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ETHICS, INTEGRITY AND APTITUDE

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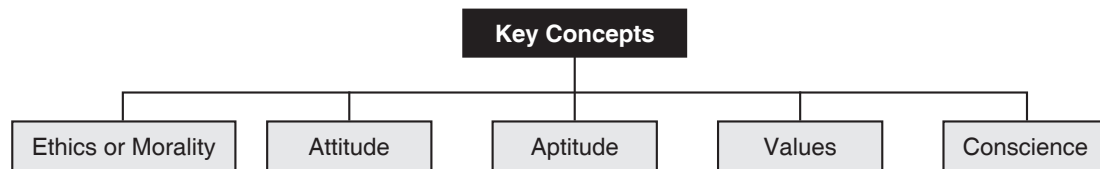
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Introduction

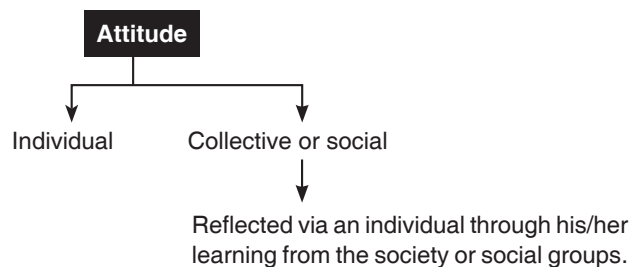
Ethics is a normative subject.

Confusion/Dilemma: It is cognitive in nature and due to lack of sufficient knowledge.



ATTITUDE

- An orientation towards any psychological objects and this orientation may be positive, negative or ambivalent.
- The definition may be broken down into the following key aspects:
 - Orientation or inclination
 - Positive, Negative, Ambivalent
 - Any psychological object
- It can be collective in nature.



Subject and Object

In General

Subject: About whom or which something is told

Object: Something on whom or which something is done.

In Ethics

Subject: Someone whose consciousness is being used.

Object: Consciousness being used for whom.

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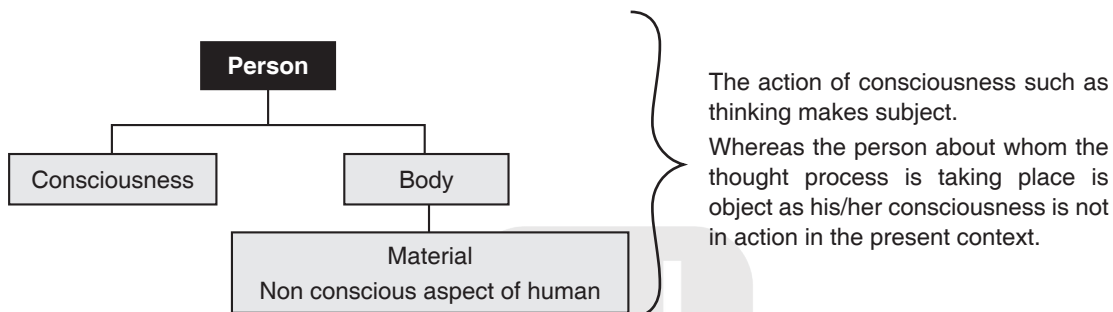
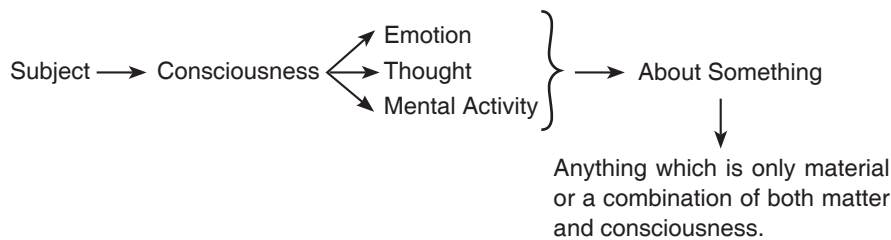
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An object can be both conscious or non conscious. The difference lies in the fact that consciousness of 'Subject' is used for the person or thing.

On the other hand any material object without consciousness can never be a subject. It will always be an object.

For Instance, If I am thinking about the well being of the State. Here, 'I' as an individual is subject because my consciousness is being used. 'State', a non-conscious thing, is object because consciousness of mine is being used for State.



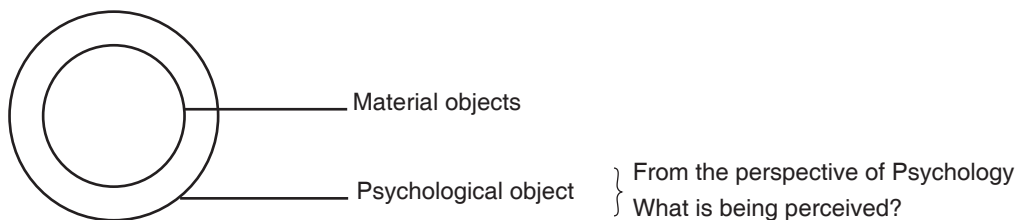
Psychological Object

Any object which can be a part of our psychological capacity on which we can think, or get influenced, or for which we can have emotion.

Any object that can be used as reference point for any mental activity.

Person: Anyone other than the person who is doing mental activity.

Material Thing, Place, Community, etc.



Contrary Attitude

- A situation of ambivalent attitude.
- One attitude but have strong or strict self control over expression of such an attitude.

Individual: Subject or Object or Both

- A person can be a subject or an object or both at the same time.

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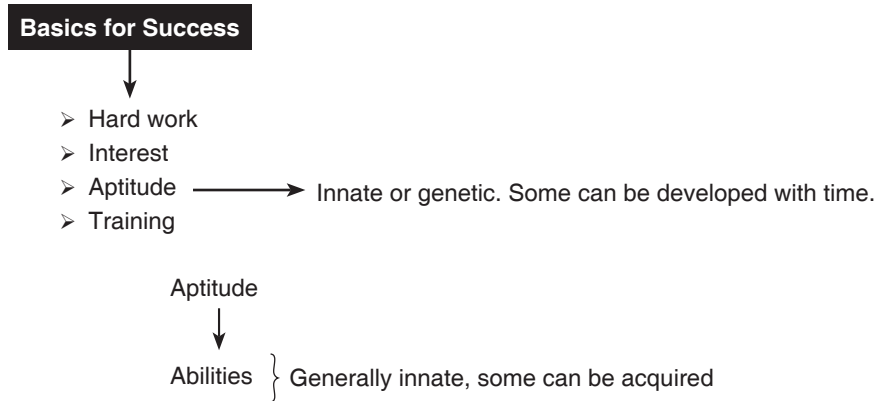
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INTRODUCTION

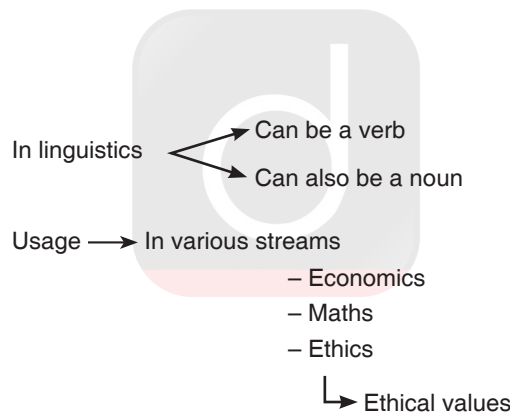
- When a person is thinking about himself/ herself then the part of the person which is thinking is subject and the concept or percept or idea of the person which is being thought is object.

APTITUDE

- It is the set of abilities that is required to be successful in one field provided the training is given to the person.
- A set of abilities.
- Basic set of abilities which are required to be successful in life.

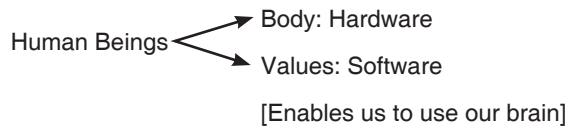


VALUES



They are ideals which are given to us via various methods such as family teachings, education etc. Ideals which tell us what should be our perfect behaviour or personality and such ideals make the society a better living place.

- Ethical values are the ideals of a society
- In a hypothetical situation if ideal ethical values are present in all the individuals of a society then such a society would be an ideal place to live.



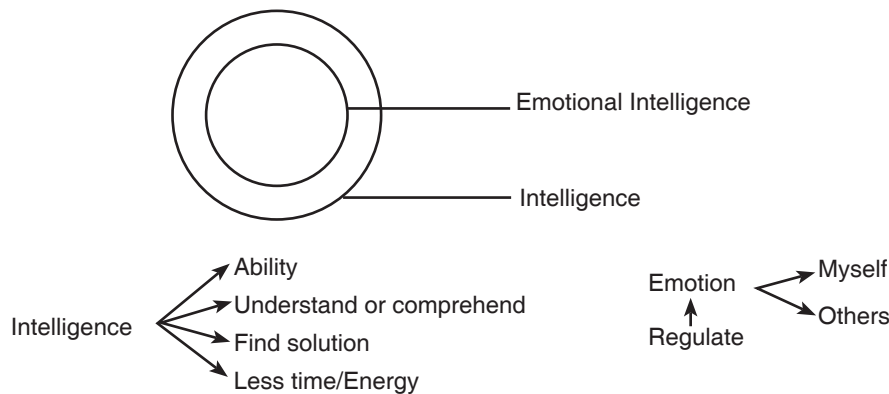
- **Virtues:** Ideals realised in a personality. Courage is an ideal which when realised in personality becomes virtue.

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EMOTIONAL INTELLIGENCE

It is an ability of understanding and regulating our own as well as others emotions. It is not a genetic quality. Intelligence can be and to some extent, a genetic quality but on the other hand emotional intelligence is based upon our learning throughout our life.

- **Intelligence:** It is an ability of understanding and solving the problem within limited time and with good efficiency.



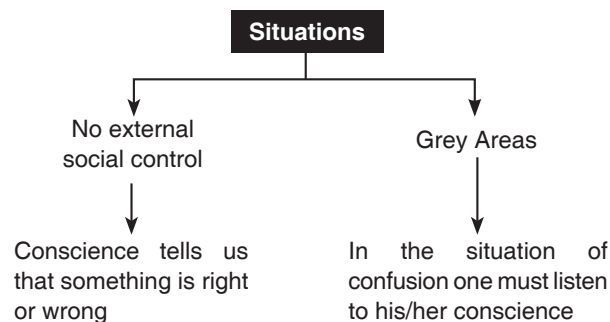
CONSCIENCE

“There is always a conflict between intellect and pleasure. One aspect of our personality says that you have to do a thing for sake of your happiness. Whereas the other aspect tells us to do things which are ethically right.”

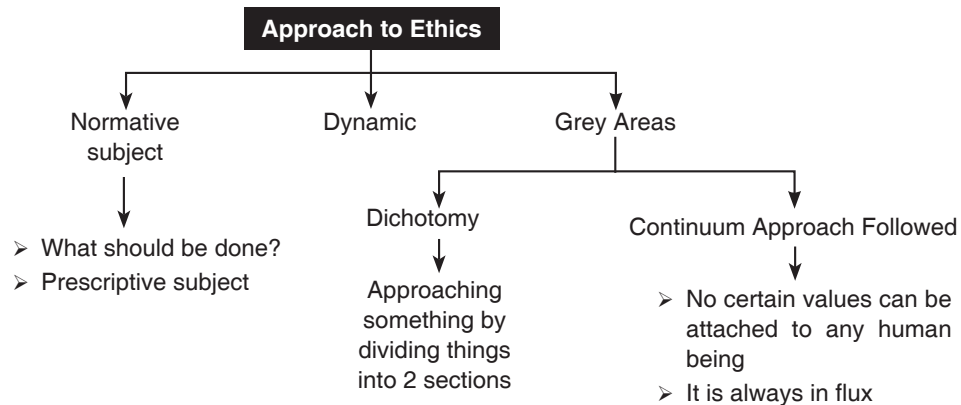
- Immanuel Kant

Conscience is the inner voice which tells us what is right in any specific situation. It is not universal. It is dependent upon communities, religion and society. In psychology it is believed to be Super Ego and it develops as per our social system.

- **Inner Voice:** The voice which comes from our inner self when we are going to do something wrong.
- **In Psychology**
 - **Id:** It motivates us for happiness or sensory pleasures and not to think about the ethical or rational aspect.
 - **Super Ego:** It motivates us to do something right and ethical, and stops us from doing something wrong.



APPROACH TO ETHICS PAPER



- For ethics one needs to have open, rational and balanced mind.
- **Value Neutral:** One should not consider his/her value as absolute one.
- **Interest Neutrality:** We should not be affected by our own interest if we are judging morality or ethics of others.
- **Subjective:** In ethics we need to accept subjectivity. Opinions of others are also there. These other opinions exist and can be true or false. This idea of subjectivity is reflected in Jain philosophy of Syadvada.



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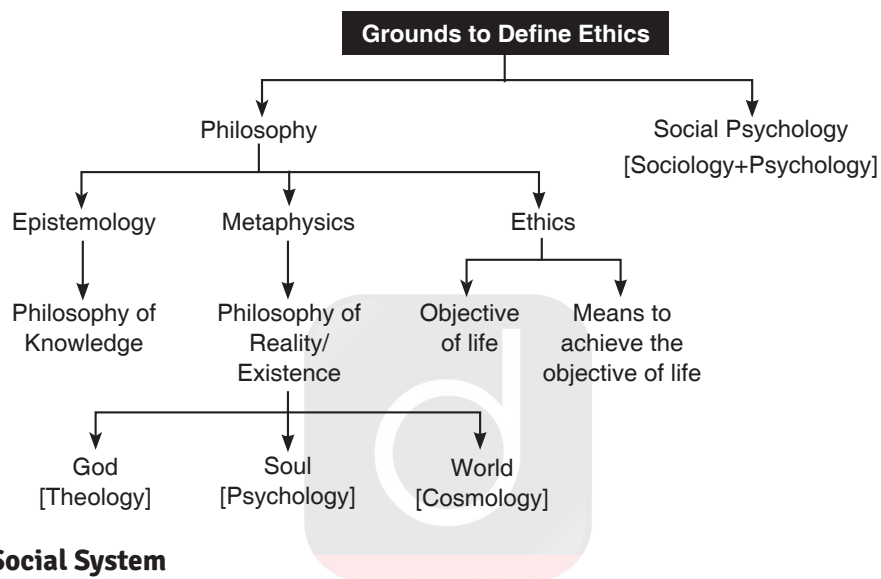
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Ethics & Human Interface

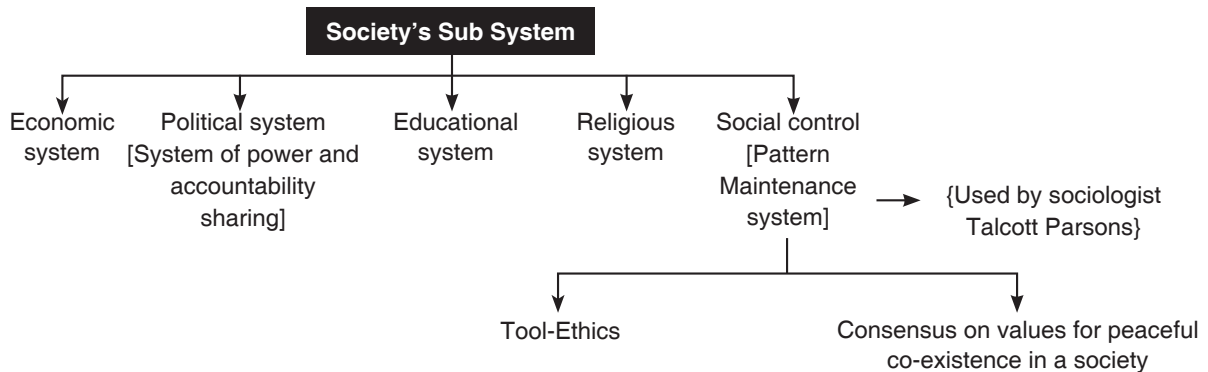
INTRODUCTION



Ethics as a Social System

Society

- It is basically a system.
- It is a complex systems i.e., a system of various systems and sub-systems. Example of complex system is human body.
- Society is a complex system which is made up of various systems or sub-systems working in co-ordination and coherence.



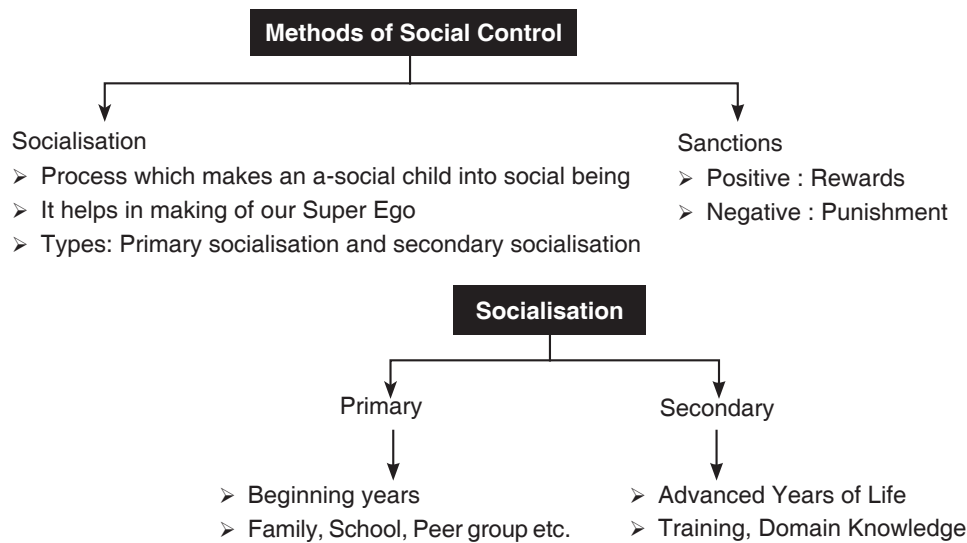
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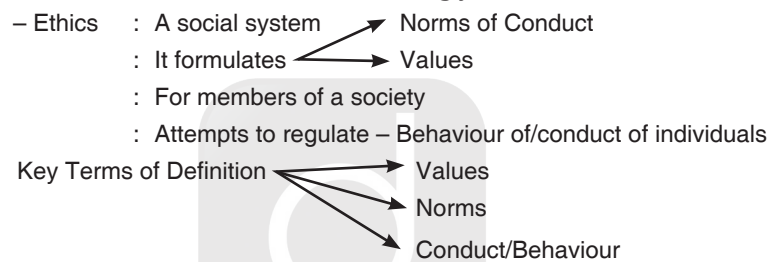
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Ethics

Ethics is a social system which formulates values and norms of conduct for the members of society and attempts to regulate behaviour of individuals accordingly.

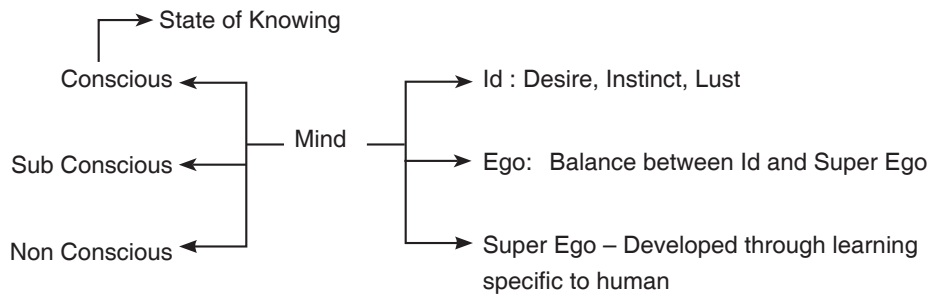


VALUES

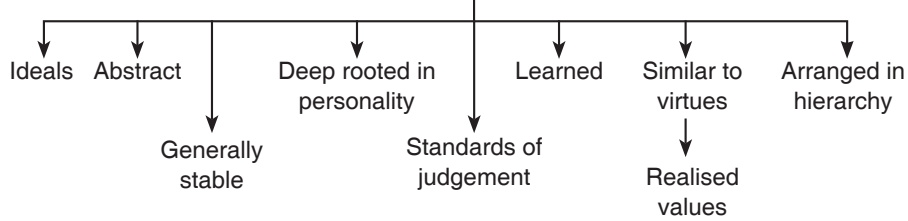
- In ethics it is moral values.
- They are the moral ideals of a society.
 - Ideals – State of being perfect
- The values are learned. They are not innate in nature. The process of learning of values is socialisation.
- The values are deep rooted in our personality. Guilt is generated if we act against our value. The conscience comes to play its role to avoid the feeling of guilt and refutes our action which is against our values.
- Values are generally stable but can be changed in special circumstance. They are not easily changed.
- Values are used as the standard of evaluating people.

Characteristics of Values

- Ideal standards
- Abstract in nature
- They cannot be perceived but are conceptualised
- **Example:** Respecting seniors and elders. Value here is Respect. Respect cannot be perceived by our sensory organs. To make this value of Respect, prevalent in society we make it norms of conduct.

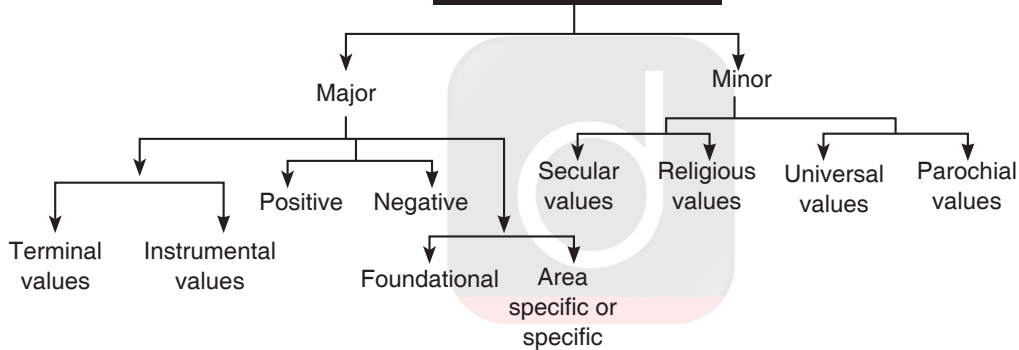


Characteristics of Values



Type of Values

Basis of Classification



Terminal

These values are the highest values in the pyramid or hierarchy of values. These values are end in itself. For instance, bliss, peace, happiness etc.

Instrumental values

These values are means to achieve the terminal or other values. For example punctuality, honesty etc.

Positive values

The values which we try to inculcate or internalise. For example gratitude, honesty etc.

Negative values

The values which we should not have in our value system.

Foundational values

The values which are given to an individual in the beginning of the life and are important in all aspects of general life. For example sharing, compassion etc.

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Area specific values

These values are specific to area. They may be based on foundational values but at times some values are only specific to an area or work. For instance anonymity, secrecy etc.

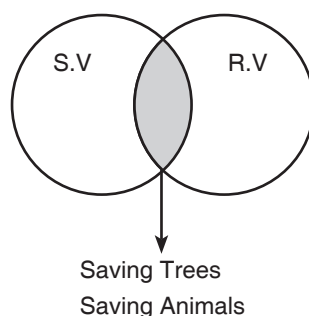
Religious values

These are the values taught to us by our religion. For example animal sacrifice, tree worship etc.

Secular values

These values come from secular mindset and does not require any support of religion. For instance mutual co-existence, universal brotherhood etc.

● **Relation between Secular and Religious values**



Universal values

These are the values which are accepted by almost all the societies of the world. For example, peace, integrity, brotherhood etc.

Parochial values

These are the values which are accepted by a specific culture and the same are not accepted by other cultures or societies. For instance some tribal values.

The Maasai Tribe: Spitting is a sheer sign of respect. This act is done to either greet one another, agree to a deal, or to simply wish someone good luck.

Ancient Greek culture: Ritual spitting, a term which denotes that spitting was carried out as a good omen and to ward off evil from infants and newly weds.

Values : Objective or Subjective

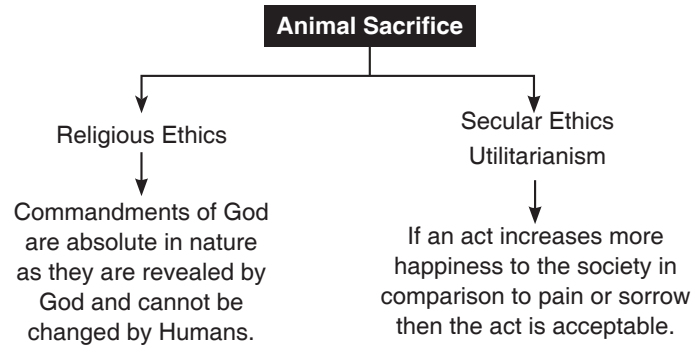
- **Objective:** Something which exists in the object. Accepted by all without differences of opinion. Truth value resides in the object.
- **Subjective:** Something which exists in the subject and depends on the opinion of individuals. Truth value resides in the opinion of the subject.
- **Object:** Something about which we can think or feel something.
- **Subject:** A thinking being.

Deontology

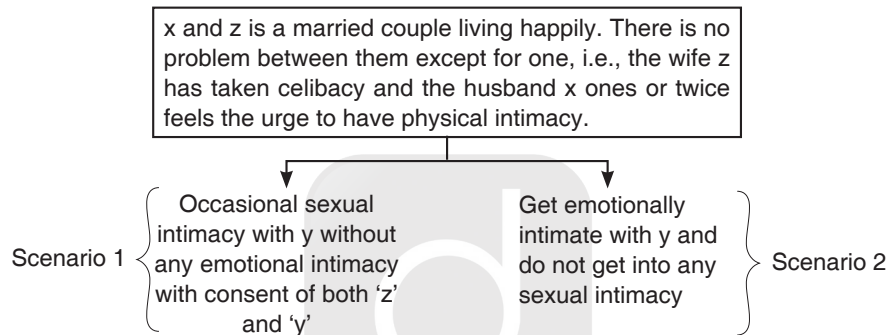
- Ethics is rule and norms.
- Rules and Norms are absolute.
- No diversion is allowed.
- In general religious ethics are closer to deontology.
- Example: Ethics– 10 commandments of morality.

Teleology

- Believes in purpose of ethics .
- Ends or targets or objective are more important than rules or norms.
- In general, it is secular ethics.
- It is closer to philosophy of Utilitarianism.



- **Analysis by Patrick Novel Smith:**



- Ethical Preposition

- **Deontological Approach:** Adultery is a sin, so scenario 2 is more ethical approach. It believes ethics as objective and adultery is opposed in Hebrew ethics.
- **Teleological Approach:** Rules of ethics are not supreme. All the rules of ethics are made with an objective of maximum happiness of maximum people. If any rule is giving maximum happiness of maximum people then that rule must be accepted. It believes ethics as subjective. The rules are for human beings and not vice versa. The purpose is to maintain happiness and amicable relation between x and z, so scenario 1 is more ethical.

Values : Objective or Subjective

100% Objective – If believed by all people across the world.

100% Subjective – No two persons have same value set.

The values are neither 100% subjective nor 100% objective. Thus 100% objectivity or subjectivity of the values are impossible.

Objective of values mean that all the persons of the society do have an agreement on values.

On the other hand subjectivity of values mean that people have different opinions about the values or they accept different set of values for themselves.

