diagrams, page 4: the perpetual cycle — globalization and women; freebies and dependency.*

7. **Chronological** — Individual → Family → Public Organisation → Private Organisation → Society → Nation → World
8. **Sectoral** — Pharma, Business, Medical, Judicial
9. **PYQ-based** — built around a previous year's question
10. **Quote-based approach**

And, cutting across all of these, the **syllabus approach** — Ethics and Human Interface; Human Values; Aptitude; Attitude; Emotional Intelligence; Philosophy; Public Service; Probity.

8.3 Keyword Banks

Four columns of trigger-words to reach for in the exam hall.

Religion

1. Syadvada
2. Karma
3. Honest earning
4. Self-purification
5. Moral reawakening
6. Good society
7. Oneness of being
8. Nishkaam Karma
9. *Durlabham* — the rarity of human birth (Shankara: *manushyatvam ... durlabham*)
10. Harmony between nature and human

Western thinkers

1. Ideal Man
2. Reason
3. Self-preservation
4. Ethical Judgement Model (EJM)
5. SOOHAIL — the Nolan principles: Selflessness, Objectivity, Openness, Honesty, Accountability, Integrity, Leadership
6. Care Ethics
7. Labour Value / Alienation
8. General Will
9. Categorical Imperative — formulations 1, 2 and 3
10. Authentic living

Indian thinkers

1. Right versus Duty
2. Antyodaya
3. Social harmony
4. Humanism
5. Economic / Social / Cultural
6. Personal versus professional relations
7. Service and kindness
8. Against discrimination (Kabir)
9. "There is no dharma like the good of others" — *parhit saris dharam nahin bhai* (Tulsidas)
10. Purification of national character

Theories

1. Deontology
2. Utilitarianism
3. Social Ethics
4. Social Contract
5. Doctrine of Double Effect
6. Supererogation
7. Environmental Ethics / Stewardship
8. Knower–Doer Split
9. Doctrine of Karma
10. Holistic Competence versus Professional Competence

Previous-year question themes to have ready

1. The Seven Sins
2. Attitude — bureaucratic versus democratic
3. International Relations PYQs
4. “The good of the individual lies in the good of all”
5. Attitude of a civil servant
6. Rights versus the Right to Development
7. Narrow perception
8. Just and unjust
9. “Internet” questions

8.4 The Ethics Vocabulary: A Revision List

A running list of terms and phrases worth having at hand:

Improve moral awareness · ethics-minded reward system · **procedure transparency** · ontology · epistemology · belief, truth, justification · curriculum integration · **continuous reflection** · role conflict · conflict of interest · public distrust · potential corruption · **institutional trust** · **moral compass formation through role models** · **sequential embedding: Family → Society → School** · self-awareness · bias management · consistency · value-aligned public services · moral sensibility (fairness, empathy) · partisanship · **moral reflection independent of political identity**

8.5 Reference Sheets

SEVEN DEADLY SINS:

- Wealth without work.
- Pleasure without conscience.
- Knowledge without character.
- Commerce without morality.
- Science without humanity.
- Religion without sacrifice.
- Politics without principles.

Feminist Ethics - Carol Gilligan.

Ethics of care: women define themselves in context of human relationship but judge themselves in terms of 'care and concern'.

Punishment Theories:

Deterrent Theory	Retributive Theory	Reformative Theory
Punishment given so that <u>potential</u> criminal can learn a lesson and not commit the same crime again. → Based on Utilitarianism. → Jeremy Bentham	Punishment given because it is deserved, for no other reason. → Based on <u>Justice</u> : right action toward wrong punished. → Aristotle, Hegel.	Punishment given to reform the criminal. → Crimes held due to pathological phenomena. Mental deficiency, insanity, physiological defect. → Plato (father of reformative theory).

Global Justice: Aims to give us an account of what is justice on global scale.

→ John Rawl's Theory of Justice.

Problems:

- War
- Humanitarian Terrorism
- G. Economic Justice
- G. Environment, Health, Migration

→ Actions have distributed effects spatially and temporally.

→ Normative consideration that require agents in one state to take certain action with respect to agents entities in another.

→ Can't solve a problem that affects residents of one or more states without cooperation.

Figure 8.5. Seven Deadly Sins, Gilligan's ethics of care, the three punishment theories, and global justice.

Sources and Further Reading

This appendix lists the primary works and official documents the book refers to, for readers who want to go to the source, followed by the online resources consulted.

A.1 Primary works

Western philosophy and ethics

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Indian thought

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A.3 Online resources consulted

The following websites were consulted for facts, examples and current developments.

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- **Other:** Emerald Insight; IOD Global; India Briefing; Indeed; Scribd; Reddit.