Objectivity and subjectivity of values need to be understood in continuum approach

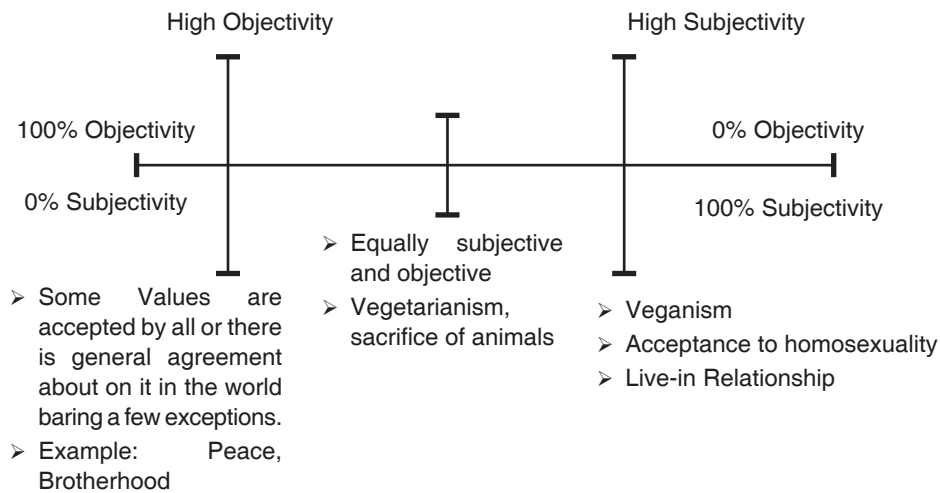
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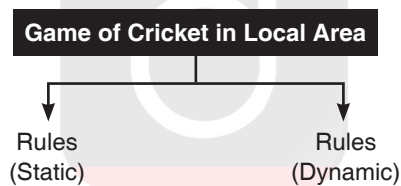
Values: Static or Dynamic?

Dynamic

Something that changes. Reasons for change – Space, Time, Circumstances. If something changes according to or with space, time and circumstances is dynamic. This is very much related to teleology.

Static

Something that doesn't change. If something that doesn't change according to or with space, time and circumstances is static. This is very much related to deontology.



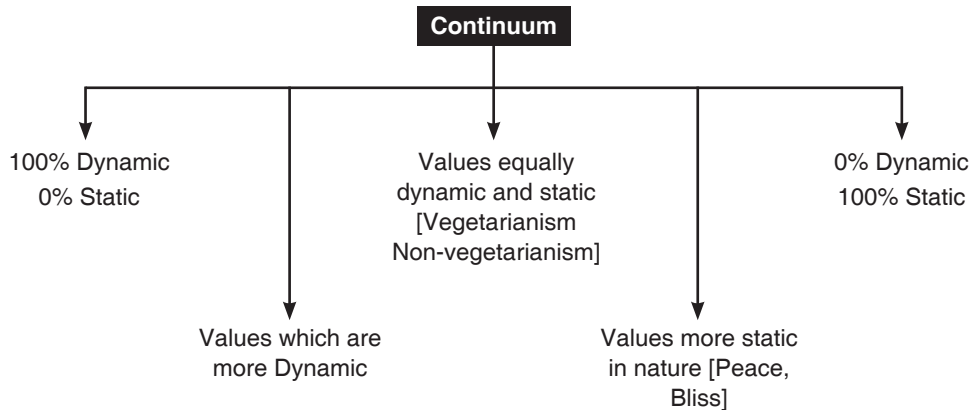
● Teleological Argument

- New rules can be made.
- Existing rules can be tweaked depending upon requirement.
- **Purpose:** To play not according to a set of rules but to enjoy. To play in a group and have joy and fun.
- If for the purpose to sustain we have to change some rules we must change them.
- According to Patrick Nowell Smith, in the beginning when children start seeing this world in the first stage they do not understand what are rules, in the second stage they are not able to understand that the rules can be changed and in the third stage, when they gain understanding, they start understanding that the rules are not ends but are made just to make the system work so that collective purpose could be achieved.

In the world of ethics also when we talk of deontology. This is a childish kind of understanding of ethics because rules cannot be changed. When the human being grow, they become more intelligent and they start understanding that rules are just a means and if for the betterment of human lives the rules are to be changed we should change them. That is why teleology is better approach to human society as far as utilitarian thinkers are concerned.

● **Deontological Argument**

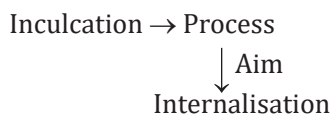
- The general IQ level of the society falls in the average level and one cannot expect them to think and create understanding about issues in depth. If rules are made to be means to achieve the ends in regard with values then it may lead to greater chaos by overthinking or less thinking. Thus if the rules are clear it will save a lot of mental exercise in terms of energy and times.
- As soon as people are given the option to deviate from the rules, we give them some discretion and thus open up the option for corruption.
- The golden mean is to have the rules as static but the society must be ready to review the rules and bring or introduce whenever required depending upon space, time or circumstances.



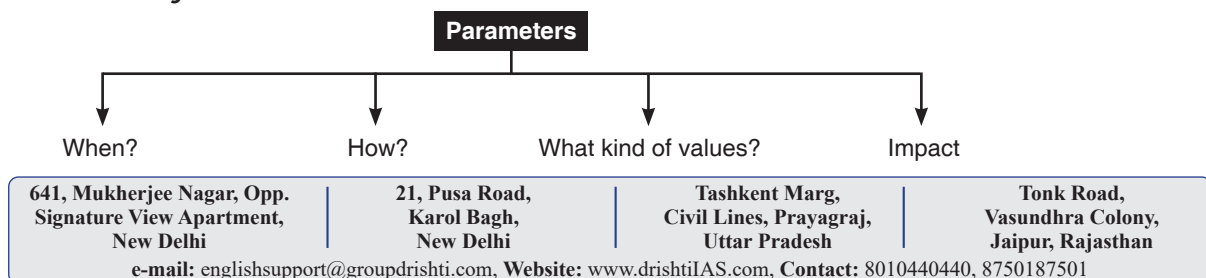
- **Change with Time**
 - (a) In ancient times values were more of spiritual nature.
 - (b) Now in modern times values are more of material in nature.
- **Change with space**
 - (a) Place with abundance of agriculture the value of vegetarianism is prevalent.
 - (b) But on the other hand non-vegetarianism is prominent where agriculture is not prevalent or places where agriculture cannot survive.
- **Change with situation**
 - (a) A country with state of peace will have values of academic inclination, joy etc.
 - (b) Other country, in same geographical area and time, at war will have values of courage, sacrifice etc.

Inculcation of Values

Inculcation: A process through which values are given to a child or human being so that it becomes the part of his/her personality or the values are internalised.



Role of Family



- **When does the family play an important role in inculcation of values?**
 - Initial Life
 - 0 to 3 years of age: The child is almost 100% in the family.
 - 3 to 12 years of age: Impact of family is more than friends in general.
 - From 13 years of age: The control of the family loosens and influence of peer group have maximum impact.
 - After 19 or 20 years of age: Family, in general, does not play any particular role in inculcation of values.
- **How does the family teach moral values to a child?**
 - **Direct Teaching:** Family members teach the child by instructing values to do certain things by mentioning dos and don'ts.
 - **Indirect Teaching:** Children believe more in observational learning.
 - If the child observes something different from what is being taught. The child learns more by observing the things.
 - Role of a mother is more important in the teaching of the child. Throughout the ages mothers have been upbringing the child and they are with the child most of the time. Secondly the level of patience which a mother have in comparison to a father when dealing with the child is very different. According to John Bowlby, if a child does not have a mother the chances of him/her being a criminal or recidivist is very high.
 - Sometimes role of grandparents becomes important as both the parents are busy in their daily works.
- **What kind of values does the family teaches?**
 - In general family teaches the values they have to their children.
 - For example a child of middle class family the values can be hardwork, honesty, integrity, compassion etc. They are some of the good values. But there can also be some bad values like communalism, casteism, racism etc.
- **Impact of family on value system**
 - The impact on the child is highest.
 - It is believed that most of the values are embedded or inculcated in the child is uptill the age of 6 years.
 - It depends mainly on the amount of time given by the family to the child, whether the family is progressive or whether the family is symmetrical or asymmetrical.

Role of Educational Institutions

- **When does educational institutions play role in inculcation of values?**
 - **Age 4-14 years:** Primary educational institutions
 - **Teachings by the teachers:** According to researches it is believed the child learns only 25 to 33% of teachings of the teachers.
 - **Teaching by Peer group:** Most of teaching is from the peer group. Mainly during secondary level of education.
 - In primary school foundational values are primary and in secondary school professional values are primary.

- **What values?**
 - It depends upon the nature of the institution.
 - **Example:** Co-ed or Non co-ed institutions; Secular or Religious institutions; Diverse or Homogenous institution.
- **Impact**
 - Impact of school is more than college.
 - Impact of family is more than the school.
 - In the school impact of peer group is more than the teachers.

Role of Society

Society – It is a web of social relationship

- Relatives
- Community
- Media
- Neighbourhood
- Market/Road/Street
- Social group

When does society give us values?

- Society plays role of inculcating values everytime.
- It comes to play a major role after we grow to certain age mainly when an individual starts becoming independent.
- Indirect learning starts from the beginning and direct learning when we grow mainly after the age of 18 years.

How does society help us inculcate values?

It is generally through ones observation, social sanctions, and social controls by pressure groups.

What values?

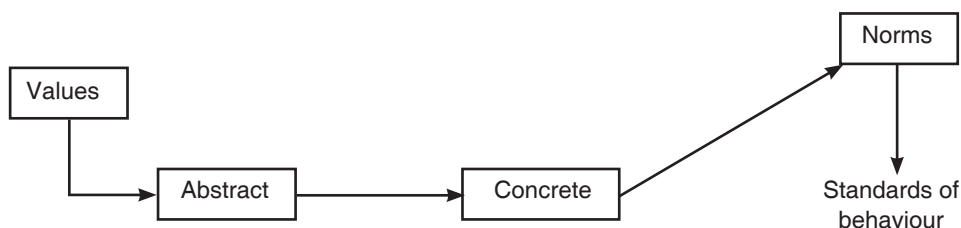
- Depends on social group.
- Values can be good or bad.

Impact

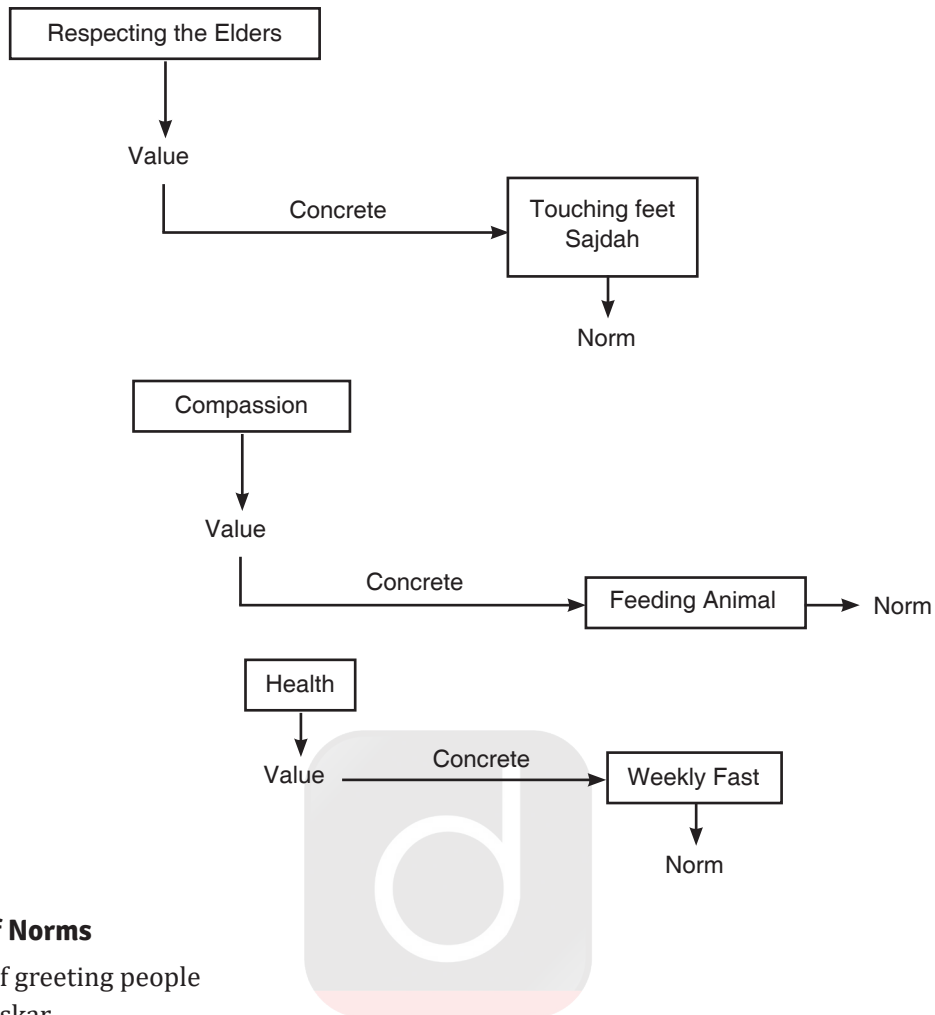
- Family > Education Institution > Society
- In some cases society can have greater impact in absence of family or/and good educational institution.

NORMS

These are standards of behaviour in a given society. The standard of behaviour which is expressed in form of certain action. Adherence to norms is taken as adherence to values. The abstract values are manifested through the norms of conduct. Norms of conduct are concrete in nature.



Example:



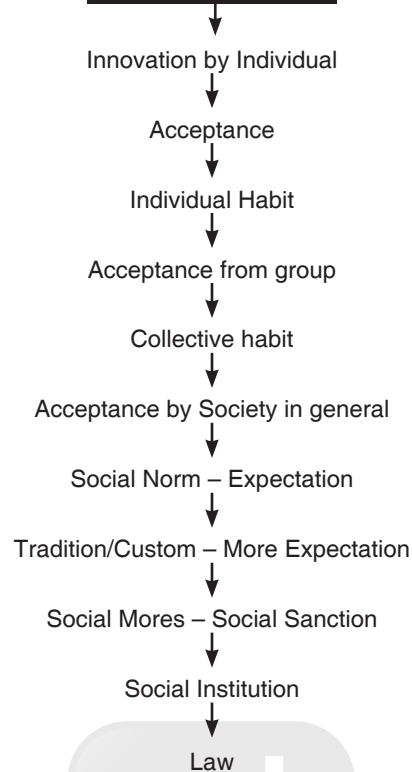
Evolution of Norms

- Method of greeting people
 - Namaskar
 - Hugging
 - Handshake
- Any norm starts with an innovation by an individual. The act must have been done for the first time.
- The very act must have been accepted by others.
- The individual habit must have been practiced.
- The act must have been accepted by the group.
- The accepted habit of the group becomes a collective habit.
- The collective habit gets acceptance from the society in general.
- The habit becomes a social norm.
- As soon as habit becomes social norm the expectation is high.
- With time it becomes tradition or custom and the levels of expectation are more and more high.
- From tradition or custom the norms social mores.
- The social mores are traditions or customs which have a very high level of acceptance and even rigidity.
- People expect everyone to behave in same manner.
- If they do not behave in the accepted manner a lot of social sanctions follow.



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Evolution of Norms



Sometime when the social mores have very specific rules and regulations, then they are called social institutions. These social institutions are translated in laws.

Social Institution: Any norms which have been completely regularised and put in place, then they are known as social institutions.

For instance – Marriage, Family etc.

Importance of Norms : Deontology vs Teleology

Values ↔ Norms

Islam developed in Arab peninsula or Middle East

- The region was not suitable for agriculture so non-vegetarianism was developed.
- Due to high frequency of desert dust storms the norm of wearing Thawb, Keffiyeh by Arab men and Hijab by Arab women became a social norm.

Islam spread to many countries

Europe: The climatic conditions of this region did not had a practice of wearing hijab. But the social norms carried by the people of Arab world insisted on their norms to be followed by their women in Europe.

• Deontological Approach

- Norms which were developed for some purpose, after some centuries the purpose have been forgotten by the people and people start treating the norms in itself as something sacred.
- Thus on these grounds some people believe that norms are deontological.
- A person who believes in deontology will say that the norms are absolute, unchangeable, immutable and are static and objective. Everyone has to follow it without thinking about space and time.

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- **Teleological Approach**

- Anything is moral if it satisfies the maximum happiness of the maximum people.
- If a norm ceases to serve the purpose in specific space and time then why should we follow it.

CONDUCT

Voluntary actions, moral or immoral, of a human being or an organization which defines its character are known as conduct.

- Voluntary Actions
 - Moral
 - Immoral
- Action of
 - Human Being
 - Organization
- Action defines character

Moral, Immoral and Non-moral

Moral

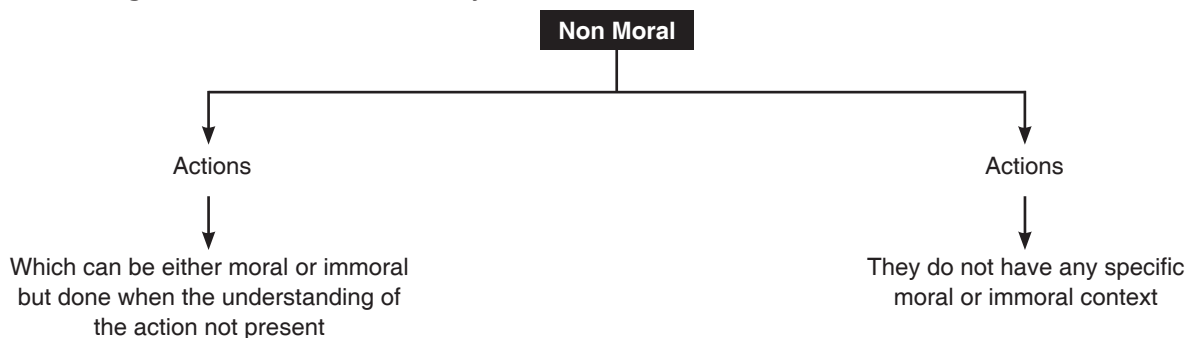
- It is something which is treated as moral, ethical or a standard behaviour of the society.
- It is society specific.
- Helping a needy person.

Immoral

- It is something against the morality of the society. It is treated by the society as immoral
- Giving pain to a victim.

Non-moral

- The action done by a person without the understanding of the action is known as non-moral.
- Stone thrown by a mentally retarded person.
 - Actions which do not fall in any criteria of being moral or immoral.
- Drinking water when one feels thirsty.



Stimulus

Responses to stimulus: Thoughts, Feelings, Acts

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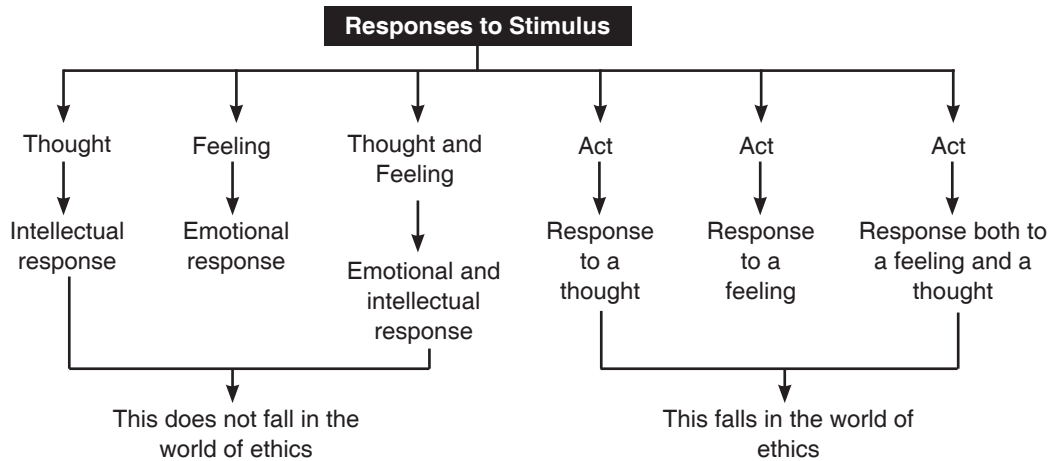
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Stimulus

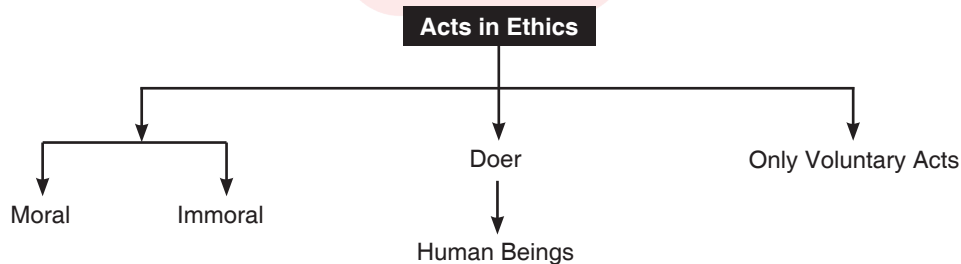
It is something which stimulates person's feelings, thoughts or process of thinking

- Rising sun view
- Smell of some food item
- Voice of a friend



Classification of Acts [Doer]

- Acts committed by Animals
 - Acts committed by Machines/Robots
 - Acts done by Plants
 - Acts done by Human beings
- In ethics, acts of human being are taken into consideration for deciding moral or immoral act.



Human Acts: Voluntary and Involuntary

Voluntary Actions: An act done consciously with our will are known as voluntary actions. The act must involve freedom of will. It can be classified as conscious and habitual actions.

- **Conscious Actions:** Actions done with full mindedness. For example, helping someone, hurting someone.
- **Habitual Actions:** These are voluntary actions. These actions might be done now by habit but the same was started with a conscious decision.

Involuntary Actions: Acts done without having conscious will or a sense of doing are known as involuntary actions. The freedom of will is absent in involuntary actions.

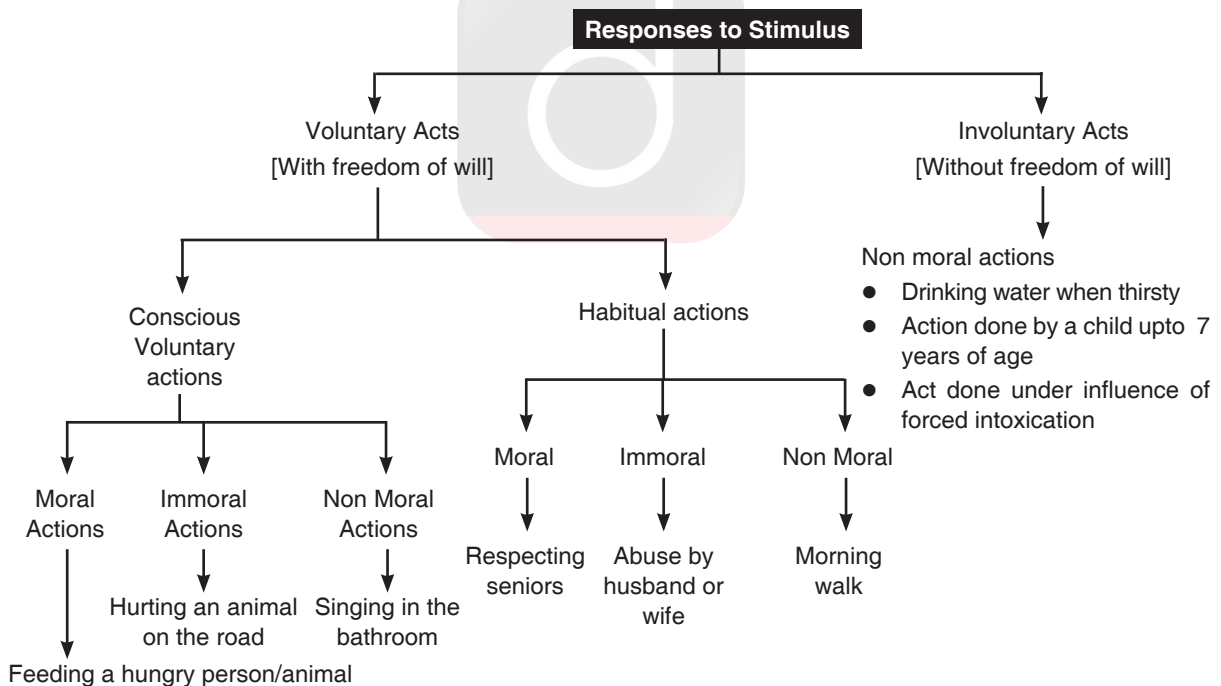
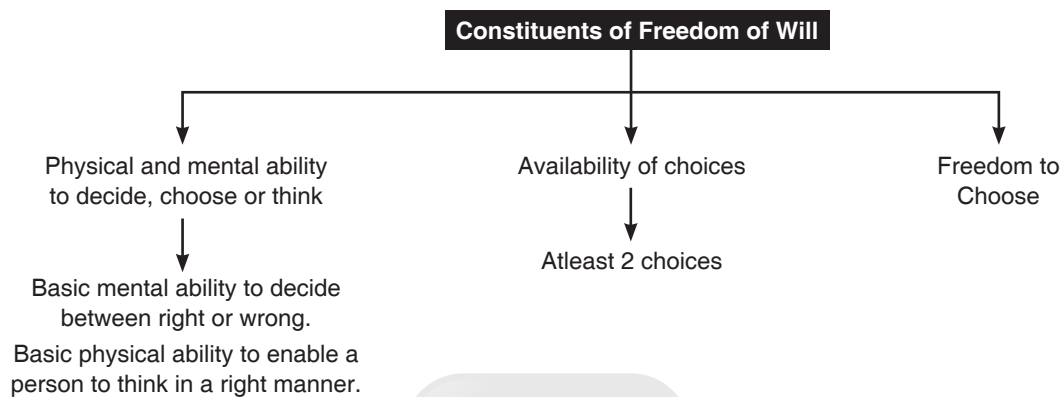
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- (a) Actions due to lack of physical fitness
 - Under influence of forced intoxication
 - Medical situations
 - Mental Retardness
 - Small Age (7 years of age)
- (b) Reflex action
- (c) Accidental actions

Freedom of Will

It is the freedom to act in accordance with our will or to act to achieve what we want. Power to do something which we want to do.



NATURE VS CHARACTER

Nature

It has lot to do with everything which is innate or genetic.

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Some social aspects can also have influence on nature.

In the initial times of life nature is almost completely innate or genetic but gradually with time social aspects too have an influence.

It is the set of instincts and tendencies. The proportional complexities decides the nature. Animals also have nature.

The basic nature can change due to various factors such as age, biological causes, socialisation, social sanctions, social exposure etc.

Character

It is not an innate or genetic thing. It is generally learned.

It is a result of continuous repetition of conduct i.e. voluntary actions.

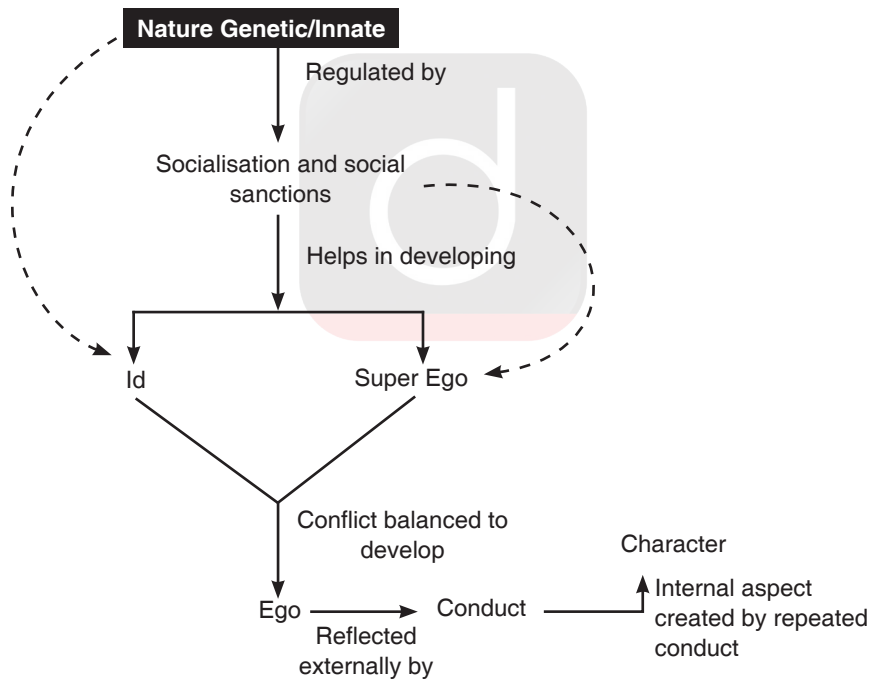
It is generally believed to be stable.

It is an internal aspect of an individual.

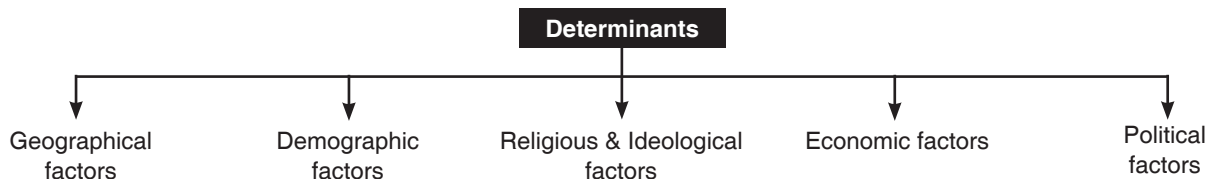
It can be changed but the changes in the character is rare and can be both huge and slight.

The slight changes are common but any huge change is rare.

Instances of huge change in character is Ashoka the Great.



DETERMINANTS OF ETHICAL VALUES/NORMS



| | | | |
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Geographical Determinant

- Resources
- Climate

Resources

- **Agricultural resources:**
 - If agricultural resources are in abundance then there is a greater possibility of vegetarianism as value in the society.
 - In regions where agricultural resources were scarce or negligent there was a greater possibility of having non-vegetarianism as value in those societies.
- **Respect of elders:**
 - For instance Japan. In Japan highest respect is given to the elders.
 - Eskimos of Siberian region. They have limited amount of resources. They used to have a tradition according to which when any member of family as soon as reaches to a certain age say 50 or 55 years. The senior members of family would start skipping meals to make the food or resources available for younger generations.

Climate

- **Cold climatic region:**
 - The value of hard work will be the prominent one as they would have to work a lot to continue their survival.
 - The practice of consumption of liquor to survive will be the part of their society.
- **Hot climatic region:**
 - In these regions consumption of liquor will be considered immoral.
 - The people in this region tend to be lazy.
- **Desert Dust storms:** This might have been the reason for system of wearing hijab among women.

Demographic Determinant

- Population
- Diversity of population
- Sex Ratio
- **Population**
 - Densely populated
 - **India:**
 - (a) Resources are less
 - (b) Demand for resources are high
 - (c) **Values:** Hard work, competition, success
 - Sparsely populated
 - Resources in abundance
 - Supply in surplus
 - **Values:** Joyfulness, peace, creativity
- **Diversity**
 - Monolithic Culture (Homogeneous Population)
 - Most of the people belong to specific community, linguistic or race group.
 - **Values:** Specific, Rigid and orthodox

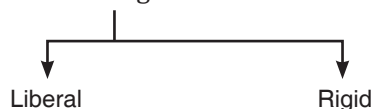
- Heterogeneous population
 - People belong to various different communities, linguistic or race groups.
 - **Values:** Brotherhood, tolerance, co-existence, patience
- **Sex Ratio**
 - Female = 1000 Male = 700
 - Sex ratio in favour of female
 - **Value:** Polygamy
 - Female = 800 Male = 1000
 - Sex ratio in favour of male
 - **Value:** Polyandry
 - Female = 1000 Male = 1000
 - Sex ratio in favour of both male and female
 - **Value:** Monogamy

Religious & Ideological Determinant

- **Religious - Nature of Religion**
 - Catholic system
 - **Value:** More values are inclined towards transcendental world.
 - Less development of this material world.
 - Protestants system
 - **Values:** More inclined to this material world.
 - Work is worship
 - Liberal system - Hinduism, Jainism
 - **Values:** Liberal in approach
 - Rigid system- Judaism, Islam
 - **Values:** Orthodox in approach

- **Ideology**

- Religious
- Irreligious



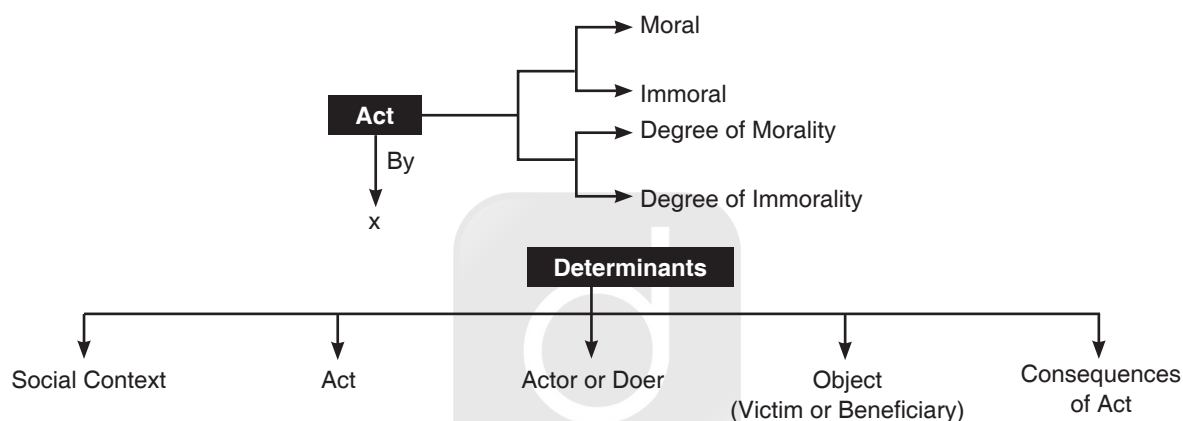
Economic Determinants

- **Nature of Economy**
 - **Capitalist Economy**
 - **Values:** Success, Competition, inclination more to economic values.
 - **Socialist Economy**
 - **Values:** Collectivism, co-existence, inclination more towards social values, peace, brotherhood.
- **Activities of Economy**
 - **Primary activities**
 - **Values:** Relation with nature, stability, collectivism.
 - **Tertiary Activities**
 - **Values:** Dynamism, universalism, cultural flexibility.

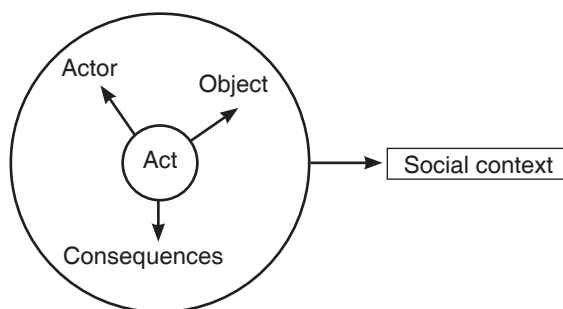
Political Determinants

- **Political system**
 - Democracy
 - Dissent
 - Free thought or expression
 - Dictatorship or Monarchy
 - No free speech or thought
 - Theocracy
 - Primacy of religious values
 - Rigidity
 - Secular state
 - Religious flexibility
 - Universalism

DETERMINANTS OF MORALITY: INDIVIDUAL ACTS



Social Context



Social in social context is used in a broader sense and includes social, cultural, political, religious and economic system.

These various subsystems work together to form the social context.

In the context of ethics nothing is moral or immoral in itself. Everything becomes moral or immoral when it is put in a social context.

● Examples

- In states of Punjab, Haryana, Western UP, Rajasthan the feeling of having a love relation with some distant cousin will be considered as a sin in the social context of these regions of India.

- In Southern states of India, conjugal relation between cousins of maternal side is not considered sin in the social context of these regions.
- But in context of Muslim family the same feeling of love and consequential conjugal relation with cousin of either paternal or maternal side will not be considered sin. The same would be welcomed in this specific social context.

Social context gives us reasons as to why specific interpretation is being done for an act. Thus social context is the most important aspect when we are deciding about a moral or immoral act.

Act

Act in itself and intensity.

Act interpreted in a given social context.

- **For instance**

- Adultery
 - Act of having physical relation outside marriage.
 - It is an act in itself.
 - One individual has been in adulterous relation only once in his/her lifetime.
 - Other individual has been in multiple adulterous relation in his her lifetime.
 - Interpretation in a given social context.

(a) **Iran:** Adultery by a woman invites capital punishment by stoning.

(b) **France:** Adultery by a woman it is not a crime and has been declared so since 1975.

Actor or Doer

- Background of the actor
- Immediate circumstance
- Intention of the actor

Background of the Actor

- Age of the individual
- Gender of the individual
- Family background
- Educational institution
- Financial background
- Medical or biological conditions

Immediate circumstances

- Torture or Exploitation
- Incitement or Abetment

Intention

- For example you are angry with someone and decide to kill the person or self. The intention to do an act makes the social contribution bigger. It makes or increases the degree of an act.
- Intention and act both should be considered while deciding the morality or immorality of the act. Sometime it is believed that intentions must be given a greater place.

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Victim or beneficiary

- Background of victim must be given due to weightage.
 - Age
 - Gender
 - Community
 - Family background
 - Educational background
- For example
 - If rape has been committed on a 30 year women and in second instance on a child of 3 years. The crime against the child of 3 years is more heinous and cruel than the first instance.
- Circumstances during or before the act
- Role of victim
 - Passive role
 - No role
 - Provocative role

In case fo provocative role of victim the degree of intensity of act is lesser than in cases of no role or passive role.

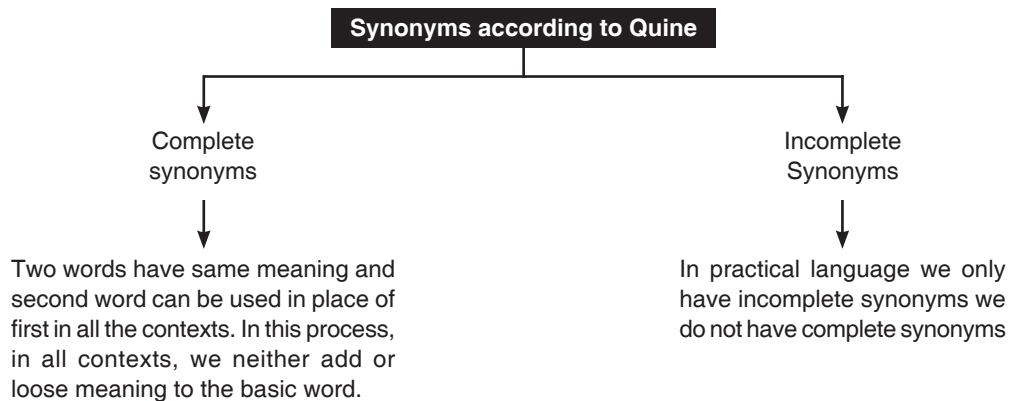
Consequences or Impact of the Act

- On Whom
 - Focus must be on the victim or beneficiary.
 - Secondly on the society at large.
- Term or Duration
 - **Short term:** Physical harm to a rape victim can be of short term.
 - **Long term:** The mental, psychological and social trauma can remain with the victim for a long period of time or may be whole life.
- Diversity of losses or gains.
 - (a) Physical consequence
 - (b) Psychological consequence
 - (c) Financial consequence

ETHICS AND MORALITY : SAME OR DIFFERENT

In general we use ethics and morality interchangeably meaning that they are synonyms. Thus are one and the same but this is not the case.

In linguistics even synonyms are not supposed to be synonyms.



For instance – Woman, Lady, and Female. All three words are synonyms. All three words signify different senses. Lady signifies sense of respect. Female signifies sense of biological characteristics. Woman signifies the sense that she has attained certain age, that she is no more a girl.

Even if we treat ethics and morality as synonyms. They are incomplete synonyms. Maybe in some context they are synonyms but in other they are not synonyms or synonyms with different connotation.

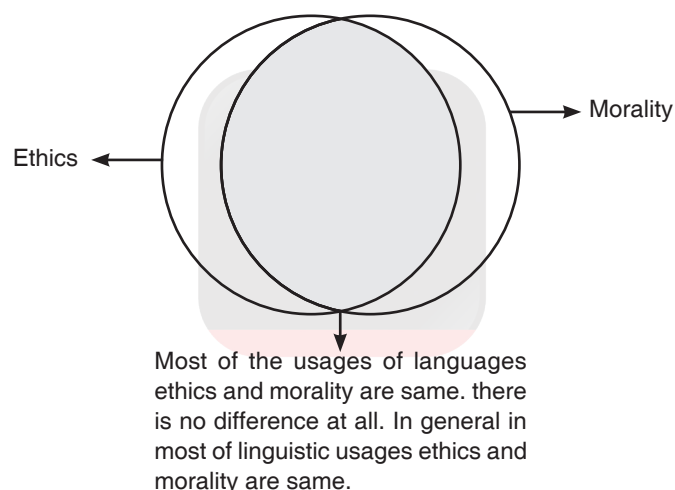
Ethics and Morality: Etymological Meaning

Ethics: It is derived from Greek word Ethika. It was extended to term ethos. Meaning of Ethika in ancient Greek period used to be customs and tradition. It is believed that our behaviour in coherence with customs and tradition was supposed to be good ethical behaviour.

Morality: It is derived from Latin word More. It also means customs and traditions.

As far as etymological meaning is concerned ethics and morality are almost same and there is no such difference.

Ethics and Morality: Synonymity



Examples

(i) Speaking truth is moral.

Speaking truth is ethical

(ii) Being honest is moral.

Being honest is ethical.

(iii) Constitutional morality.

Constitutional ethics.

(iv) Social morality.

Social ethics.

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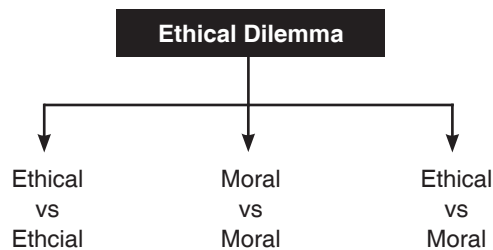
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Ethics and Morality: Difference

| Ethics | Morality |
|--|---|
| <ul style="list-style-type: none"> Used in formal world <ul style="list-style-type: none"> Professional Code of Ethics | <ul style="list-style-type: none"> Used in informal world <ul style="list-style-type: none"> Family Friends |
| <ul style="list-style-type: none"> External factors are more important. | <ul style="list-style-type: none"> Internal factors are more important. |
| <ul style="list-style-type: none"> Uniformity or objectivity | <ul style="list-style-type: none"> Uniformity is lacking greater subjectivity. |

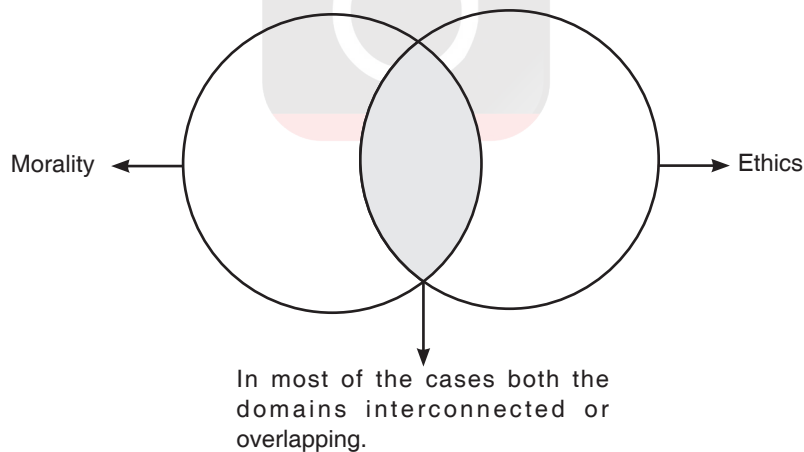
Ethics and Morality: Contrary



- Case of conflict between professional ethics and personal morality**

For instance an Advocate opts to take up a case for criminal. In the process of briefing the advocate comes to know that the client is real culprit, in his personal morality internally he hates the client for the crime committed but his professional ethics says him to continue the case and carry the case with full professionalism.

Ethics and Morality: Relationship



LAW AND MORALITY

Relationship between Law and Morality

Law: It is the collection of rules and regulations which has been decided by a state reinforced by the state and entitlement of punishment in case of failure to follow.

Morality: It is the collection of values and norms which has been decided and prescribed by society. If not followed we are subjected to social criticism and also a guilt feeling.

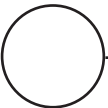
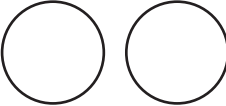
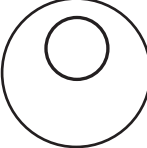

Similarities

- Both these social systems help in maintaining and promoting social order. They also help in making social order better.
- Both these systems are society specific.
- Both these social systems are dynamic in nature.

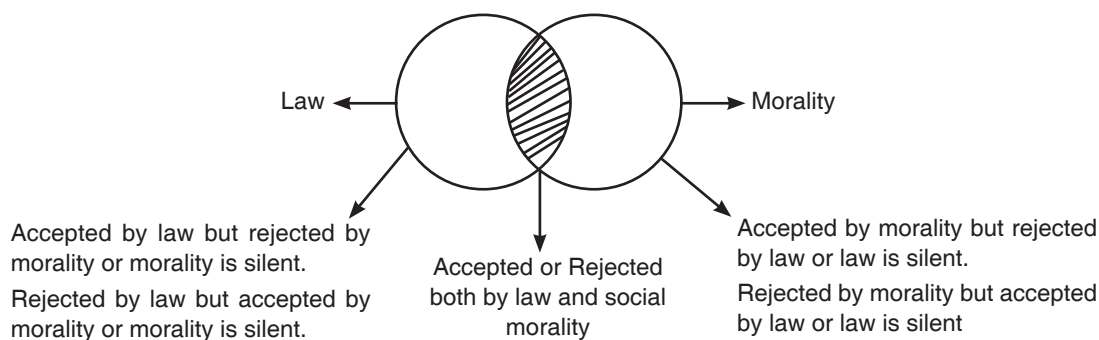
| Law | Morality |
|---|---|
| It is concerned with Acts which can be categorised as crime. | It deals with Acts which can be categorised as sin. |
| It is related with the state or political system. | It is related with society. |
| It controls our behaviour by the fear of punishment; physical or financial or both. | It controls our behaviour by the fear of guilt feeling as well as social criticism. |
| It has only external pressure on the individual. | It has both internal as well as external pressure. |
| There is more scope of uniformity because of codification. | It is less uniform and less codified. |

Inclusive or Exclusive

Kind of possible relations

- (i)  Relation of Identity
Homo Sapiens Sapiens and Human Beings
- (ii)  Relation of Total separation. Water and Fire
- (iii)  Relation of sub-set and super set. Bird and Parrot
- (iv)  Relation of intersection. Christians and Indian

Law and Morality



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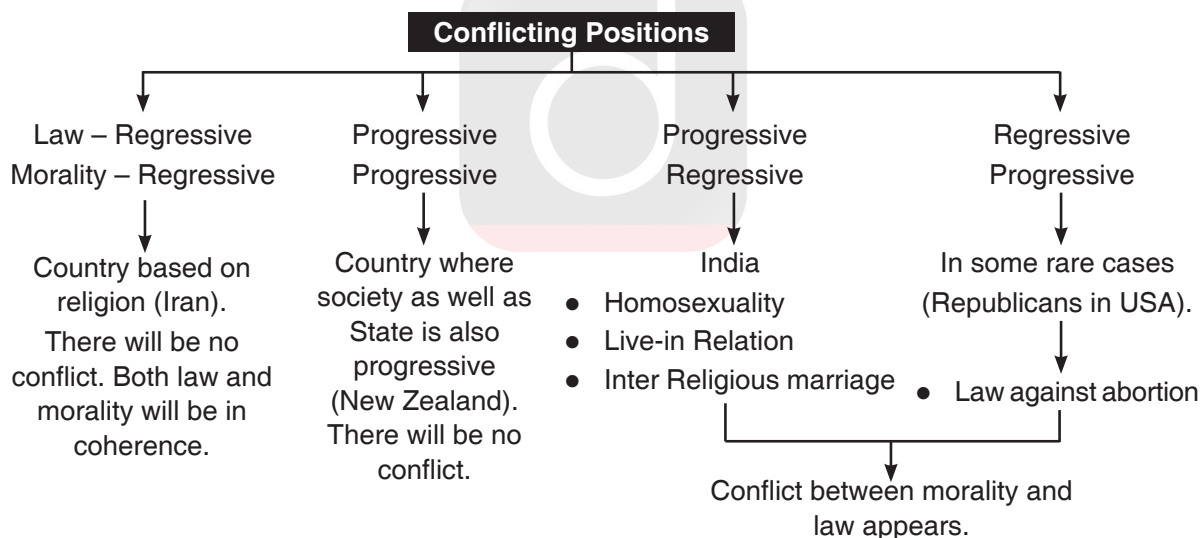
● **Examples**

- **Murder:**
 - Crime in Law.
 - Immoral act in social morality.
- Cheating, Domestic violence, Theft, Molestation, Rape
- **Homosexuality:**
 - No more a crime in Law.
 - Immoral act in social morality.
- Live-in relationship, inter caste marriage, inter religious marriage, adultery.
- **Dowry:**
 - Illegal under law.
 - Social morality accepts dowry system.
- Gambling.

Law and Morality: Supporting Positions

- Law gets validity from the social morality. Morality needs strength via State authority from the law.
- Most of the laws are codification of social institutions developed under the social morality.
 Customary Hindu marriage system has been codified in Hindu Marriage Act similarly Muslim marriage system has been codified under Shariat Application Act.

Law and Morality : Conflicting Positions



RELIGION AND MORALITY

Relationship between Religion and Morality

- **Sabrimala Case:** Religion opposes entry of women of age group 10 to 50 years. Supreme Court declared the ban on entry of women of said age group against the constitutional morality and ruled in favour of women.
- **Issue of Cow:** Conflict between religious morality vis-a-vis constitutional morality.
- **Issue of triple talaq**

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Concept of Religion and Dharma

Dharma: One meaning can be nature, second meaning morality or duties and third meaning refers to Religion in some senses.

Example: (a) Nature of fire is to burn.

(b) Duty or Dharma of a teacher is to teach and be loyal to his or her profession.

Concept of Dharma

“Dhritih Kshama Damoasteyam Shaucham Indriya Nigraha, Dheeh Krida Satyam Akrodho Dashakam Dharma Lakshaman”.

- Manusmṛiti

Relationship between Dharma and Morality

- Dharma is equal to morality if its second meaning is taken.

Concept of Religion

- **Etymology:** Religion is made up of Re + Ligare
 - Ligare means to bind or to tie
 - Religare means to rebind or retie.
- **Concept:** Religion has few basic characteristics
 - Metaphysics
 - Mythology
 - Ritual
 - Ethics
- **Metaphysics:** Questions about God, Soul, Immortality, world and related answers to them something transcendental that is beyond this world.
- **Mythology:** Some belief which the people belonging to the religion take as history without any doubt.
- **Ritual:** Prayers, Fasting, Pilgrimage etc.
- **Ethics:** Every religion has a code of morality which every follower of that religion needs to follow.

Religion and Morality: Similarities

- They prescribe moral values in society.
- Both of them have the purpose to maintain social order.
- Both of them have a society specific character.
- Both of them are dynamic in nature in relation with space and time.
- Both of them make a system of social pressure which is both internal as well as external.

Religion and Morality: Differences

| Religion | Morality |
|---|---------------------------------------|
| Transcendental aspect is necessary. | Transcendental aspect not necessary. |
| It necessarily involves rituals. | Not a necessary aspect. |
| Ritualism and orthodoxy a more likely aspect. | More flexible than religion. |
| Religion is more specific in nature. | Morality is more universal in nature. |

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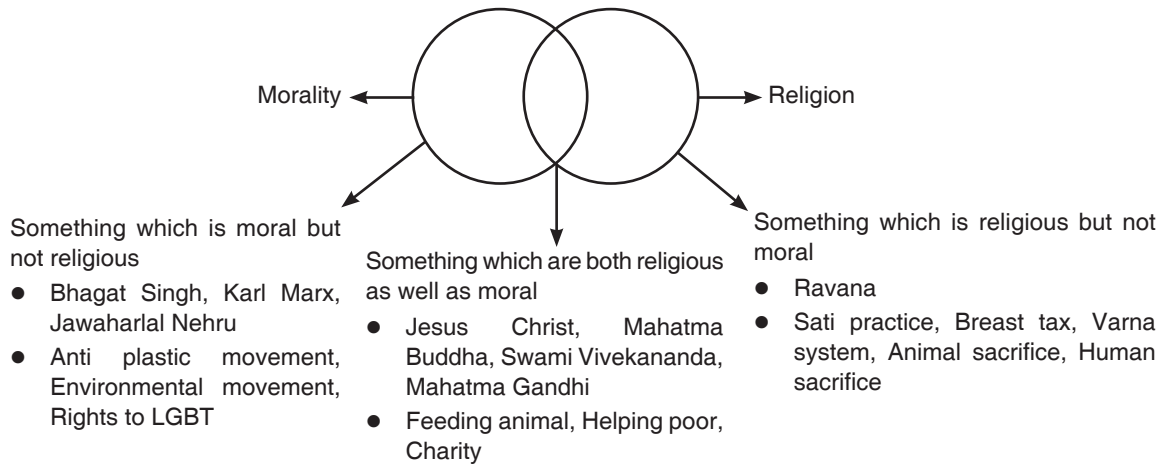
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Religion and Morality: Inclusive or Exclusive



Morality: Religious vs Secular

| Religious Morality | Secular Morality |
|---|---|
| Morality based on religion. | Morality based on secular principles and not on religion. |
| Morality based on a specific religion – Orthodox or ritualistic people. | Secular morality neutral to religion – Jawaharlal Nehru |
| Morality based on confluence of religious ethics. ● Mahatma Gandhi, Bhagwan Das, Dr. S. Radhakrishan | Secular morality against the religion. ● Karl Marx |

Religious Morality: Strengths and Weakness

Strength

- It has the strength because of the belief in religion.
- Anything done against religious morality brings in the feeling of internal guilt.
- It has a greater power of social control.

Weakness

- It is very much ritualistic and close to deontology.
- It becomes orthodox.
- Lacks dynamism in terms of change with time.
- Very difficult to change.
- It is community specific and non universal.

Secular Morality: Strength and Weakness

Strength

- Based on reason, facts and utility. It is based on teleology.
- Flexible in nature.
- Very dynamic in nature.
- Useful in present days as we are in search of more globalised ethics or universal ethics.

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Weakness

- It lacks force because very less number of people are secular.
- Difficulties in agreeing to some principles.
- Reason is not a strong tool.

Conclusion

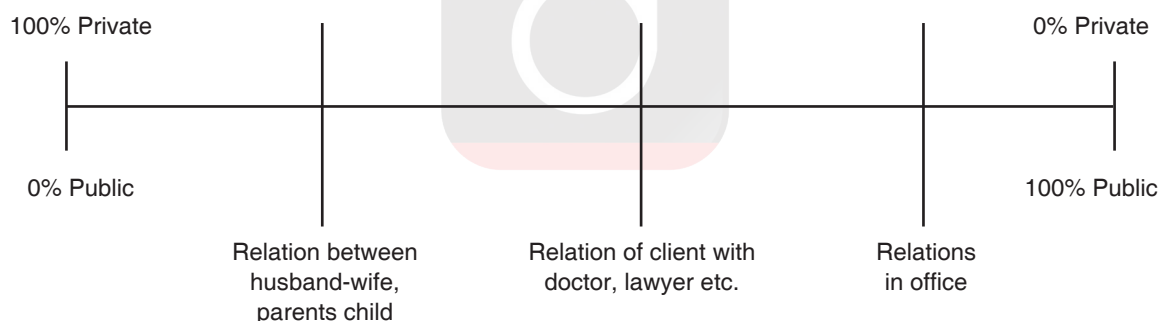
For masses religious ethics is the best way because many people lack IQ to understand moral and ethical points, they also lack time, if they have the required IQ, and many people require readymade solution to ethical and moral problems.

There must be an option of flexibility required according to time and space.

ETHICS – PRIVATE AND PUBLIC RELATIONSHIP

Private and Public Relationship

| Private | Public |
|--|---|
| Family, Friends. | Professional, Official, Political relations. |
| These relation requires privacy. | There is no privacy in such relation. |
| They are generally based on emotions. | They are generally based on rules, regulation, codes etc. |
| In general no or less impact on the society. | They have an impact on the society. |
| Permanent or relatively permanent in nature. | Less stable or temporary in nature. |
| More reference for imperfections. | Less or no tolerance for imperfections. |



Ethics in Private Vs Public Relationship

| Private | Public |
|--|--|
| Personal Integrity, Tolerance, Trustworthiness, Compassion, Reciprocity. | Professional Integrity, Probity, Accountability Objectivity, Neutrality, Impartiality Justice, Transparency. |
| Unconditional commitments. | Conditional commitments. |
| More tolerance towards imperfections. | Less tolerance towards imperfections. |
| More scope of subjectivity. | More scope of objectivity. |
| More impact of culture. | Less or no impact of culture. |
| Mostly based on emotions. | Mostly based on rule, regulations etc. |
| Fear of personal integrity, social pressure, cultural pressure and personal peace. | Fear of professional integrity and punishments. |

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PRACTICE QUESTION

1. What are values? While explaining their main characteristics, determine whether they are objective or subjective in nature?
2. For making a progressive society, we first need to make families and schools progressive. In the light of this statement, discuss the role of family and educational institutions in the inculcation of values.
3. It is often said that 'Conduct' is the appropriate parameter of ethics. What do you mean by 'Conduct' and how does it differ from an 'Act'? Explain.
4. On what basis the moral values or norms in a society are determined. Clarify with suitable examples. (200 words)
5. Why does it happen that not only the moral values of different persons living in a society are different but also their level of faith or commitment towards their values is also different? Which factors are responsible for such differences in your opinion? (200 words)
6. Whether an act of an individual is moral or immoral; and what is the amount or intensity of morality or immorality in it-on what basis it should be decided? Explain with suitable examples. (200 Words)





Ethics & Human Interface (Part-II)

WHY IS ETHICAL SYSTEM REQUIRED?

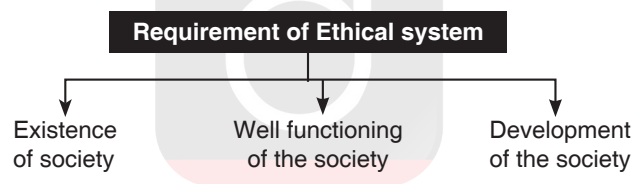
Functionalism

It is an ideology which believes that if some custom or some tradition or something is existing in the society, it means it is giving some contribution to the society and it is surviving only because of its contributions to the society.

Thinkers R.K. Merton and Talcott Parsons belong to this school of thought.

Conflict Theory

According to this theory the society is not built upon a general consensus of all. According to this there are some dominant group and some dominated group in a society and society functions on the basis of conflict between the two.



Existence of society

- Ethics is the major reason because of which human beings exist in a social system or a society.
- Thomas Hobbes believes in egoism. According to egoism all human beings are selfish in nature.
- For instance there is limited food for only one member in the family between a mother and daughter. The mother has three options beforehand. She can fulfill her appetite and let her daughter be hungry, or she can give the food completely to daughter and be hungry herself, or she can equitably distribute it amongst herself and her daughter. If the mother gives food to daughter and remains hungry herself. The question which rises is whether this act of mother is selfish or altruistic.
- According to Hobbes, any act of individual which is in accordance with his or her nature can be categorised as a selfish because acting in accordance with the nature gives the individual maximum happiness.
- In absence of super-ego every human being is selfish. According to Kant human beings always face conflict between desire or lust and the wisdom.
- Wisdom is developed by the process of socialisation and in absence of socialisation every human action will be driven by lust or desire. This ethical system is required for development of socialisation process and in turn development of our wisdom.

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Well functioning of the society

A kind of value consensus is needed in the society. Thus to have an objective social system we need a value consensus. This value consensus is achieved by an ethical system. The ethical systems help in reducing conflict and saves a lot of energy and time.

Development of society

A good ethical system can develop a society to any extent. It is just dependent upon the value which has been given prominence.

If a society needs to progress it needs to have values such as courage, hard work, curiosity etc. Further if the society needs to progress ethically it needs to have values such as equality, fraternity, justice etc.

Consequences of Ethics on Society

Good Consequences

It makes the survival of the society. It makes the well functioning of society smoother. It helps a lot in development of the society, provided that we have a good set of values that help in development i.e. growth as well as distributive justice.

Bad Consequences

- It can make the society ritualistic, less dynamic and less innovative. The society turns regressive.
- Every ethical system is unethical in itself. It is ethical from the point of view of dominant group and unethical from the point of view of dominated group.

In such a social ethical system, the ethics is dominant ethics which leads to exploitation, depreciation, discrimination etc.

Consequence of Ethics on Individuals

Positive Impact

- Super ego of an individual gets developed thus the individual turns into the social person.
- Ethics gives goodwill or credibility to an individual in proportion to his/her adherence to ethical system or moral conduct.
- It provides clear cut idea or helps up to take clear decisions.
- It works as a system of social security.

Bad Consequences

- It creates undue pressure on individual due to over development of super ego. The individual keeps on sacrificing and has no happiness in life.
- Individuals lack the idea of innovation in ethical system. Thus destructing the scope of creativity and innovation.
- It creates a culture of laziness.

Consequences of Ethics on Administration

Positive Consequences

- If ethical system is in place then it provides a smooth conflict resolution mechanism. There will be lesser law and order issue.

- In presence of ethical system in place, it becomes easier to implement schemes and distributive justice.
- Social work becomes easier if the ethical system is in place in a society.
- A civil servant having right combination of ethical values can do miracles in the society.

Negative Consequences

- An ethical system can create social stereotypes in the system. These social stereotypes make the work of administration difficult.
- If there is an existing social discrimination in society the work of administration becomes very tough to apply social welfare policies.

IS EVERY ETHICAL SYSTEM INHERENTLY UNETHICAL?

What is unethical in social ethics?

By not Changing with Time and Space

As soon as dynamism of system dies the system becomes a system of injustice rather than being a system of justice. For instance system of marriage, divorce etc.

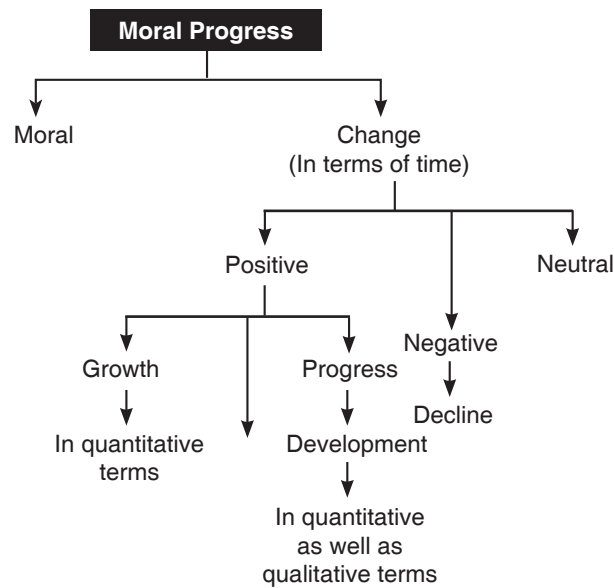
By Imposing Values/Norms against Nature

Social system or ethical system tries to make a homogeneous system. Any emphasis on homogeneity kills the very nature of a person.

By Rejecting Progressive Ideas of Other Cultures

- Any ethical system which is ethno centric and rejects progressive ideas of other cultures then the system destructs the very idea of progressiveness such as scientific temperament and becomes regressive.
- Any ethical system is unethical from inside because it is based on dominant groups 'ethics'. Even the ethical systems are discriminatory in nature. For instance ethical system in India is inclined more towards men rather than women or third gender.
- Feminist ethics brings to forth the discriminatory nature of ethics and at the same are discriminatory towards third gender.
- Caste system based ethics is unethical as it is discriminatory in nature. This ethical system is opposed by Ambedkarite ethical system.
 - Race system based on skin colour.
 - Rich and poor divide based ethics in the society.
 - Religious ethics in the society.

MORAL PROGRESS



Aspects of Moral Progress

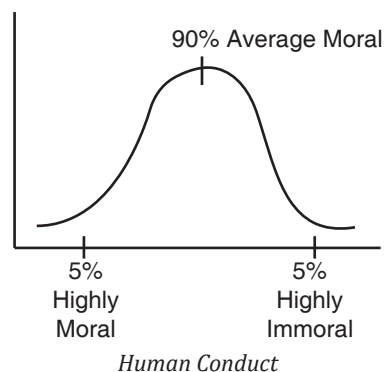
Progress in Terms of Moral Values, Ideals, Norms

Leo Tolstoy believed that there has been continuous decline in moral values.

T.H. Green believed that there has been progress in moral values.

- Some values are common to both ancient and modern times. In these terms the things are almost equal.
- In present times we are reaching to universal values. In ancient times our ethics was may be tribal, village level or culture specific.
- In primitive times values of collectivity was given more priority than individuality. In this suppression of individuals used to take place and it was a rigorous system. In present times we have reached to a level where the rights of individual are given greater importance.
- In all ancient culture there was a lot of discrimination and exploitation. In present days we discuss about moral rights of all weaker and vulnerable sections of the society.
- In older times a greater weightage was given to existential values such as courage, bravery. In present days a greater weightage is given to values of forgiveness, gratitude.
- In present days meaning of values have changed. The value courage in present day means ability to donate, take risk etc.

Progress in Average Human Conduct



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In previous times as well as present times the average number of moral people have been almost same. In present times the potential of doing good or bad has reached to a very high level.

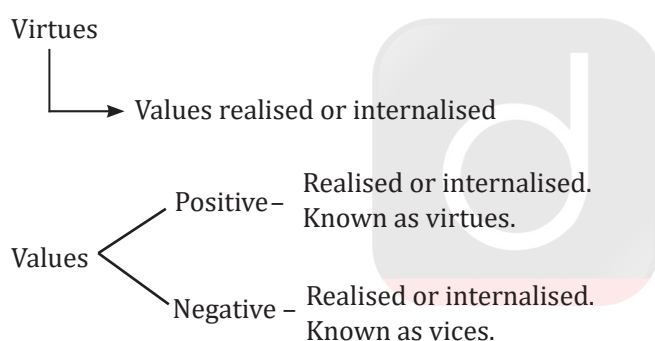
Average Human Conduct

It has improved in present times. In most of the countries democracy has been adopted as political system. Human rights has gained greater weightage in the world. The inhuman practices have almost came to an end. For instance slavery, sati etc.

As far as moral ideals are concerned there has been progress. On the other hand, in terms of average human conduct there has not be a greater change but the potential to do good or bad has increased manifold. It can be said that moral progress is a journey that never ends, as soon as we reach to certain level there will always be more levels to achieve.

- Humanity in totality has progressed a lot as far as ideals are concerned and it has also progressed to some extent as far as average conduct of individuals are concerned.
- The progress is not adequate, a lot is required to be done as in many parts of the world many immoral things are happening that are shameful.
- The journey of moral progress does never change as the problems that appear today may not be there in next 100 years of time. The progress will always continue.

VIRTUES AND VICES



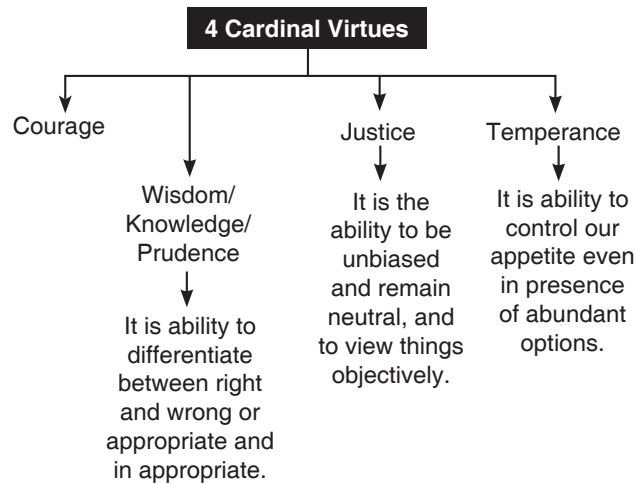
Virtues

The good and stable habits which are expressed through conduct and developed through rigorous efforts and practices. In other words positive values internalised by an individuals is reflected as virtues.

Characteristics

- They are internal aspects of a personality. So they are expressed through conduct.
- They are not innate in nature, they are learnt.
- They are developed through rigorous efforts and practices.
- They are stable or permanent part of a personality after being evolved.
- They motivate us to act morally.

Examples



Vices

They are opposite to virtues. They are bad habits which are stable and expressed through conduct and developed with a lot of practice. Example: Greed, Cowardice, Envy, Sloth.

DIMENSIONS OF ETHICS

There is no certain and objective answer to this.

Normative Ethics

It is prescriptive in nature.

- **Deontology:** Immanuel Kant
 - A branch of normative ethics which holds that the rules are absolute and there should be no duration to the rules.
- **Teleology:** J.S. Mill
 - A branch of normative ethics which holds that maximum happiness of maximum people must be the main goal of ethics in the society.
- **Virtue Ethics:** Socrates, Plato, Aristotle
 - A branch of normative ethics which believe that in order to have any ethical society we need to develop virtues in new generations.

Applied Ethics

It is application of normative ethics in specific areas. Administrative Ethics; Business Ethics; Environmental Ethics; Media Ethics; Sports Ethics.

Meta Ethics

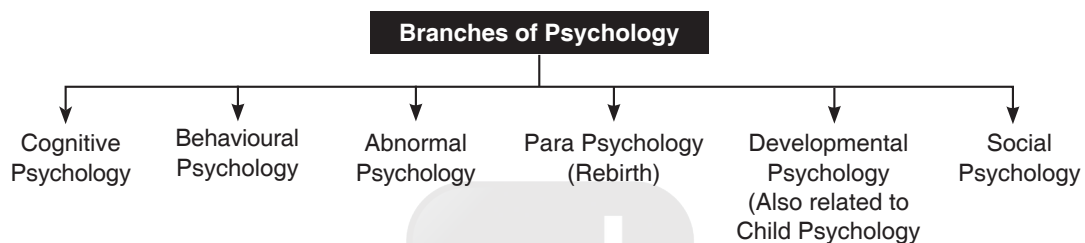
It developed in 20th century. It is analytic or linguistic philosophy. G.E. Moore in his book '*Principia Ethica*' discussed about meaningfulness of ethical statements. Analysis of moral statements and whether moral statements are verifiable or not.



Attitude (Part-I)

WHAT IS PSYCHOLOGY?

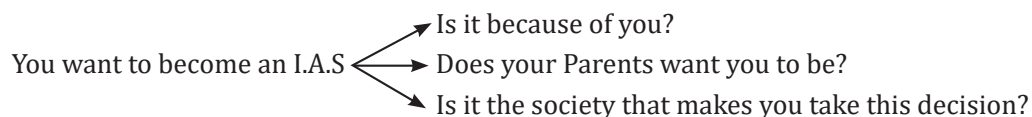
Psychology is a science because it is studied in a scientific manner. It scientifically studies the Human mind and Human behaviour.



SOCIAL PSYCHOLOGY

Humans have a mind and thus have a behavioural pattern. To what extent the psychology and behaviour of an individual is influenced by the society is the study matter of Social Psychology.

For example



- Major part of our psychology is influenced/determined by the society we live in.
 - So Social psychology is the psychology shared by the society/groups.
 - Social psychology can be based on factors like religion, region, linguistics, etc.
- For example - The psychology of Hindu society is different from Muslim or Christian society. Similarly the Hindu society in Haryana has a different psychology from that of Hindus living in Kerala.
- Every individual belongs to several groups. On the basis of how many groups an individual belong to, what is the nature of these groups and most importantly what is the intensity of interaction decides the psychology of that individual.

ATTITUDE

Attitude is related to social psychology.

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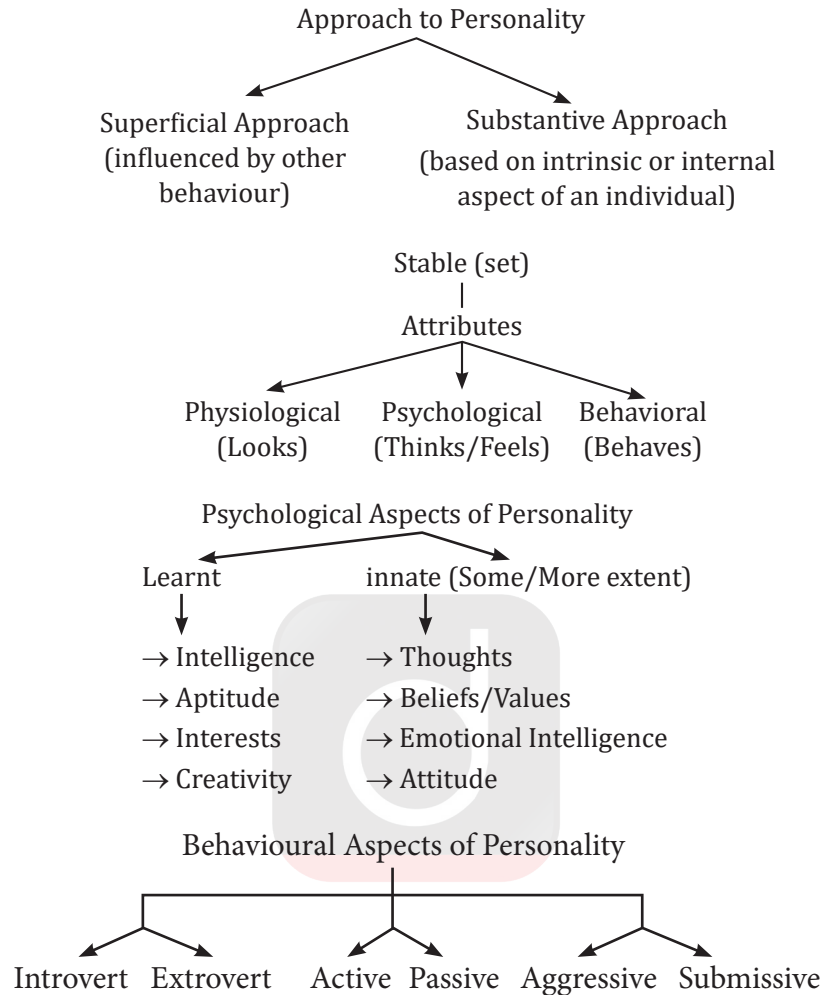
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What is Personality?

Personality is the stable set of various physiological, psychological and behavioral attributes which distinguishes an individual from others.



WHAT IS ATTITUDE

Positive or Negative. Orientation towards anything.

“Attitude is the intensity of positive or negative affect for or against a psychological object.”

Thurston (1946)

Affect ⇒ Emotion/Feeling
Affective

Cognition ⇒ Knowledge/Knowing
Cognitive

Behaviour ⇒ Action
Behavioural

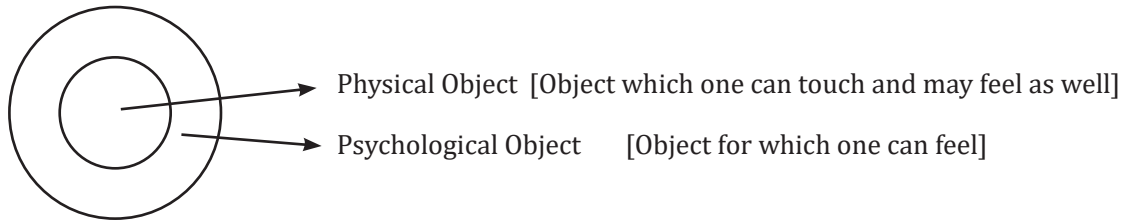
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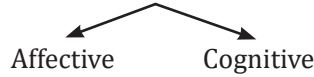
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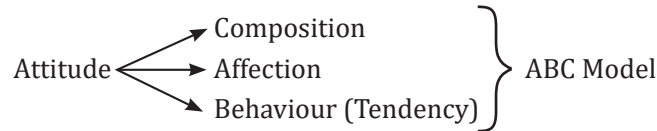
Two Dimension Definition of Attitude



It defines attitude on the basis of only affective and Cognitive aspect

“An attitude can be defined as an enduring system of three components centering around a single object - the belief about the object (the cognitive component), the affect connected with the object (the feeling component) and the disposition to take action with respect to the object (the action tendency component).”

Kretch, Gutichfield and Ballachey (1982)



Ambivalence



- Positive Attitude
- Negative Attitude
- Ambivalent (Both Positive and Negative)

Valence



Intensity



Different intensive of attitudes towards different things

Multiplexity



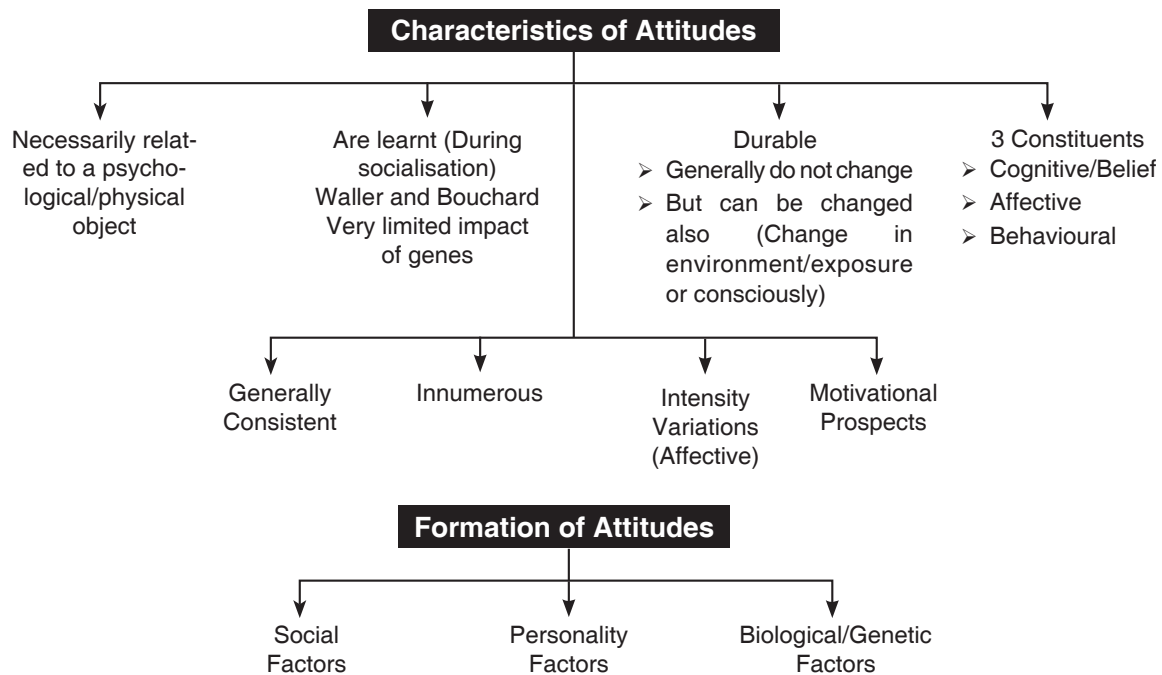
- Simple - Black/Blue → What is your favourite colour
- Complex - Nationalism → Your views on it can be complex.

Consistency

- A - Affective
- B - Behaviour
- C - Cognitive

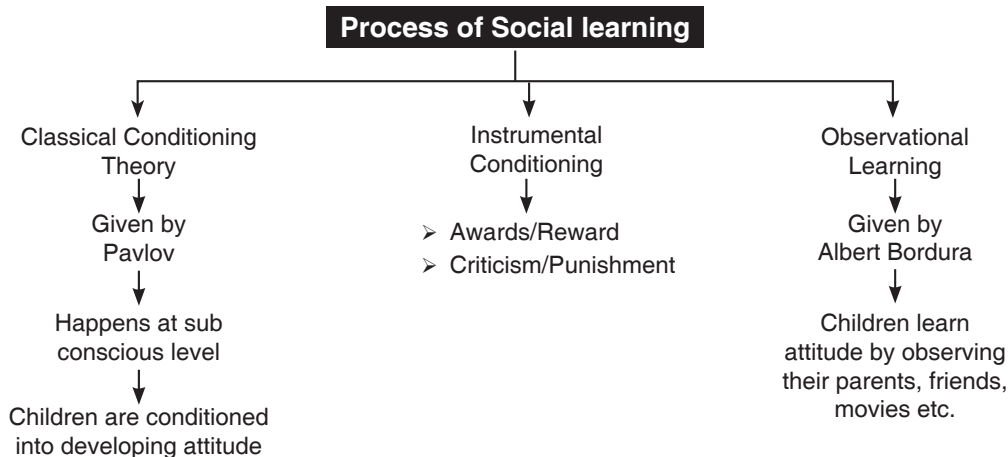
} All the 3 aspects are same and consistent towards someone/something

“An attitude is an organised enduring system of three components towards a psychological object - Cognitive, affective and behavioural. It reflects in positive, negative or ambivalent orientation towards that object with more or less intensity and consistency”.



SOCIAL FACTORS BEHIND FORMATION OF ATTITUDES

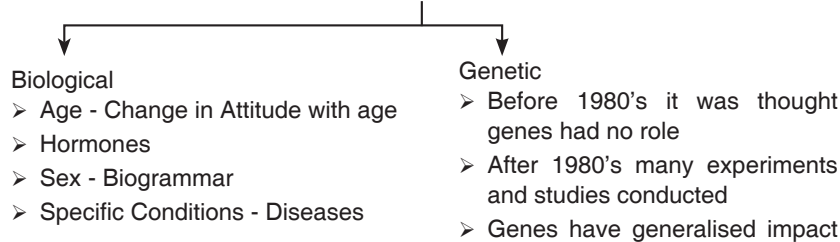
- **Want Satisfaction:** The benefits are positive while the loses are negative.
- **Given Information:** A personal will form his/her attitude in earlier stages largely on the basis of his/her parents, family school, college etc.
- **Group Affiliation**
 - **Primary Groups:** Family, close friends informal in nature
 - **Secondary Groups:** Formal in nature, based on interests, union and association
 - **Reference Groups:** Groups of which you want to be a part of Primary groups and Reference groups have the biggest role in formation of Attitudes.
- **Cultural factors**
 - West: Individualism
 - East/Asian: Collectivism



Personal factors behind formation of Attitudes



Genetic and Biological factors behind formation of Attitudes



FUNCTIONS OF ATTITUDES

Functions: Contribution of something, that exists in the society, to the individuals, society, country and the world.

Categories of Functions

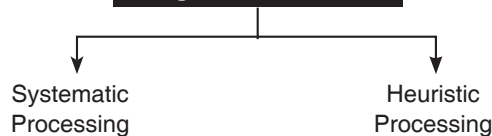


Cognitive Functions

Cognitive Process: It refers to our ability to take information and transform it, store it, recover it, and put it to work.

The information is received through our sense organs.

Cognitive Process



- Safety from unwanted information
 - Attitude helps up to ignore or to accept any set of information.
 - For instance, caretaker of an orchid calls a boy from rich family as brave but on the other hand same caretaker calls a boy from poor family as thief. Attitude is responsible for seeing a neutral aspect in different perspectives.
- Helps in understanding or interpreting the world
 - For instance, there is an administrator who takes a decision based on merits of a case. But if there is any link between the beneficiary and administrator it will be interpreted differently by different people.

- It helps us in easy and fast decision making process
 - For example an individual in age of marriage. This individual's attitude is biased towards certain caste or religion. Then this attitude makes it easier for the individual to take decision making process.

Affective Functions

- Self Expression
 - Attitudes help us to express our self in specific situation.
- Expression of social concerns
 - Social concerns are visible through our attitude.
- Self Esteem function
 - I am not what I think I am, and I am not what you think I am. I am what I think you think I am.

Behavioural Functions

- Direct link between attitude and behaviour.
- Attitude helps in prediction of behaviour of individuals.

Dysfunction of Attitudes

Robert K. Merton has discussed about dysfunction of attitudes in society.

- Flexibility of an individual gets compromised.
- Objectivity, rationality of individual gets compromised.
- Support discrimination, exploitation and makes our society regressive.

ATTITUDES AND VALUES

Similarities

- Both have much impact on personality.
- Both are, in general, learnt not genetic.
- In general, both have a durable life span.
- Both have a diversity and are innumerable.

Differences

| Attitudes | Values |
|---------------------------------------|---|
| Specific in nature. | In general, they are generalised in nature. |
| They are orientations. | They are ideals. |
| Less deeper influence on personality. | More deep influence on personality. |
| Treated as means. | Treated as ends. |

Relationship

- Almost every attitude is based on values.
 - For example: If a society has a value of nationalism, that society will have an attitude of respect towards its soldiers. Also, there will be a great negative attitude towards enemy countries.
- Relation between attitude and behaviour may be in moderation because of values.
 - For example: X and Y are enemies. X hates Y but one night X finds that Y has met with an accident. Even after being in advantageous position X helps Y because of his value system.

- Values can change attitude.
 - For example: There is an individual who is communal and have a negative attitude towards specific community. But with time he might change into a secular person because of higher education etc.
- Attitudes can change values.
 - For example: Politician 'A' has a value system 'B'. You have an positive attitude towards the politician. The positive attitude towards politician 'A' may change the value system of yours.

Thoughts

It is core of cognitive process. It is an outcome of process of thinking.

Types : New Ideas, Doubt, Interpretive, Evaluative.

Evaluative Thoughts

Opinion/Hypothesis

Belief : A strong belief

Types : Stereotypes, Dogma, Faith, General Beliefs.

ATTITUDES AND THOUGHTS

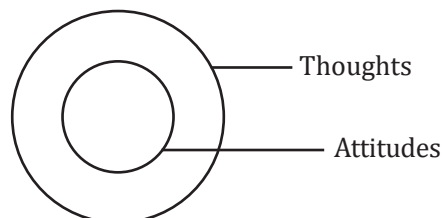
Similarities

- Diversity
- Both do have cognitive aspects necessarily.
- Both attitudes and thoughts have dynamism, i.e., both do change with space and time.

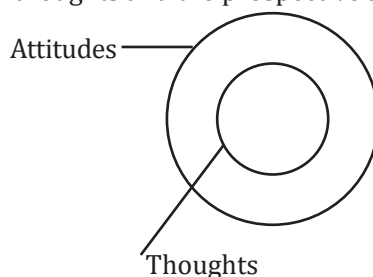
Differences

| Attitudes | Thoughts |
|---|---|
| Cognitive, Affective and Tendency to behave | Only cognitive |
| Necessarily evaluative | Not necessarily evaluative |
| More durable | Less durable as they are easy to change |
| More rigid | More flexible |
| More impact on personality | Less impact on personality |

Relationship



This is the relation between all our thoughts and the prospective attitudes



This is the relation between one attitude and the related cognitive aspect of it, i.e., the thought

- Every attitude starts with a thought.
- Change in attitude also starts with change in thought.
- If we have very strong attitude then we are less receptive to new thoughts.
 - Selective Avoidance
 - Biased Assimilation
- If we have a very strong attitude then we have less chances of thinking innovatively.

ATTITUDES AND OPINIONS

Opinion

It is an evaluative thought. It is always weak and flexible. In general, it is temporary in nature. They are diverse and innumerable. They have less or no impact on our personality.

Similarities

- They both are cognitive.
- They both are diverse.
- They both have dynamism.

Differences

| Attitudes | Opinions |
|---|----------------------------|
| Cognitive, Affective and Tendency to behave | Only cognitive |
| More durable | Less durable |
| More impact on personality | Less impact on personality |

Relationship

Attitudes and opinions have relationship same as the relation between attitudes and thoughts.

ATTITUDES AND BELIEFS

Belief

They are evaluative thoughts and are cognitive. They are strong opinions. They are durable and less flexible. They are diverse.

Types of Belief

- Normal Belief
- Dogmas

- Stereotypes
- Faith

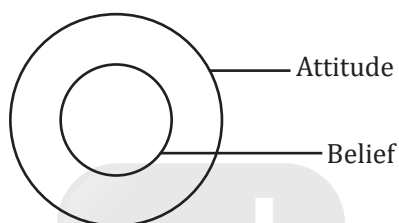
Similarities

- Both have something cognitive.
- Both are durable.
- Both have impact on our personality.
- Both of them are less flexible.
- Both of them are diverse and innumerable.

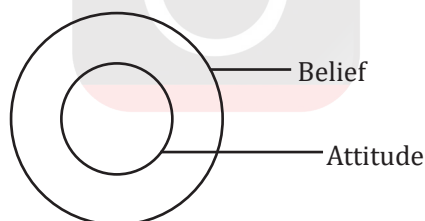
Differences

| Attitude | Belief |
|---|---------------------------|
| Cognitive, Affective and Tendency to behave | Cognitive |
| More durable and strength | Less durable and strength |

Relationship



As attitude is combination of cognitive, affective and behavioural aspect, if we talk about one attitude then belief is a sub-set of the attitude.



In relation to all our beliefs and attitudes, the attitude is a sub set of our beliefs because only some beliefs have an affective and behavioural aspect.

- Attitude starts with a belief.
- In general, change in attitude starts with change in belief.
- If we have strong attitudes then it is difficult to develop new beliefs.

Stereotypes

They are cognitive belief which are simplified or generalised. They are generally about a social group and negative.

Example:

- Belief about some religious community.
- Belief about some gender or caste.

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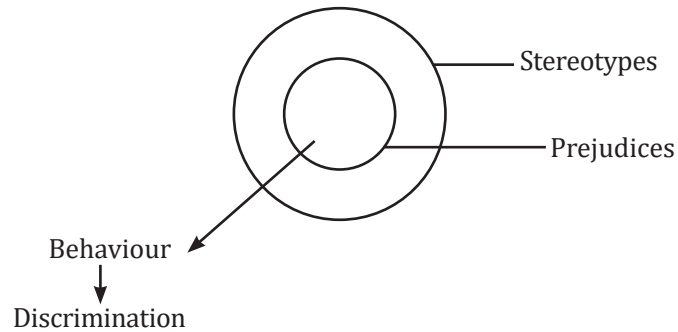
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Prejudices

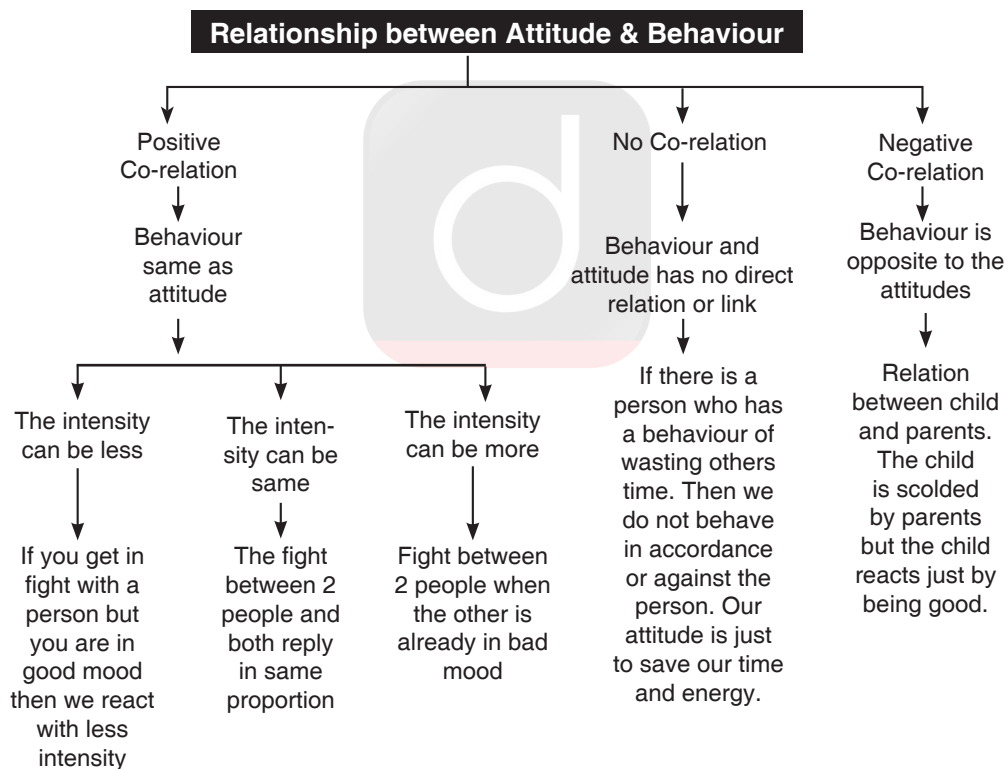
They are attitudes which are cognitive stereotypes, affective and have a tendency to behave.

Discrimination

It is the behaviour based on prejudices.



ATTITUDE AND BEHAVIOUR : RELATIONSHIP



INITIAL PRESUMPTION OF SOCIAL PSYCHOLOGISTS

“Attitudes are tendencies of predispositions to behave in a certain ways in social situations”

- Allport (1924)

Initially it was presumed that the attitude and behaviour have a simple and straight relation.

La Piere's Study

The research was conducted in the USA during 1933-34. La Piere a social psychologist selected two Chinese couple. He travelled with the couple for almost 2 years and visited 250 places, out of which 184 were restaurants and 66 were hotels.

Out of all the places visited only one place rejected the couple and noted the treatment met by Chinese couple at 249 places. The result was that the treatment in general varied from average to above average.

After completion of first phase of research, letters were sent to 250 places asking, "Whether they would accept Chinese visitor or not?"

128 recipients responded and of this 92% of restaurants and 91% of hotels responded in negative.

The research came to a breakthrough result that there is a tremendous gap between attitude and behaviour.

New Approach on Attitude-Behaviour Link

In general there is a straight and simple link between attitude and behaviour.

In certain circumstances there is a gap between attitude and behaviour.

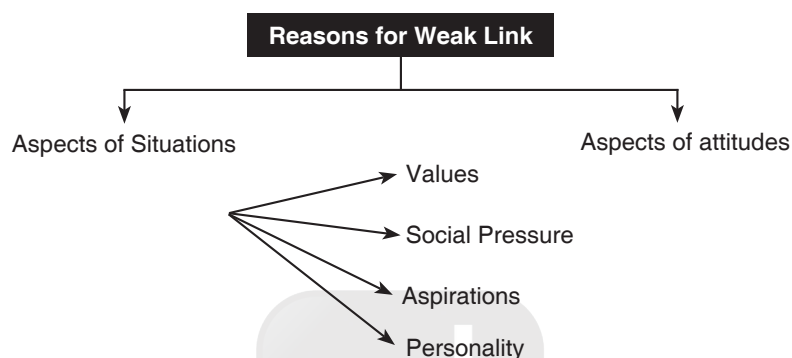
PRACTICE QUESTION

1. It is necessary to be religious for being moral? Is it necessary to be moral for being religious? Analyze the mutual relationship of religion and morality in context of these questions. (200 words)
2. 'Every ethical system is unethical from inside'. Explain the meaning of this statement and give your opinion for or/and against it. (200 words)
3. What are Virtues? How are they developed? Elaborate the meaning of any two Virtues and give examples of some famous persons who have developed them in themselves. (200 words)
4. What do you understand by Moral Progress? Do you believe society is continuously moving on the path of moral progress? (200 words)
5. Some thinkers believe that individuals should obey moral rules necessarily in every situation, even if they have to suffer losses in some situations. On the contrary, some thinkers claim that we should judge moral-immoral on the basis of estimated results of an action, not on the basis of some fixed rule. While thinking on merits and demerits of both standpoints, clarify your opinion on this issue. (200 words)
6. What are attitudes? What is their impact on individual and society? (200 words)



Attitude (Part-II)

ATTITUDE BEHAVIOUR LINK : NEW APPROACH

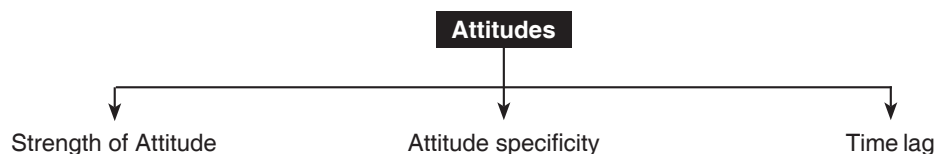


Values: The attitude of an individual in general, is in direct relation with behaviour but sometimes our values or a group of values causes deviation in attitude & behaviour. Value of helping others in crisis even if the other person is enemy.

Social Pressure: The person has an attitude and wants to behave accordingly but cannot behave because of social pressure. For instance issue of divorce in Indian context. A person might not be having a happy matrimonial life and want to get separated but due to social pressure they cannot break the relation.

Aspirations: If you are working in a place and also preparing for civil services. The boss is a person who is always angry with you but your behaviour will be modulated by aspirations rather than attitude so that you can achieve your aspirations.

Personality: If a person has turned more mature in comparison to the past. That person may express his good or bad behaviour more amicably than the past.



Strength of attitude: If attitude is strong then there is a stronger link between attitude and behaviour. Similarly if the attitude is weak then there is a weak link between attitude and behaviour.

If any person has a strong political attitude then any opinion positive or negative will be expressed strongly in relation to political matters.

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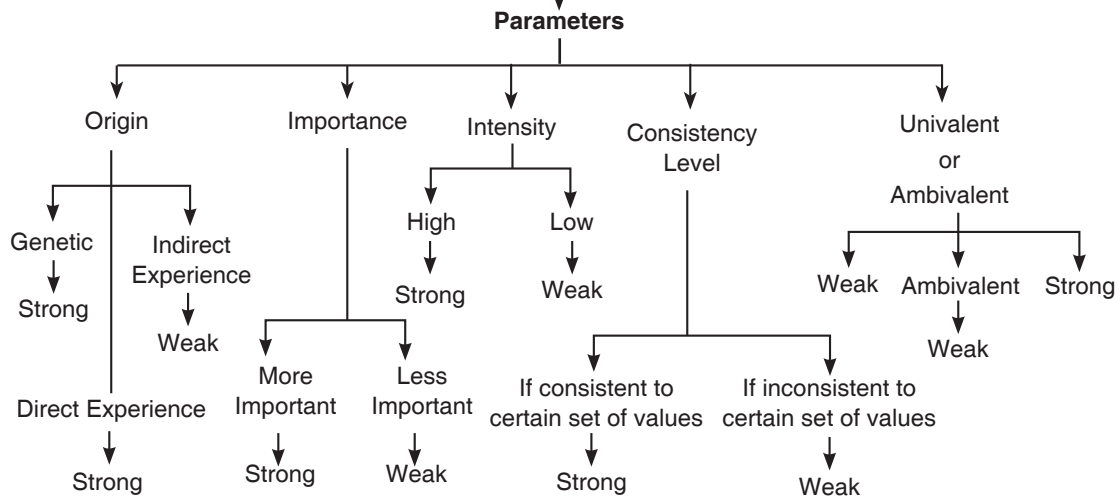
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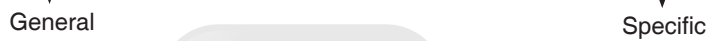


Meaning of Strength of Attitude



Attitude Specificity

Attitude



General in terms towards certain section or opinion or idea Specific in terms towards an individual

- **General attitude:** Love or hatred for some specific community or section of society.
- **Specific attitude:** Love towards few specific individuals from the community or section of society which we hate or vice a versa.

Thus, if attitude is general and behaviour is also general, and also if attitude is specific and behaviour is specific, then there is a good link between both of them.

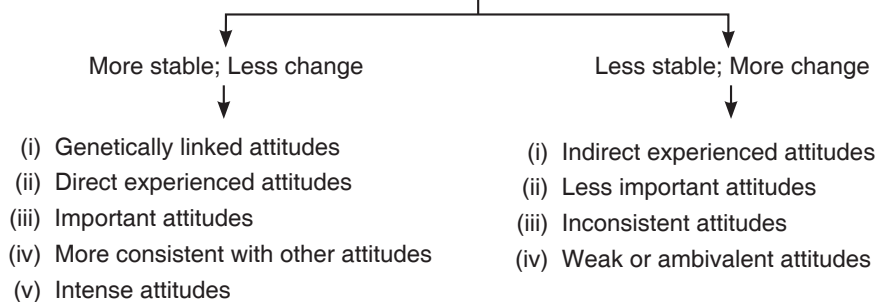
If we observe the link between attitude and behaviour in consistency with attitude specificity then we would find a strong link but if the same is ignored then there will be a weak link.

- **Time Lag:** If we study the link between attitude and behaviour of an individual between different time differences then there can be weak link or inconsistency between attitude and behaviour.

Change in Attitude

Attitude is durable or stable and it is generally difficult to change. But it is possible to change an attitude.

Possibility of Change



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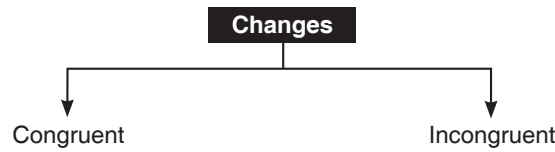
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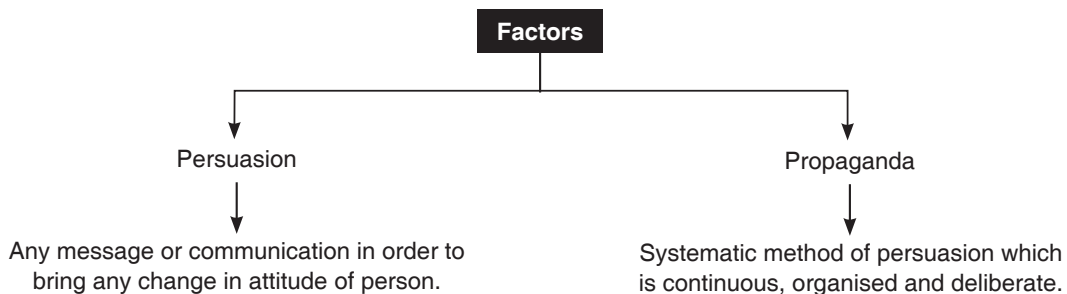
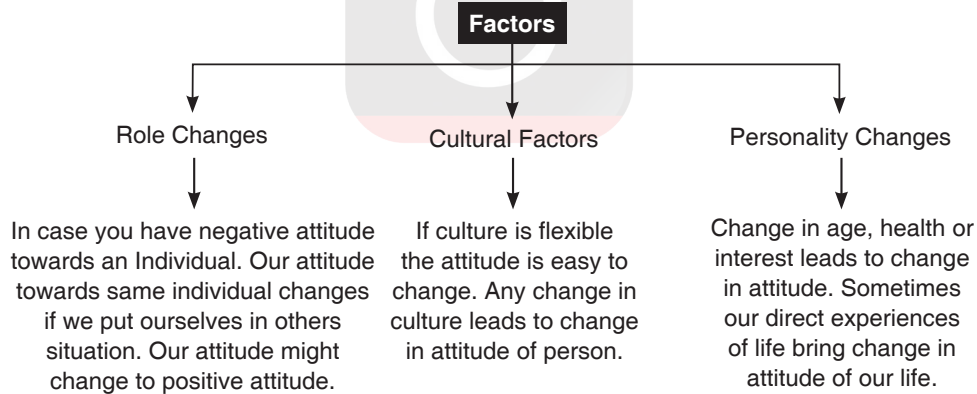
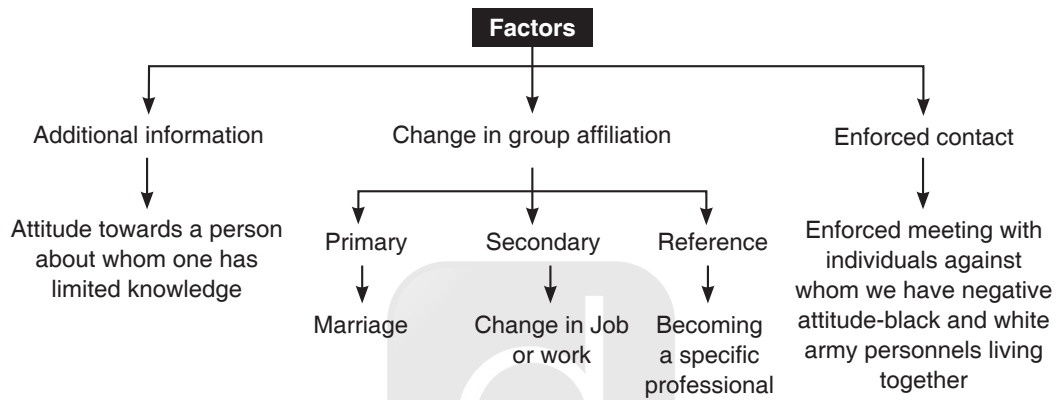
Type of Attitudinal Changes



Congruent Changes: The changes in attitude which are consistent with the previous or earlier attitudes. If there was positive or negative attitude and it becomes more positive or negative then it is known as congruent attitudinal change.

Incongruent Change: If any positive attitude changes to less positive or turns negative and negative attitude changes to less negative or turns positive then such a change is an incongruent attitudinal change.

Factors behind Attitudinal Changes

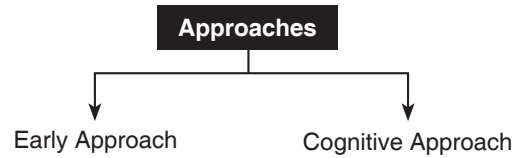


It seeks to spread information which can be authentic or rumor.

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PERSUASION

It is the process by which a person's attitudes or behaviour are, without duress, influenced by communications from other people.



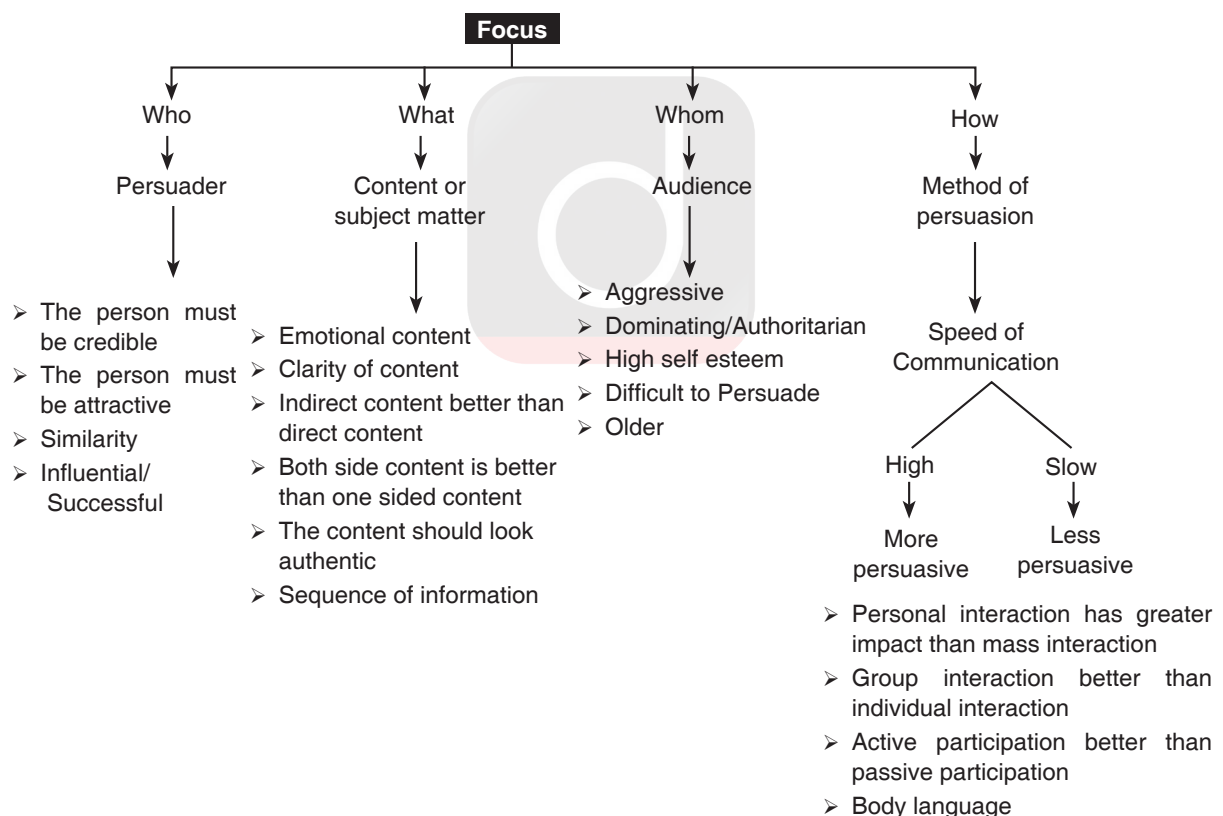
Early approach

This approach studies about the persuader. The centre of this approach is the person who wants to persuade someone.

Cognitive Approach

This approach studies the mind of the person who is being persuaded. The centre of this approach is person who is persuaded.

Early Approach



Cognitive Approach towards Persuasion

It started in 1990s. The focus is on the audience or the listener. It primarily tries to focus on the functioning of the listener's brain.

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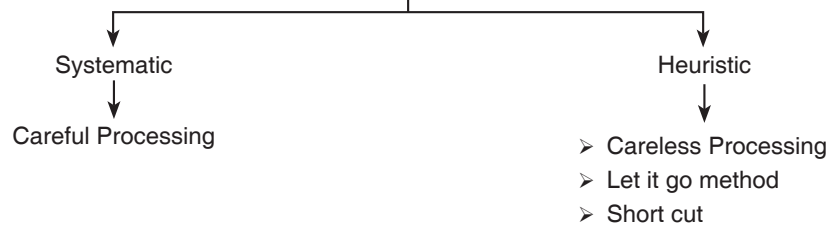
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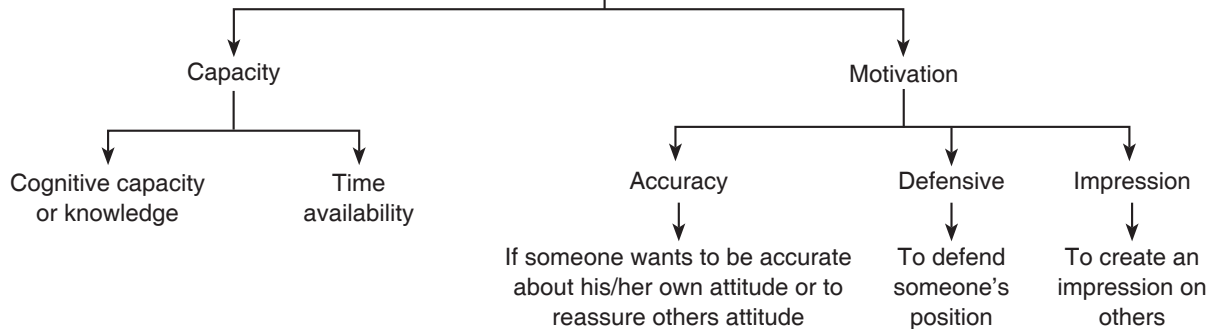
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Brain Processing



Systematic Processing – Reasons



Benefits of Cognitive Approach

- Helps to understand the functioning of listener's brain. The conclusions that can be drawn is to move listener to Heuristic mode. Person can be moved to Heuristic mode by distraction. Distraction can be achieved by using facts, technical words and speed of delivery of arguments. In Heuristic mode cues are more important than the arguments.
- Heuristic mode used for less important things.
- Systematic processing used for more important things.

Methods of Resisting Persuasion

- Early recognition of attempts of persuasion. Once the individual becomes aware of persuasion, he/she can be careful.
- As soon as we are aware of persuasion we must start doubting the persuader and this is known as biased assimilation.
- One must keep on reminding oneself that there is always a second aspect.
- One must take time to reach the final decision.
- Include significant other's to reach the final decision of life.

DIFFICULTIES IN PERSUASION

(1) Reactance

- Everyone wants freedom.
- Do not insist much.
(Ex. When someone forces us to buy something we are not willing to).

(2) Forewarning

- One should not get early signals of getting persuaded.
(Ex. When parents or family members asks girl to get married).

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- Person's mind becomes alert after getting early signals.

(3) Selective Avoidance

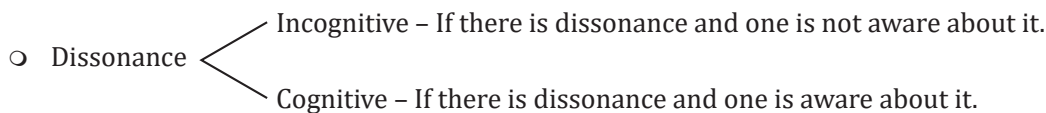
- One must not be on any extreme end and try to be logical and learn to avoid few things. Selective avoidance.
(Ex. If one doesn't like a famous personality and on some channel something is showing which goes against the person's image then one can try to avoid seeing the channel or mute the channel).

(4) Biased Assimilation: It is extreme stage of selective avoidance. One tries to doubt the source of information. Already biased pre-conception.

(5) Attitude Inoculation: When we try to persuade someone and give information, it might be possible that the person is already aware about the same information. So, this additional information might not be able to persuade the other person.

COGNITIVE DISSONANCE

- **Dissonance:** lack of consistency or coherence. If there is dissonance between Attitude and Behaviour:



Having a cognition is **cognitive dissonance**

- **Problem with cognitive dissonance**

- It is a painful and stressful phenomenon.

- **Reason of cognitive dissonance**

- Fear
- Aspirations
- Ignorance

- **How to reduce cognitive dissonance?**

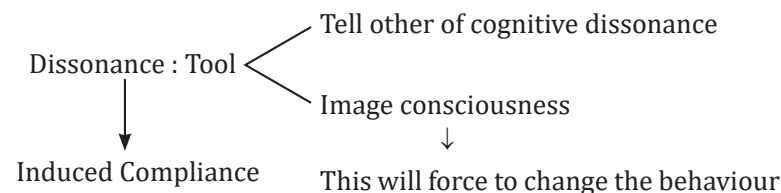
- **Direct solution**

- Change the attitude, behaviour
- Additional information
- Trivialisation

- **Indirect solution**

- Self affirmation
- Ignoring such inputs
- Alcohol

- **Dissonance and Attitudinal change**

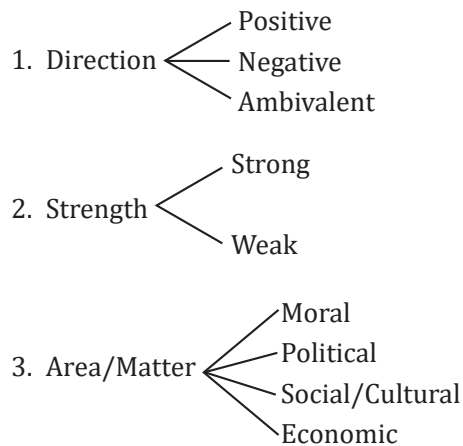


- **Hypocrisy:** Is extreme dissonance between publically stated attitudes and otherwise.

- It is contradictory behaviour.
- It can be cognitive or incognitive. Generally it is cognitive.

TYPES OF ATTITUDES : MORAL AND POLITICAL

Types



MORAL ATTITUDES

- **What is it?**

Moral attitude is attitude about the domain of morality.

- Variety: Values, Norms
- Secular, religious

- **Formation:**

- Social factors: Social learning, given information, group affiliation.
- Personal factors: Super ego > Id
IQ will force a person to think.

- Biological factors

- **How to change moral attitude?**

- Additional information
- Enforced contact
- Role playing
- Change in group affiliations
- Persuasion
- Propaganda

- **Recent changes in Indian society**

- Divorce
- Widow re-marriage
- Alcohol
- Corruption

- **Still in Debatable situation?**

- Co-living
- Homosexuality

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POLITICAL ATTITUDES

- **What:** Attitude about anything related with political world.
- **Variety**
 - Politics
 - Political systems
 - Democracy
 - Dictator
 - Monarchy
 - Political ideologies : Left-Right-Centre
 - + Political parties : Liberal-Conservative
 - Political leaders
 - Political Policies/Acts/Decisions
 - Constitution/Acts

Formation

- Political Socialisation
- Family
- Educational Institution
- Peer group
- Media, Neighbours
- Propaganda
- If the person has low IQ, there are chances of people going with a conservative party-Melasky (1958).

Political Attitudes: Change

- Additional information
- Enforced contact
- Role playing
- Persuasion/propaganda

Elderveld (1954)

- Differences between mass campaign and face to face campaign.
 - Mass campaign – result 19%
 - Person to person campaign – result 75%

Social Influence and Attitudes

- **What:** Impact of society on our attitudes (Values, behaviour).
- **Sources:** Family, neighbourhood, educational institutions, peer-groups, random social interactions, ethnic groups, media.
- **How:** Socialisation (turning from a-social into social being).



Social learning, Group affiliations

- **Extent:**
 - Maximum impact as compared to biological and personal factors.

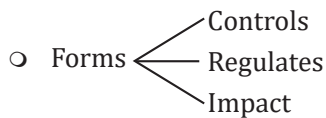
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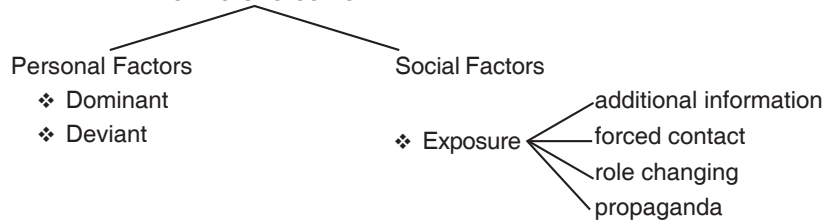
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Social Influence is Good/Bad?

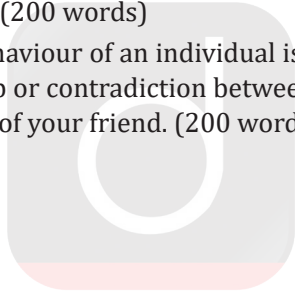
- Good: functions of attitude
- Bad: exploitation

How to Overcome



PRACTICE QUESTION

1. What are the factors that determine whether the attitude of an individual towards a subject would be positive or negative? Explain with the help of an example of your attitude towards some social issue. (200 words)
2. Clarify the difference among thought, belief and stereotype. Also discuss the mutual relationship between thoughts and attitudes. (200 words)
3. Is it necessary that the social behaviour of an individual is invariably synchronized with his/her attitudes or there may exist a gap or contradiction between the two? Clarify with examples from your life or from the life of some of your friend. (200 words)





Emotional Intelligence

INTELLIGENCE

Meaning and Importance

- Abilities
 - Muscle power
 - Concept of 'Intelligence' gained popularity
- Competition
 - With other species
 - Within human species
- **Intelligence:** It is the ability of
 - Understanding
 - Comprehending
 - Taking decisions
 - Logical/rational
 - Abstraction
- **Scope of Intelligence:** From objects to humans
 - Human beings – evolved ability
 - Animals – Chimpanzees, apes/monkeys, dolphins, mice, parrots, dogs.
- **Books**
 - Animal Intelligence by Edward Thorndive
 - The intelligence of Dogs by Stanley Coren
 - Plants – Touch me not, Sunflower
 - Objects – No intelligence
 - Machine – Artificial intelligence (Debatable topic)
 - Rene Descartes – 'I think therefore I am'.
- **History of Research**
 - 1850 – Independent discipline (psychology)
 - 1879 – first laboratory
 - 20th century – 'Intelligence' concept



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Uni-factor Theory of Intelligence

“Intelligence is the ability to judge well, understand well and reason well”. – Alfred Binet

Problem = Maths, language

- **Charles Spearman’s two factor theory: 1927**
 - General factor – common, mental operations
 - Specific factor – math, music
- **Howard Gardner’s Theory of multiple intelligences: 1983**
 - Various intelligences
 - Independent of each other
 - Mutual co-ordination is possible
 - Intelligence is multiple factor phenomenon
 - Linguistic
 - Logical mathematical
 - Spatial
 - Musical
 - Naturalistic
 - With others → Inter-personal
 - With oneself → Intra-personal
 - Bodily kinaesthetic
- **Intelligence: Genetic or Acquired?**
 - Nature vs. Nurture

Study

- Identical twins
 - Same environment – 0.9
 - Different environment – 0.72
- Siblings
 - Same environment – 0.5
 - Different environment – 0.25
- Adopted Children
 - Biological Parent > Adopted Parent
 - Growth
 - BP – 80
 - AP – 70

- **Conclusions**
 - Complex phenomenon.
 - Genetics decides range of IQ.
 - Environment decides IQ level within the range.
- **Intelligence Quotient (IQ)**
 - Assessment of Intelligence
 - 1905 – Alfred Binet + Theodor Simon
 - 1908 – Concept of mental age
 - 1912 – William Stern – IQ concept

$$IQ = \frac{\text{Mental Age}}{\text{Chronological Age}} \times 100$$

Example: Age = 25, $25 = \frac{25}{25} \times 100 = 100$

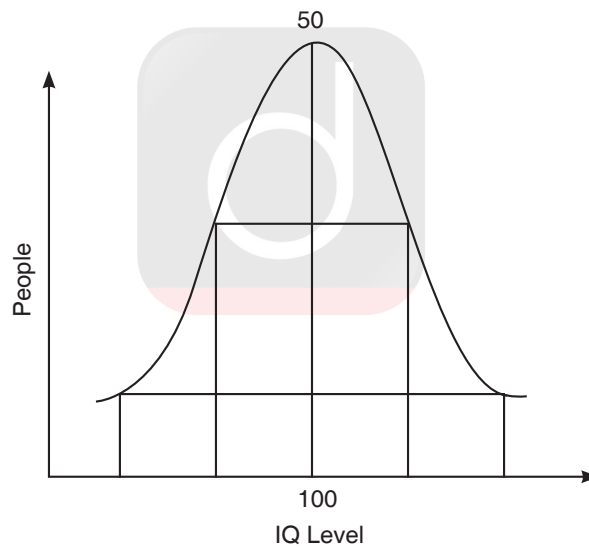
[Mental Age, Physical Age]

$$24, 8 = \frac{24}{8} \times 100 = 300$$

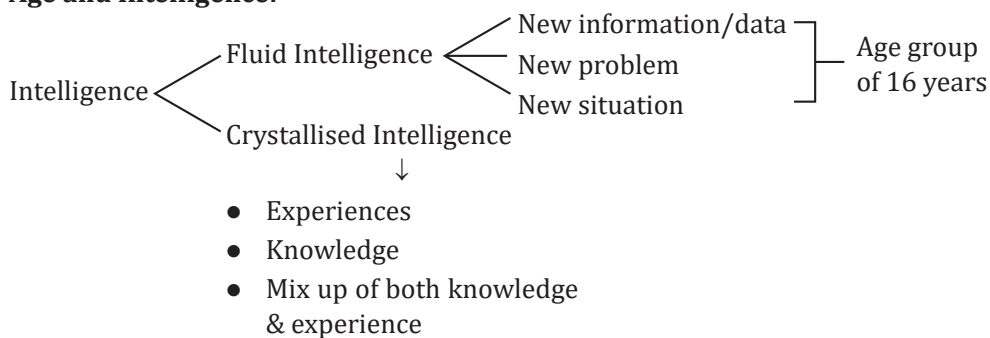
$$16, 24 = \frac{16}{24} \times 100 = 66.7$$

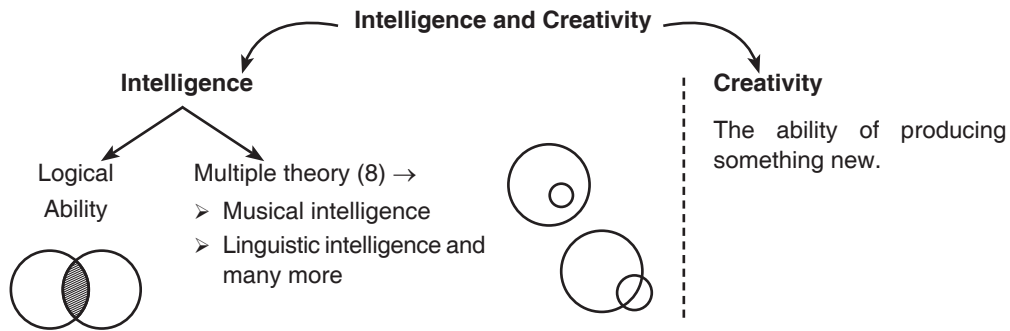
- Ranges of IQ = The Bell Curve

| Ranges of IQ | | |
|--------------|---------------------|-------|
| 130+ | Very Superior | 2.2% |
| 120-129 | Superior | 6.7% |
| 110-119 | High Average | 16.1% |
| 90-109 | Average | 50% |
| 80-89 | Low Average | 16.1% |
| 70-79 | Borderline | 6.7% |
| Below 70 | Mentally Challenged | 2.2% |



- Age and Intelligence:

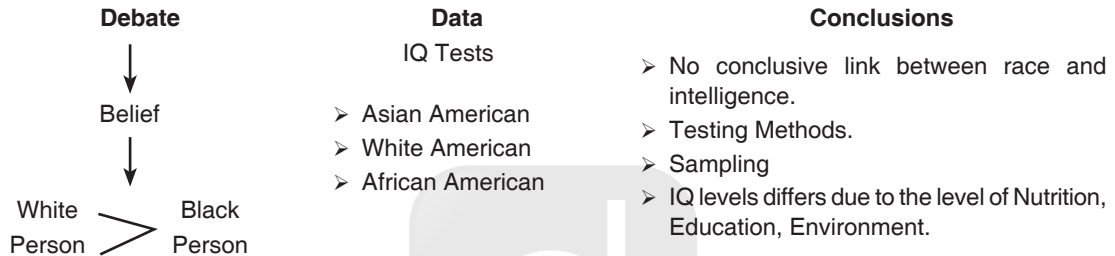




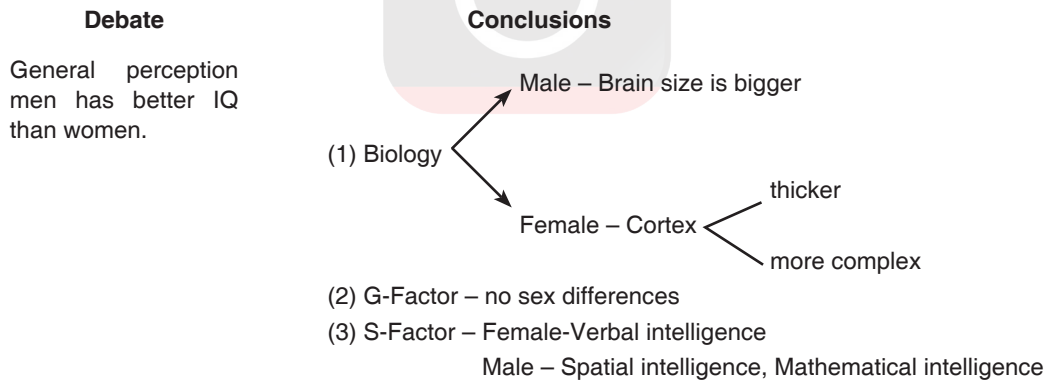
Relationship between Intelligence and Creativity

- (i) For creativity a basic level of intelligence is must.
- (ii) No co-relation after that (A highly intelligent person doesn't necessarily be a creative person and vice-versa).

Race and Intelligence



Gender and Intelligence

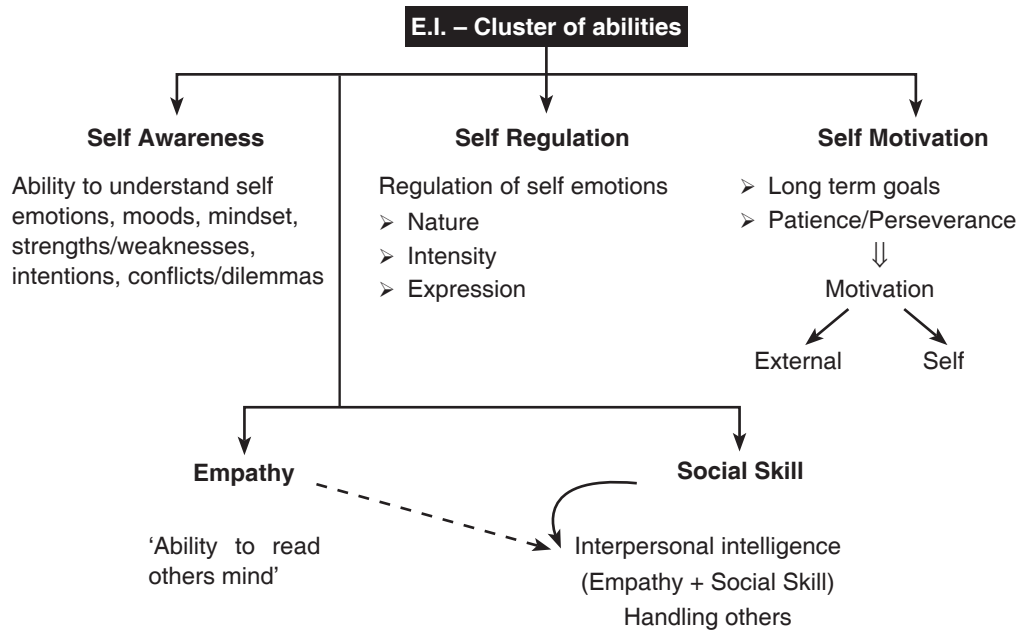


Emotional Intelligence: Evaluation of the Concept

- 1966 - E.I.-used by Barbara Leuner
- 1983 - Theory of multiple intelligences
- 1985 - Wayne Payne - concept of EI
- 1987 - Keith Beasley - concept of 'Emotional Quotient'
- 1990 - Peter Salovey and John Mayor wrote an article on Emotional Intelligence
- 1997 - Wrote book - 'What is Emotional Intelligence'
- 1995 - Daniel Goleman - E.I: Why it can matter more than I.Q.

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Daniel Goleman's Model: Constituents of Emotional Intelligence



Benefits of Emotional Intelligence in Administration

- (1) Stress Management
 - Targets
 - Political Pressure
 - Seniors/Juniors handling
 - Media/Social Media
 - Civil Society
 - Self Regulation
- (2) Work Culture
 - Motivation
 - Support
 - Ownership
 - Team Spirit
 - Flexible
 - Diversity Oriented
- (3) Handling difficult situation
 - with support from Civil Society
 - Dialogues
 - Patience
- (4) Empathy – Religion, Caste
 - Economic status

Benefits of Emotional Intelligence in Governance

- Pressure Groups
- Symbolism - emotional connect (Example: Mahatma Gandhi)
- Economics – Entrepreneur



Perseverance

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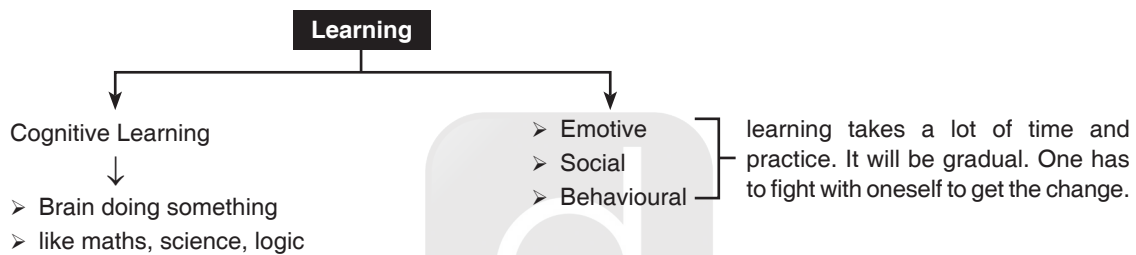
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- Salesman/market ↳ Empathy
- Negotiations ↳ Management of emotions
- Health
 - Less chances of getting:
 - B.P/H.T (Hypertension)
 - Diabetes
 - Heart disease
 - Better immunity level
 - Less dependence on ↳ Drugs
↳ Alcohol
- Mental health
 - Family/relatives
 - Stable mood
 - Self- esteem
 - Solitude

How to develop Emotional Intelligence?



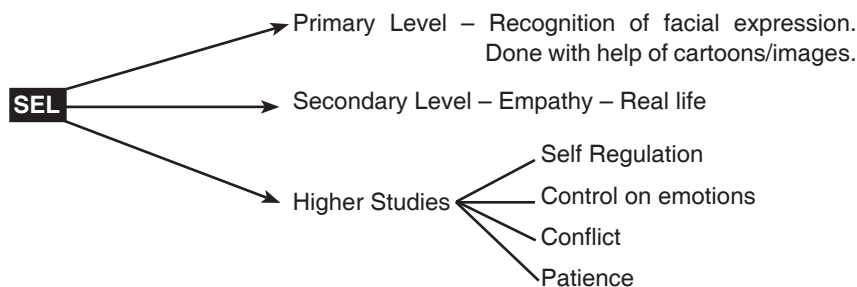
Example: Learning is a constant process. Like take scenario of 2 engineers, one coming from very famous and good college, has excellent educational background gets a starting package of 12 LPA but lacks social skills. On the other hand, there is other engineer coming from an average college gets a starting package of 5LPA but has excellent social skills.

From the perspective of career growth, where will the two engineers be after 3-5 years?

It might be possible that the first engineer gets regular increments and promotion and reaches a package of 15-18 LPA while the second engineer because of his social skills might be able to make good jumps in his/her career and reaches a package of 25-30 LPA.

How to teach Emotional Intelligence at Schools?

Daniel Goleman's organisation CREIO (Consortium for Research on Emotional Intelligence in Organisations) made a programme SEL (Social and Emotive learning) to see how to increase the level of emotional intelligence in childrens.



SEL had good results. General findings were encouraging

50% students had better academics.

70% students improved on behavioural issues.

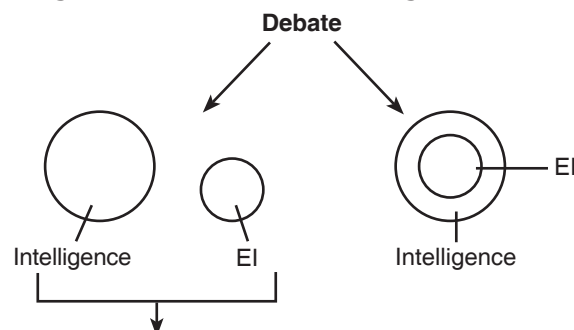
25% students improved on disciplinary issues.

In 2002 even UNESCO accepted this approach and asked other countries to accept this approach to improve E.I. In some countries it is known as moral education and in other countries by character education.

Self learning methods for Emotional Intelligence

- | | | |
|---------------------|---|---|
| (1) Self Awareness | - | Diary Writing (Introspective) |
| | - | Insightful people (friends/psychologists, teacher) |
| | - | De-personalisation (difference between me and I) |
| (2) Self Regulation | - | List of symptoms where self regulation will be required |
| | - | Deviating oneself from the situation |
| | - | Art of postponement |
| | - | Art of not expressing |
| | - | Diary writing (Auto Suggestive mode) |
| (3) Self Motivation | - | Positive examples of your life |
| | - | Targets/objectives |
| | - | Small targets for every day/month (achievable targets) |
| | - | Interaction with positive people |
| | - | Role Models - Inspirational (films, literature, Books) |
| (4) Empathy | - | Interactions with people (Sufferings) |
| | - | Fiction (films) |
| | - | Discourses and Debates |
| (5) Social Skill | - | Friend circle |
| | - | Sports |
| | - | Extra-curriculum activities |
| | - | Winning fears |

Relationship between Intelligence and Emotional Intelligence:



Argument: Intelligence and EI is different

Locke (2005): Intelligence – Abstraction

Emotional Intelligence – No abstraction

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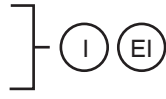
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ETHICS, INTEGRITY AND APTITUDE

Intelligence

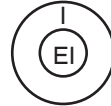
One factor theory

- Logical
- Mathematical
- Abstraction

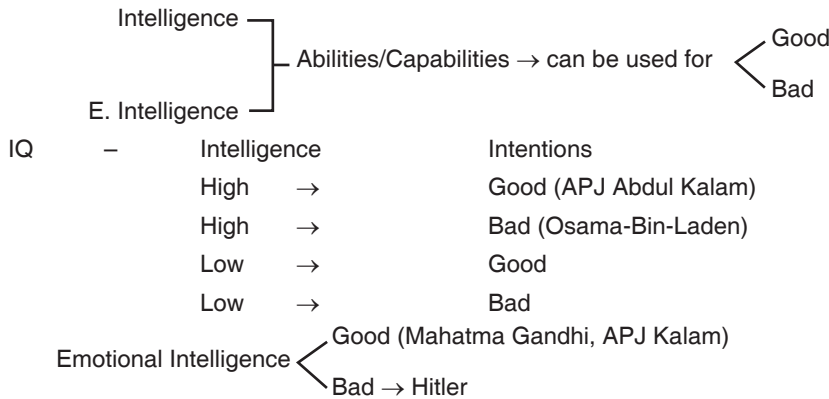


Multiple abilities

- Problems solving
- Decision making
- Comprehending/ understanding



Relationship between Emotional Intelligence and Ethics



Assessment of Emotional Intelligence

(1) Emotional Quotient: Quotient = $\frac{x}{y} = a$

(2) Measure

- ❑ No objective tests
- ❑ No objective questions
- ❑ No objective answers

(3) Questionnaire Method

- ❑ MSCEIT → Mayor Salvi Caruso E.I test
- ❑ Daniel Goleman → E.S.C I (Emotional, Social Competency test).
- ❑ Petrides → TEIQue (Trail E.I Questionnaire)

(4) Evaluation:

- ❑ No objective Questions
- ❑ No objective Answers
- ❑ No standard score

Criticism and Evaluation of E.I.

- E.I is not intelligence (Locke)
- E.I is nothing but social intelligence. (Davier)
- No objective measurement.
- Claims made are too high to be accepted like all successful people have one thing in common, i.e, high E.I.

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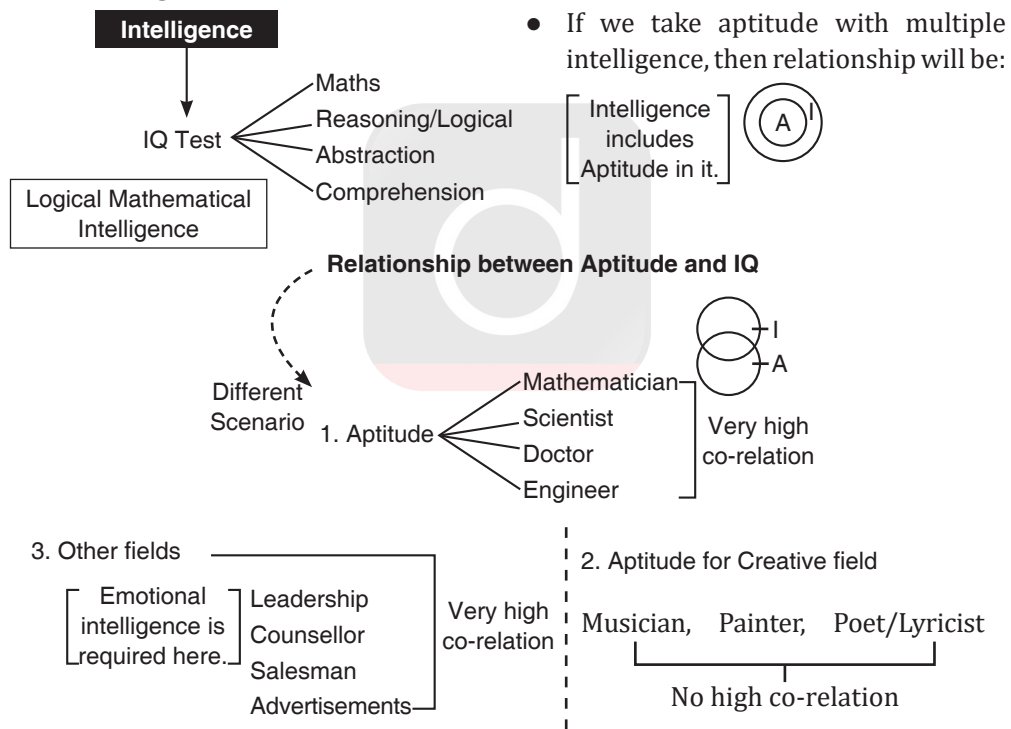
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APTITUDE AND FOUNDATIONAL VALUES FOR CIVIL SERVICES

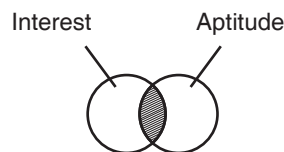
- Basic Quest \Rightarrow IQ
- Charles Spearman $\left\{ \begin{array}{l} \text{G-Factor} \\ \text{S-Factor} \end{array} \right\}$ Two factor theory
- Howard Gardner (1983)- Multiple Intelligence
- Psychology tried to find why are some intelligent people not performing well in some areas and for solving this the concept of aptitude was developed.
- **Aptitude can be innate + Acquired thing**
 - Combination of abilities to perform well in a specific field. (Example: Neeraj Chopra or Virat Kohli). If given proper training and required hard work is put in.
- Aptitude is different from:
 - Intelligence
 - Interest
 - Knowledge
 - Skill
 - Understanding

Aptitude and Intelligence



Aptitude and Interest

Aptitude: Basic ability of performing well.



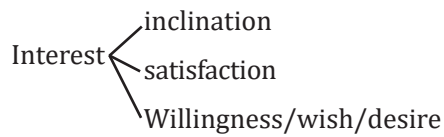
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| | Aptitude | Interest | | |
|-----|----------|----------|---|---|
| (1) | ✓ | × | → | Example: XYZ has aptitude in his/her but no interest in doing something. One will not succeed then. |
| (2) | × | ✓ | → | Example: Rahul Gandhi |
| (3) | × | × | → | These are un-successful people. |
| (4) | ✓ | ✓ | → | Example: Narendra Modi, Mamta Banerjee, Arvind Kejriwal, Nitish Kumar. Successful people are from here. |

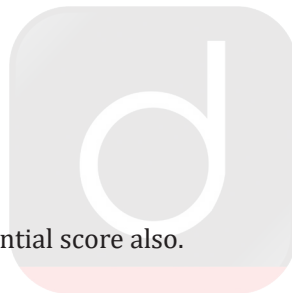
Measurement of Aptitude

General tests

- Scholastic Assessment Test (SAT) (class 10th students give this test in America).
- Differential Aptitude Test (DAT)
 - 8 parts are there.
 - Maths
 - Verbal reasoning
 - Non verbal reasoning
 - Abstraction
 - Total score is taken and differential score also.

Specific Tests

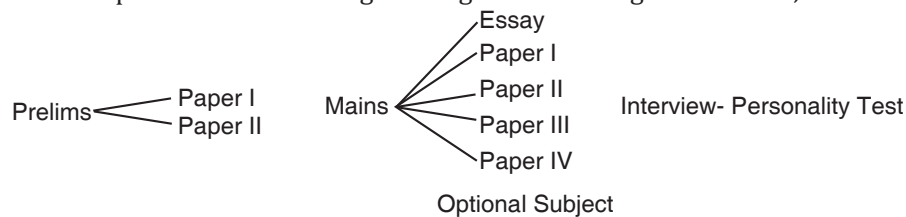
- CSAT
- CAT
- GATE
- SAT



Aptitude for Civil Services

A good civil servant needs to have :

- Good decision making and Problem Solving quality.
- Good reasoning, analysis, critical understanding.
- Rational/logical mind.
- Good linguistic skills. [One has to deal with people from different backgrounds].
- Communication/Interpersonal skills/leadership skills.
- Maths + Data skills
- Good knowledge of Constitution, History, Sci&Tech, Economy, Geography, I.R.
- UPSC checks ones aptitude and knowledge through its three stages of Prelims, Mains and Interview.



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PRACTICE QUESTION

1. What do you understand by 'Persuasion'? How is it related with attitudinal changes? Tell some instances from your life when you have persuaded someone or someone else has persuaded you. (200 words)
2. Suppose one of your friends is deeply devoted towards Hindu religion but badly hates Muslims and Christians. You want to bring him out of this hate-mentality but he doesn't even like to talk to you on this issue. Considering the complexity of this situation, please tell that –
 - (i) What will be your strategy to change his thoughts; and
 - (ii) Which probable mistakes will you avoid with special attention? (200 words)
3. What do you understand by Moral attitudes? Are they different in every individual or similar in whole society. Discuss two such subjects about which you have realised that the moral attitudes of Indian society are changing quickly towards them. (200 words)
4. Explain the concept of Emotional Intelligence given by Daniel Goleman. Where do you find yourself in context of its constituents. (200 words)





Aptitude and Foundational Values

Foundational Values for Civil Services

Civil Service: Neither judicial services nor armed forces service.

– Service of higher grades.

Foundational values : Are values which touch the basic foundation level.

Example: For a teacher its important to be studious, research oriented, conceptual clarity, so that he/she can communicate with the students in a proper manner.

Foundational vs Supplementary Values

- Core Values or Fundamental Values.
- Primary Values
- Most necessary values to have in ones personality.
- Supportive values/ Subordinate values
- They are also important but not as important as foundational values

Example: If a judge reaches her/his office on time, its very good. It means the judge is punctual but being punctual will not make him/her a good judge. A good judge needs to possess quality like Honesty, Integrity, Probity, Credibility, etc.

Judge

Foundational Values

- Integrity/Honesty
- Objectivity
- Impartiality
- Studios

Supplementary Values

- Punctuality
- Techno-friendly
- Innovative

Fundamental Values for Different Professions

Judiciary

- Integrity
- Honesty
- Objectivity
- Impartiality

Entrepreneurship

- Innovative
- Empathy
- Perseverance

Armed Forces

- Courage
- Fitness
- Discipline
- Team Spirit

Civil Services

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Foundational Values for Civil Services

- Group I:
 - Integrity
 - Honesty
 - Probity
- Group II:
 - Objectivity
 - Impartiality
 - Non-partisanship
 - Neutrality
- Group III:
 - Empathy
 - Sympathy
 - Tolerance
 - Compassion towards weaker sections
- Group IV:
 - Perseverance
 - Patience
 - Persistence
 - Fortitude
- Group V:
 - Commitment
 - Dedication to public service
 - Spirit of service
 - Courage of conviction
- Group VI:
 - Accountability
 - Responsibility
 - Transparency
 - Trust worthiness
- Group VII: Anonymity



Integrity, Honesty and Probity

Honesty is the basic level, after attaining it one goes on to attain integrity and probity.

- Integrity: Latin word
Maths = Integers
Electrical Science = Integration
Meaning = Honesty at its highest level.
Rock-Solid level of honesty
Integrity is having transparency, authenticity, dependability, probity, trustworthiness.
- Having 100% consistency between the values and the conduct.

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Framework for Integrity

- Have clear cut system of values.
- Clear cut hierarchy of values.
- Reasonability of values and Hierarchy.
- Perfect consistency between values and conduct.
- Reasonable explanation for all deviation.

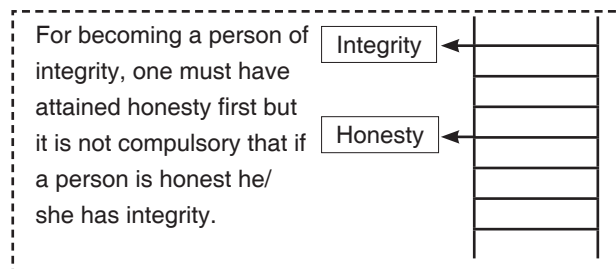
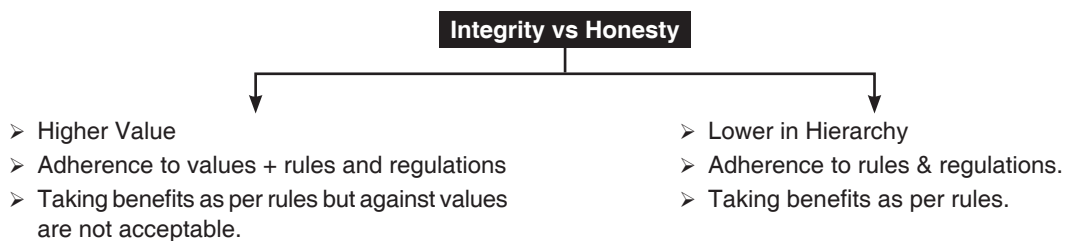
Types of Integrity

- **Professional Integrity**
 - Values and standards of profession
 - Code of Ethics
 - Code of Conduct
 - Constitution/Law/Rules/Case laws
 - Having Commitment towards duties is called professional integrity
- **Personal Integrity**
 - Personal value system ⇒ full adherence in conduct
 - Personal relationship
- **Intellectual Integrity**
 - Principles one believes in should have coherence and reasonableness.
 - Judging yourself as you judge others.
 - Ability of standing with your values and thoughts.

Benefits of Integrity

In Civil Services

- Satisfaction of being right ⇒ High self esteem.
- High credibility and dependability in market.
- One gets crucial designation as person with high credibility and integrity performs well.
- **Problems with Integrity:**
 - Pressure from family, political, Bureaucratic, Media.
 - Demotions/transfers/cases.



Example: If a bowler bowls and then starts to run towards the wicket to get back the ball but mistakenly comes in between the batsman's path, now when the bowler gets the ball back to hit the wickets the bowler do it to get out the batsman, in this case the bowler is honest, but if the bowler refuses to hit the wickets then it is integrity.

Integrity Vs Probity

- Prove/Probate
 - Professional life
 - Organisation
- Probity is the proved professional integrity

| Integrity | Probity |
|---|---|
| <ul style="list-style-type: none"> ➤ Higher value ➤ Personal + Professional life ➤ Proved/Yet to be proved ➤ Public acceptance may/may not be there | <ul style="list-style-type: none"> ➤ Lower value ➤ Professional life ➤ Proved professional integrity ➤ Public acceptance is there |

Objectivity, Impartiality and Non-Partisanship

- Biased Person
 - Influenced
 - Prejudiced
 - Stereotype
- Person should be free from these attitudes/opinions
- **Subjectivity:** Person who has consciousness, an independent person.
 - **Objectivity:** Material thing. Found in human being.

| Subjective | Objective |
|--|--|
| <ul style="list-style-type: none"> ➤ Truth based on subject. ➤ Example: If someone asks at what time will India become a superpower? ➤ Subjective is opinion, beliefs, values, ideologies. | <ul style="list-style-type: none"> ➤ Truth based on object. ➤ Example: If someone asks, what is Capital of India? One answer's, New Delhi as it is a fact. ➤ Objective thing is based on facts and consensus. ➤ Observations/experiments. |

Objectivity

- It is an ability of basing (keeping something at base) judgements/opinions/decisions on the basis of facts-scientifically proved principles, research conclusions, observation/experiments, logic/reasoning, etc., and avoiding self-interest, personal values, personal beliefs, etc.
- **Rene Descartes**
 - I think therefore I am.
- **R.K. Merton**
 - Organised scepticism.
 - Organised doubts should be there about anything.
- **Edmund Husserl**
 - Phenomenology.
 - Cognitive aspect.
 - How to reach reality.

Benefits of Objectivity in Civil Services

Civil Services in India

- Democracy
- Welfare state/DPSP
- Secular
- Role of Civil Servant?
 - He/she is an agent of welfare state.
- Civil Servant has to make a mature, balanced decision based on facts/reports/data.
- No worries about decision.
- Inclusiveness
- Empathy towards weaker section.
- Compassion towards weaker section.
- Respect, Credibility, Self esteem etc., are rewards for being a good civil servant.

How to Learn Objectivity?

- Must have methodical doubt on our opinions.
- Reading articles/Researching.
- Listen to Debate/Discussions – Develop new perspective.
- Study Supreme court's judgments.
- Diary writing/Auto-suggestive mode.
- Updatons of current developments.

Neutrality

- Opposite of being biased and influenced.
- It is ability of being unbiased and uninfluenced while taking decision or making opinion about any dispute.

Example

- Love Jihad
- U.P. Population Bill
- Citizenship Amendment Act (CAA) – not being on one side, researching and developing ones own understanding.

Objectivity Vs Neutrality

- Generally both supports each other, class association.
- Sometimes objectivity can be there but neutrality is absent. It is based on presumption.
 - **Example**
 - In case of complaints related to women, the presumption is that the accused has to prove he/she is innocent and the complainant is not supposed to prove.
 - Possibility of women being right is more rather than being wrong.
 - In this case the Judge is objective but not neutral as he/she is listening to the complainant and on that basis ask the accused.
- Neutrality is present but objectivity is absent.

- **Example**
 - When a person has no idea about a issue and does not give his/her views on the issue.

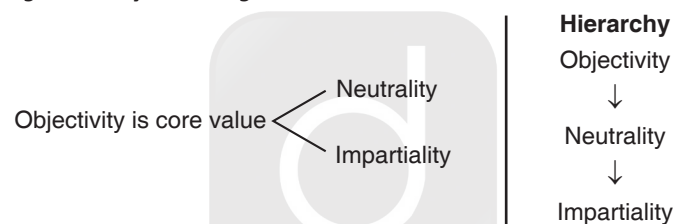
Impartiality

- Impartiality = Neutrality in a specific issue.
- Opposite of being biased and influenced.
 - It is ability of being unbiased and uninfluenced while taking decision or making opinion about any dispute.
 - Natural Justice is part of basic structure of Constitution imbibed in Article 14.

Principle of Natural Justice

- Unbiasedness
 - Not to be judge in my matter
 - Not to be judge in ones own interest matter. (Conflict of Interest)
 - **Example:** Relatives matter, Family matters
- Right to be heard
- Decision to be based on objective criteria
 - Decision should not be based on personal choices, proper reasons, facts must be given.

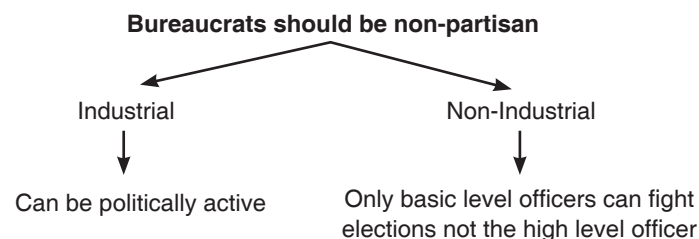
Objectivity, Neutrality and Impartiality



- **Non-Partisanship:** Party (Political)
 - Not having affiliations with any political party.
 - No links with politics.

Non-Partisanship in other countries

- United Kingdom: Two party system (Conservative and Labour Party).
- Max Weber said, Governments should change but not governance.



- **China**
 - Single Party rule
 - Communist Party
 - Want affiliation with Communist Party

- **USA**
 - Rigorous
 - Political neutrality
- **India**
 - Cannot show political affiliations

Benefits of Non-Partisanship in Civil Services

- Smooth process/integrated governance, no contradictions.
- Continuity of governance.
- No favoritism.
- Objective in decisions.

Future Approach towards Non-Partisanship

- Civil Services
 - Judiciary
 - Armed forces
- } → Should have non- partisanship
- **Empathy, sympathy, tolerance and compassion**
 - All attributes are related to Emotions.
 - Inter personal relations
 - **Empathy**
 - Empathy comes from a Greek word called 'Pathos' meaning sufferings.
 - It is an ability of understanding in human beings.
 - Animals also show empathy. (Example Pets)
 - The ability of understanding (human beings) the emotions, moods, mindset of other persons, animals, fictional characters.
 - **Types of Empathy**
 - **Cognitive Empathy:** The ability to know how the other person is feeling.
 - Perspective taking
 - Daniel Goleman
 - **Affective/Emotive Empathy:** Ability of knowing and feeling exactly the same. What the other person is going through.
 - **Example:** A widow women has a daughter who got married at the age of 25 but due to an accident her husband passed away after some years. Now, the mother will be able to know exactly what her daughter is going through.
 - If emotive empathy is controlled, it is called concern but if gets un-controlled then it is called distress.
 - **Compassionate Empathy:** The ability of knowing, feeling and also having the willingness to help others.

Benefits of Empathy in Civil Services

- DM/SP/Secretary has to look after:
 - Its staff → HR functions → healthy work culture
 - Public → Weaker sections
 - Sensitive areas
 - How people feel

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- Political Bosses → pressure from above
- Seniors
- Media

Child's Development Stages and Empathy

- Between the age of 0-2 years = No empathy.
 - Concept of 'Emotional Contagion'. The child starts to imitate what he/she sees.
- Between the age group of 2-7 years = little development of empathy.
- Between the age group of 7-12 years = good pace at which empathy develops.
- Age Group = 12+
 - Mere development of empathy
 - Increases with age

It is believed women has higher level of empathy. Tania singer also said this.

How to Develop Empathy in Children?

- **Exposure**
 - With less fortunate people.
 - Enforced contact.
 - Role playing
- **SEL: School curriculum**
 - Primary level – Face recognition
 - Cartoons
 - Teachers
 - Secondary level – stories
 - Literature/films

Debates and discussions, discourses ⇒ develops perspective of others.
- **Self learning of Empathy:**
 - Primary level – Face recognition
 - Secondary level – stories
 - Debates and discussions, discourses ⇒ develops perspective of others.

EMPATHY AND SYMPATHY: SIMILARITIES

- Both have same etymological root = 'Pathos'.
- Both talks about connecting with others emotions.

EMPATHY AND SYMPATHY: DIFFERENCES

| Empathy | Sympathy |
|--|---|
| <ul style="list-style-type: none"> ➤ Ability to know exactly about other's sufferings. ➤ Only cognitive <ul style="list-style-type: none"> ❖ Cognitive + Emotive ❖ Cognitive + Emotive + Compassionate ➤ Not necessarily bad/negative emotions ➤ Higher value/ability | <ul style="list-style-type: none"> ➤ Ability to feel for others sufferings. ➤ Emotive (cognitive) emotive + compassionate ➤ Always about sufferings ➤ Lower ability |

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Empathy & Sympathy: Exclusive or Inclusive

- Empathy without sympathy
 - Cognitive
 - ↳ Insensitive
 - ↳ Compassion fatigue
 - Example: Doctors during COVID
 - Positive feeling
- Sympathy without Empathy
 - Difference of perspective
 - Example: COVID first wave when hundreds of people were dying in Italy. We could only sympathise with them.
 - There can be a scenario where one can have both empathy and sympathy.
- Compassion towards weaker sections
 - **Compassion:** General Feeling for the ones suffering the willingness to help them. Cognitive; Emotive; Tend to support.

Compassion vs Pity

| Compassion | Pity |
|--|---|
| <ul style="list-style-type: none"> ➤ General feeling ➤ Stable emotion ➤ Helplessness is not necessary | <ul style="list-style-type: none"> ➤ Specific feeling based on perception ➤ Momentary emotion ➤ Generally for helpless persons |

Need of Compassion

- Civil Servant
 - Welfare State-bringing the weaker sections into mainstream (inclusiveness).
 - ⇓
 - Emotions ⇒ Motivation
 - HR functions
 - Self-esteem
 - Public support
- **How to develop compassion?**
 - Empathy
 - Exposure – with less fortunate people, role playing
 - Debates, discussions and discourses
 - School curriculum
 - Stories, novels, films, literature, etc.
- **Tolerance**
 - Ability to tolerate the people/the ones having acute differences (religion, language, race, nationality, ideology, ethnicity).
 - People have to tolerate to not enter into direct conflicts/clashes.
- **Tolerance: Two Perspective**
 - **1st Perspective:** Narrow/Negative/Limited
 - ⇓
 - Tolerate; Not to have clash; Conflict.

- **2nd Perspective:** Broader/Positive
 - ↓
 - Includes ability of respecting and accepting.
 - Examples from Indian perspective
 - Jain Philosophy– Syadvada (relativity of truth).
 - Vedic literature– ‘Ekam Sat Vipra Bahudha Vadanti’.
 - Mahatma Gandhi– Religious Harmony.
- **Benefits of Tolerance:** Three levels
 - **Individual**
 - Inclusiveness.
 - Diversity.
 - Stable relations (Intolerance causes problem between people).
 - Good social image ‘mature participation’.
 - All sections of society have respect/acceptability for this person.
 - **Society**
 - Diversity
 - Inclusiveness
 - Rights of minority (women)
 - Multiculturalism
 - Composite Culture
 - Respect to weaker sections
 - Freedom of religion
 - **Administration:**
 - One can manage the differences.
 - **Innovations:** Tolerance to new ideas. J.S. Mill, Mahatma Gandhi said, in a society 99% of people think same but 1% think differently and their free right to express must be respected.
 - Dealing with public needs tolerance.
- **Problems associated with tolerance**
 - On Individual/Society/Administration
 - Coward
 - People starts taking for granted
 - Financial/other losses
 - Aggressive behaviour from minorities/weaker sections
 - Enemies within the group
- **The limits of tolerance**
 - France/Paris – Multiculturalism
 - Majority thinks: Tolerance
 - Minority believes: Arrogance/Aggressiveness
 - Limits of tolerance should be decided by the Constitution.

Liberal



John Rawls



Majority must maintain tolerance

Extreme Right and Left



Do not believe in tolerance

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- **How to develop tolerance?**

- Interactions with different people.
- Perspective of other people.
 - Additional information
 - Enforced contacts
- Literature, fiction, films
- Persuaders
- Auto-suggestive mode (one must tell oneself to be tolerant).
- Diary writing

Determination, Patience, Persistence, Fortitude and Perseverance

- Common factor among all.
 - If one wants to achieve a high level of success.
 - Lot of difficulties arises.
 - These values in such process.
- **Determination:** It is an ability to fix an objective and maintain that focus.
- **Patience and Fortitude:** The ability to wait and continuing with efforts until the results come. For example, Civil Services exam preparation.
- **Fortitude:** It is an ability to handle very difficult situation without compromising with the determination Example: Mahatma Gandhi
- **Persistence:** Continuation of efforts with patience for a big purpose.
 - Intelligence Quotient
 - Emotional Quotient
 - Social Quotient
 - Persistence Quotient
- **Perseverance:** Sustained Motivation and Persistence. It is an ability to pursue long term and difficult goals with sustained determination, motivation, patience, fortitude and persistence.
 - **Benefits of Perseverance:**
 - Successful in long term goals
 - Patience, tolerance, fortitude → resilience
 - Stable and better relationships
 - Leadership skills
 - Sense of maturity
- **How to develop Perseverance?**
 - Training of difficult situations
 - Ability of waiting – long term targets
 - Goals: Analysis and Self criticism
 - Short term
 - Mid term
 - Long term
 - Diary writing
 - Good company
 - Limited competition

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COMMITMENT, DECIMATION AND SPIRIT OF SERVICE

Common Aspect in these three values

- Sense of allegiance
- Sense of trust/faith
- Sense of responsibility

Commitment

- It is a virtue or sense of declaration of allegiance towards person or ration or purpose or ideology or social group or organization.
- It is also a promise to be faithful towards the subject of commitment.

Type of Commitment

- It can be numerous. They can be classified mainly into personal, professional and social.
 - **Personal commitment:** Commitment of an individual towards the other individual as a person it may include commitments towards friends, parents, spouse etc.
 - **Professional commitment:** Commitment towards a certain virtues, ethics or principles because of an individual's profession for instance doctors commitment towards his/her patient.
 - **Social commitment:** Commitment of an individual towards society in general.

Should Civil Servants be Committed?

Debate

The value of neutrality or non partisanship is one side and commitment on the other hand.

The debate lies in the fact the a civil servant must be neutral or non partisan but at the same line he/she must also be committed.

Historical background: Post independence India adopted the bureaucracy of UK System which according to Max Weber was to be paid bureaucrats who is neutral and non partisan.

India got its bureaucracy which was cleanest in nature. It was not communicated to masses and it worked for only maintaining law and order. It had a lot of passivity. They belonged to English speaking urban class.

India in its constitution adopted the ideals of socialist welfare state by including the chapter of directive principles of state policy and for this we needed a bureaucracy which was committed towards these goods and towards the country.

Our first prime minister Pt. Jawaharlal Nehru made all his effort to bring a change in bureaucracy which was a pro. People non elitist and welfarist in approach but failed to bring on any substantial change.

Post 1966, Mrs. Indra Gandhi started saying that Indian bureaucracy is not as we want for India and thus in 1969 gave a call for 'Committed' bureaucracy. Since then there is a debate as to neutral or committed bureaucracy.

The real intent behind committed bureaucracy is commitment towards the ideals enshrined in the constitution of India and not towards the government or party in power.

Commitment of Whom?

Commitment: A Civil servant should be committed towards the ideals, morals and philosophy of the Indian Constitution Commitment towards the values of the land code of ethics and code of conduct.

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No Commitment: No personal commitment towards any specific head of the state or the council no personal commitment towards any specific political party or its ideology.

Dedication of Public Service

Dedication: It is a deeper sense of commitment by being very much active and making best of efforts to achieve to goals or ideals towards which an individual is committed.

Public Service: A sense of serving the public in general and weaker sections of the society in particular.

Spirit of Service

Spirit: It may be defined as high level of motivation or inspiration.

Service : It may be Defined as a sense of serving people in general and weaker sections of the society in particular.

Benefits of Commitment, Dedication and Spirit of service of Civil Services

To the System/Society

- There would be a very good work culture.
- This increases productivity.
- No corruption or red tapes.
- The system becomes result oriented
- This brings in reality the India of good governance.

To the Individual

- High self esteem.
- Self satisfaction
- Receiver social respect.
- Good chances of getting critical responsibilities.

How to Develop Commitment, Dedication and Spirit of Service?

- It is not a kind of cognitive learning
- It is a kind of virtue or value learning developed which time, patience and hard work.
- It can be learned through process of socialisation.
- Interaction with weaker sections of the society through direct and indirect methods.
- By reading case studies relating to same great works done, by people in general and civil servants in particular, for the weaker or vulnerable section of the society.
- Introducing training session for civil servants and must be rewarded or acclaimed by the government
- High social respect and social prestige must be given to the civil servants.

TRUSTWORTHINESS, TRANSPARENCY, RESPONSIBILITY AND ACCOUNTABILITY

Common Factor : Virtue of doing things with a sense of commitment and ownership.

Trustworthiness

- It is a virtue or value that the responsibility shall be taken care of perfectly.
- A virtue that this person can be believed without any doubt

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- **Range:** It can be found in terms of efficiency and intentions.
- For efficiency the person must have skill, knowledge and capability
- Perfect trustworthiness comes with both efficiency and intentions.
- Importance and benefits

For System

- Good delegation of powers and responsibilities.
- Very good work culture.
- High productivity in system.
- Swiftness in the system.
- Smoothness in the functioning of system.

For Individual

- Respect from the organization.
- Chances to get critical responsibilities.
- Self satisfaction.

How to Develop Trustworthiness?

- It can be developed with time, hard work and patience.
- It can be developed by having skills, knowledge, and authentic information.
- One has to develop dependability by socialisation, practice to keep secrets and dedication to complete the responsibility.

TRANSPARENCY: WHAT & WHY?

It is a virtue of sharing information with all who are entitled for that without creating obstruction in sharing of information.

In personal life it helps in keeping stable and happy relation. It will give you respect and helps in growing your dependability.

In professional life, mainly civil services, transparency is required because India is democracy and it makes a true participatory democracy. It provides information to create awareness and accountability of the democratic government.

How to Develop Transparency?

As a virtue in systems and in civil servant or an individual.

In system: Through specific rules and regulations, right to information, citizens charity and most effectively through e-governance.

In an individual: Through the process of socialization, practice, exposure during training through direct or indirect interactions.

RESPONSIBILITY AND ACCOUNTABILITY

Responsibility: It is the virtue of taking ownership of duties.

Accountability: It is the virtue of accepting answer-ability for the responsibility taken or given.

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| Responsibility | Accountability |
|--|---|
| <ul style="list-style-type: none"> ➤ Duty of doing something. ➤ It can be shared. ➤ It can be related to ongoing or past event. ➤ Generally related to self actions. ➤ Less authority | <ul style="list-style-type: none"> ➤ Duty of giving answer or account. ➤ It cannot be shared. ➤ It can be related to past event. ➤ Related to self and others actions. ➤ More authority and direction. |

Relation between Responsibility and Accountability

It is impossible to be accountable without being responsible but one can be responsible even without being accountable.

In terms of virtue responsibility is a lower virtue but accountability is a higher virtue.

Importance of Responsibility and Accountability

- In civil services it has following importance
 - Self respect
 - Self esteem
 - Respect in the system
 - Self satisfaction
 - Given major responsibility

Importance for the System

- System of delegation works properly.
- Work culture changes positively in terms of productivity, self motivation and self discipline.

How to Develop Responsibility and Accountability?

- As a virtue it can be developed through
 - Socialisation
 - Carrot and stick method

In Civil Services

In organisation individuals can be made responsible and accountable by having clear set of duties, authorities etc. Through clear instructions about actions and its execution. It can also be developed through incentives for accountable and responsible individuals through early promotions or assigning critical positions in system.

In an Individual

Interaction with people who are having some virtue, self evaluation, enforced contacts with same virtues.

COURAGE OF CONVICTION

- It is the courage based on the conviction that my purpose, ideology or faith etc., is perfect.

Example:

 - Nirbhaya's Mother
 - Neelam Kataria, mother of Nitish Kataria

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Importance & Benefits

As a civil servant the person will have highest level of integrity, probity and professional ethics. There is a very high level of commitment and dedication. One should have a high level of perseverance.

Problems

- Terrorism
- Naxalism

How to develop Courage of Conviction?

It is a virtue. It can be developed by socialisation, motivational stories, interaction with people who have this virtue, information and sometimes by enforced contacts.

ANONYMITY

It is a value or virtue of not willing to be known or popularised for my administrative actions. It is a value of working in the system being behind the veil and unknown to the world.

Reason

- Government as a whole is responsible for everything.
- In democracy the responsibility lies on representatives of people.
- It is in sync with non-partisanship.
- A kind of competition or frustration rises among civil servants.
- Person independent administration

Present States & Suggestions

- **Civil services conduct rules**
 - The issue of having social media profiles. It leads to issue of popularising a few civil servants and thus hindering others from working.
 - To check this there must be an amendment to civil services conduct rules. If there is any social media account it must be for personal sphere and as a post it must be handled only in relation to official work.

DISCIPLINE

It is a virtue of following rules, regulations, norms, etc, rigorously.



Importance

Individual's Point of View

- Time management
- Regularity and good productivity.

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- Maintains physical and mental health.
- Respect from people
- Self respect and self esteem

Organisation's Point of View

- Good work culture and good productivity
- Masses are benefited

Methods to Develop Discipline

- By socialisation
 - Making small rules
- At organisational level
 - Motivational and Guidance
 - Self example
 - Training or workshop
 - Award and appreciation
 - Making rules and regulations
 - Code of conduct
 - Proper action for indiscipline

PRACTICE QUESTION

1. Why is the process of learning Emotional Intelligence difficult? In your opinion, what can be the appropriate method of teaching this? (200 words)
2. What do you understand by 'Aptitude'? Does there exist a necessary co-relation between 'Aptitude' and 'interest'? How can the testing of aptitudes be helpful for the person himself/herself and for his/her society? (200 Words)
3. What do you understand by Integrity? What does it mean in personal and professional life? Is it possible that there is a contradiction between personal and professional integrity? If yes, how should that situation be handled? (200 Words)
4. Clarify the meaning of 'Impartially' and 'Objectivity'. It is possible to achieve them at 100% level? Tell some areas from your life where you aren't able to remain completely 'Impartial' and 'Objective'. (200 Words)
5. What is Empathy? How is it different from sympathy and Compassion? How can one develop this in his/her personality? (200 Words)
6. While clarifying the meaning of tolerance, till why is it desirable that an administrative officer should internalise this value? Also discuss whether one may have to bear some loss because of following this value? (200 words)



Values and Ethics in Public Administration (Part-I)

PUBLIC/CIVIL SERVICE VALUES & ETHICS IN PUBLIC ADMINISTRATION

- **Public Administration:** It is the administration of the government.
- Public & Civil Service Values:
 - **Public Service:** All government jobs including executive, judiciary and legislature.
 - **Civil Service:** The arm of the public service that deals with civil functioning of the state.



Administrative Values and Ethics during the British Regime

It depended on the state. A Police State, opposite of welfare state and exploitative state.

Character of Civil Service

- Elitism (Political, Social, cultural elites)
- Feudalism [King appoints some people to work on his behalf.]
- Urbanised bureaucracy
- English speaking people.
- Insensitive to the weaker sections
- Autocratic approach
- Discipline
- Non-partisanship
- Integrity/Honesty (Towards British Crown, not towards the people).
- Anonymity

Administrative Values & Ethics in Independent India

State: From police state to welfare state; secular state.

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Foundational Values

- Empathy, Compassion, Dedication, Commitment → Weaker section
- Tolerance (Minorities)
- Integrity, Honesty, Probity
- Objectivity, Neutrality, Non-Partisanship

ADMINISTRATIVE ETHICS: STATUS AND PROBLEMS

- Too some extent things are goods.
- Few officers
- In general all are not.


Problems

- Elitism, Feudal mind-set.
- Insensitive to the weaker sections.
- Corruption and misuse of power.
- Partisanship (Party affiliations).
- Ethnic divisions
- Ritualism

Ethical Concerns and Dilemmas

Ethical Concerns

Parents have concerns about their child

- 
- Abusive language
 - Bad company
 - Alcohol/Tobacco/Drug
 - Cheating

Government Servants should not use their power against anyone.

Ethical Dilemmas

- State of Indecisiveness.
 - When one has 2 or more options
 - Almost equally
 - Good
 - Bad
 - Choose (necessary)

Example: A Boy receives 4 proposals on valentines day and he has to choose one only, the state of indecisiveness that the boy goes through is called dilemmas.

Ethical Dilemmas: In which the options or choices have an ethical or moral angle.

Ethical Dilemmas can be of two types:

- **Interest vs Ethics**
 - An aspirant is going to give his/her exam and in between he/she of witnesses an accident, if the aspirant will not help then there are high chances of the person who met with the accident of dying.

- A Husband and wife are not happy with each other and want divorce, while they have 2 children. The husband wants to divorce but he feels responsibility towards his children. There is conflict between his Interest and ethics.

- **Ethics vs Ethics**

- A person is married and lives with his parents. The wife does not get along with the parents of husband well and wants to live separately. Now, the husband is in a dilemma of what to do? Whether to move with wife or stay with his elderly parents.

Ethical Concerns in Government Institutions

Ethical Concern is the risk or possibility of ethical deviation.

2 types of ethical concerns in government Institutions



Ethical Concerns about Governance

- Constitutional values should not be compromised. (Secularism, Fraternity, Liberty, Equality, Justice)
- Balance between organs of government is not disturbed. (legislature, executive, judiciary).
- Rule of law is not compromised
- Fundamental Rights of citizens should not be compromised. (Right to Privacy, Right of dignified life).
- 'Dictatorship of majority' doesn't take place.
- Government is not unethically influenced by some interest groups like business houses, Corporate houses, ethnic groups.

Solutions and Suggestions



Ethical Concerns about Government Employees

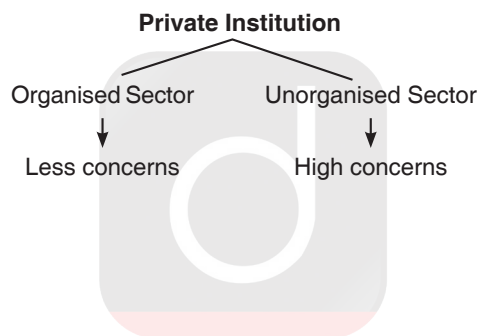
- Insensitivity towards weaker sections (absence of empathy and compassion).
- Partisanship

- Corruption
- Misuse of influence (Influence peddling)
- Transfer of confidential information into wrong hands.
- Conflict of Interests

Solutions and Suggestions

- Selection process
 - Cognitive + Moral aspects
 - Written exam – Ethics
 - Interview
- Training process: Ethical wisdom/Enlightened conscious culture
 - Exposure
 - Racial
 - Village
- Ethical Infrastructure
 - Ethical guidance
 - Ethical accountability

Ethical Concerns in Private Institutions



Concerns

- Service Conditions
 - Leaves
 - Working hours
 - Minimum wages
 - Provident Fund
 - Employees' State Insurance
 - Bonus
- Work Conditions
 - Ergonomics
 - Light
 - A.C
 - Eating arrangement
- Sexual Harassment
- Child labour
- Tax theft
- Illegal activities
- Profit motive
- False Claims



Solutions and Suggestions

Laws, Rules etc

- Child Labour
- S.H. of women at workplace act 'Vishaka Guidelines'.
- Minimum wages
- Bonus Act
- PF/ESIC Act

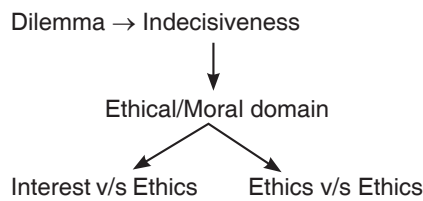
Incentive based policies

- Tax theft 'Nudge'
- Diversity policy (Sexual/ Gender Participation)

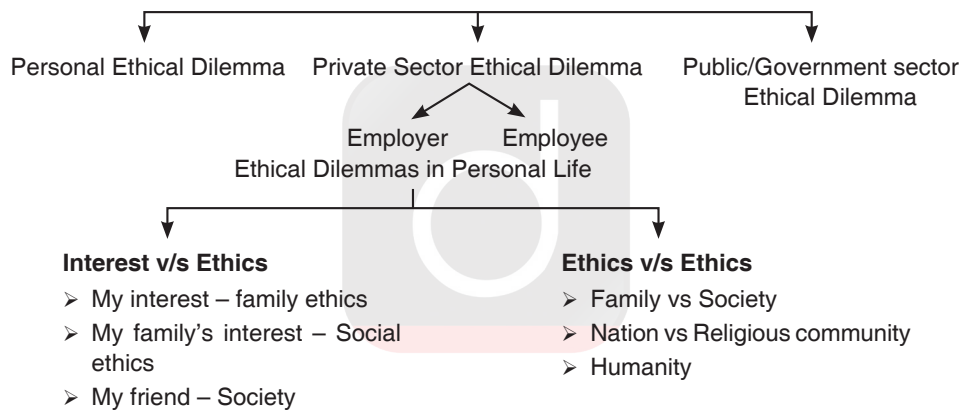
Ethical Infrastructure for private sector (starts ups)

- Training programme ½ year

ETHICAL DILEMMA: TYPES

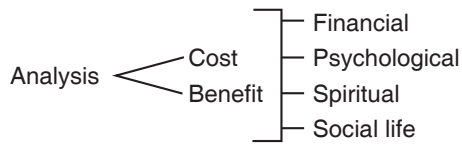


Types



How to solve ethical Dilemmas in Personal Life?

- Value Hierarchy
 - Clear cut
 - based on logic, wisdom
 - compassion > objectivity
 - empathy > Punctuality
- Greater interest to be given priority (in general).
- Ethical Guidance → Expert
 - Psychological Counselor
 - Mature person of family
 - Friend
- Conscience – 'Super Ego'
- Cost benefit analysis

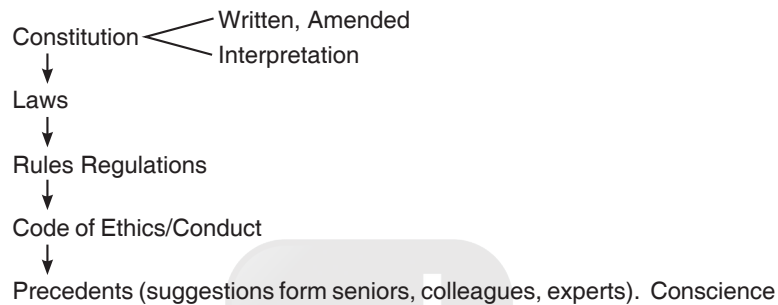


Ethical Dilemmas in Government Institutions

- Silence vs whistle-blowing vs Participating.
- Bad posting vs appeasing the bosses.
- Use the official property for personal use?
- Partisanship vs Non-partisanship?
- Rules vs Compassion?

How to solve Ethical Dilemmas in Government Institution?

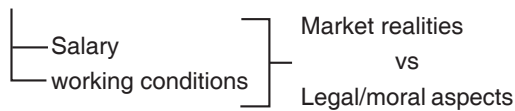
Hierarchy of sources:



Ethical Dilemmas in Private Institutions

Owners

1. Profit vs Social responsibilities
2. True information vs Profitability
3. Staff



4. Tax vs Profitability

Employees

- Company's benefit vs Society benefit
- Company benefits vs my benefit.

How to solve Ethical Dilemmas in Private Institutions?

Same mechanism as government institutions

ETHICAL GOVERNANCE, INFRASTRUCTURE & GUIDANCE

Ethical Governance: Any government which is governing on the basis of ethical values practices is ethical governance.



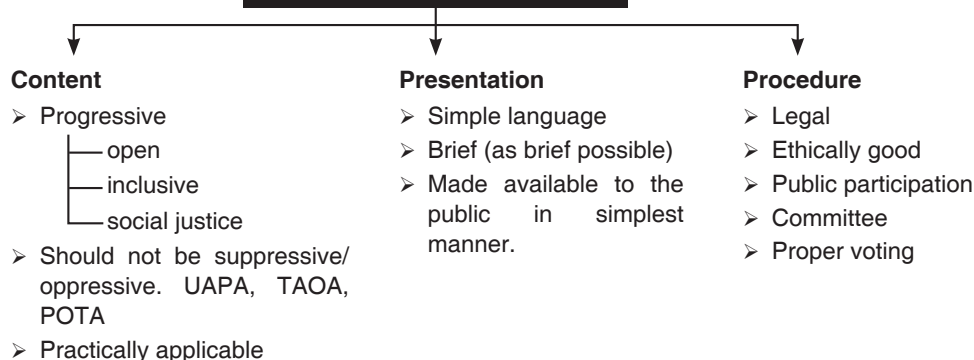
Sources of Ethical Guidance

- Laws
- Rules and regulations → Delegated legislation
- Code of Ethics/Conduct
- Precedents → Helpful, habitual → 'Ritualism'
- Suggestion from experts → Experts, Psychologists, Administration expert, legal experts, financial experts.
- Conscience – Inner voice Super Ego

Laws

- What is a law?
- Types of laws?
- Why to obey laws?
- What is good law?
- What is bad law?
- How to oppose a law?
- How Civil Servant opposes a law?
- **Meaning and Types of Law**
 - Laws are rules enforced by the state.
- **Types**
 - **Nature's laws:** Right to sleep, Live, Freedom, Breathe.
 - **Positive laws:** Are created by a person/group of person Ex: England Constitution.
 - **Case laws:** Judicial body interprets a law in a way a new meaning is gained as compared to what was mentioned in the basic law.

Characteristics of a Good Law

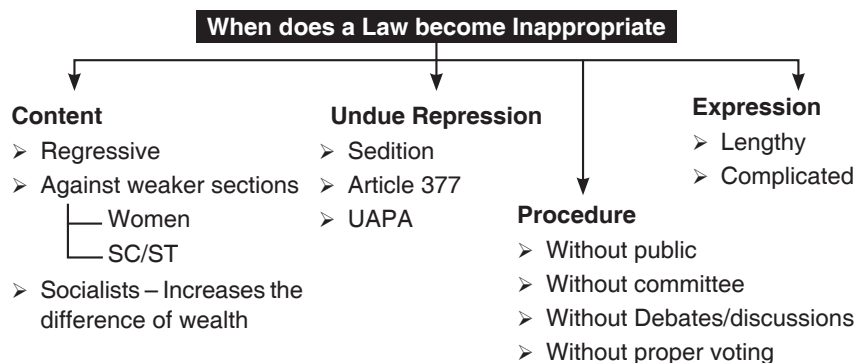


Why should we respect laws?

Specially when the law is not in our benefit.
Ex. Prohibition

Grounds for respective laws

- **Democracy:** Indirect/Representative democracy → Represent → Participating.
- **Rule of Law:** Procedure of law → followed
- **Broader Perspective:** Few laws benefitting me
- **To use the enlightened will:** Rousseau and Kant. Different view points.



How to Oppose an Inappropriate Law?

Citizen Perspective

1. Legal → Public Interest Litigation
2. Civil Society
 - ├── Opposition/movement
 - ├── Role models
 - ├── Participation
 - ├── Sit in/demonstration
 - └── General strike
3. Media/Social media → Freedom
4. Symbolic protests – Working + Protest
5. Contribute Indirectly
 - ├── Financial contribution
 - ├── Communication
 - └── Intellectual

What not to do?

- Illegal things
- Violence
- Damage public/private property
- Inconvenience to other people

PRACTICE QUESTION

1. Which foundation values are desirable in a good civil servant? Discuss four such values with examples and underline their relative importance. (200 words)
2. Which moral values do you expect in an ideal civil servant? In this regard, which problems are being faced by Indian civil services at present? Has today's Indian bureaucracy been able to be different in character from the bureaucracy of British period? (200 words)
3. What do you understand by 'Dilemma'? In what circumstance a dilemma turns into an 'Ethical Dilemma'? Clarify with the example of your own life. (200 words)



Values and Ethics in Public Administration (Part – II)

PUBLIC/CIVIL SERVICE VALUES & ETHICS IN PUBLIC ADMINISTRATION

- **Can a civil servant oppose a law?**
- **What a civil servant can not do:**
 - Cannot directly oppose the government policy and cannot participate in demonstrations, according to the civil services conduct rules.
 - One cannot reveal the confidential information – Official Secrets Act, 1923.
- **What a civil servant can do:**
 - Put up opinion (note)
 - Judicial proceeding
 - Minimal/careful use of law (Ex: Police)
 - Informal practices
 - Resignation
- **Rules and Regulations**

Delegated legislation: Delegation of law making power to someone else (Executive). Executive makes some rules and regulations which are about the law. In hierarchy regulation comes after the rules.
- **Difference between Rules and Regulations:**

| | Laws | | Rules | | Regulations |
|-----------------|-------------------------|---|--|---|--|
| 1. Hierarchy | 1 | > | 2 | > | 3 |
| 2. Who Makes? | State | | State Private Organisation & Individuals | | State Private Organisation & Individuals |
| 3. Jurisdiction | Territory of that State | | No limits | | No Limits |

CONSCIENCE

Meaning: Inner voice, Inner moral voice.

Conscience and Intuition

- Sources of Knowledge
 - Perception
Direct
 - Inference
indirect
 - Induction
 - Deduction

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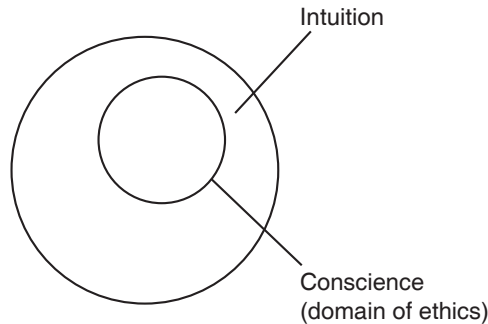
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- **Intuition:** Feeling
 - It is neither perception nor inference.
 - It is a direct source of knowledge in which we do not have the exact idea about the source of knowledge.
 - Something is known, but 'how' it is known is not known.

Example: Telepathy



- **Interpretations of Conscience:**
 - Voice of God: John Henry Newman
 - Moral Sense Theory: Francis Hutcheson
 - Aesthetic Sense
 - Moral Sense
 - Sigmund Freud: Psycho analysis



Super Ego

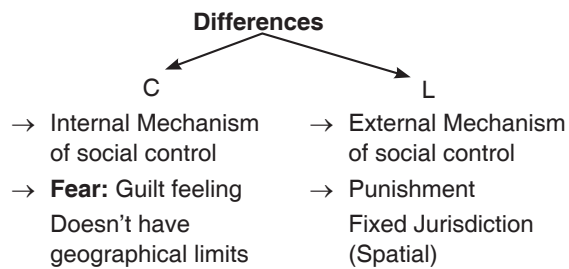
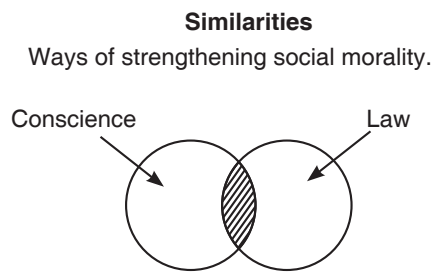
Freud says conscience is expression of super ego.

- Intuitionism: Joseph Butler
 - Conscience
 - Cognitive
 - Regulatory/Authoritative

- **Types of Conscience:**
 - Is the conscience correct?
 - Correct: Reasonable Ideals + Appropriate Application
 - Erroneous
 - Lax: Moral wrong → Moral right (Marital Rape)
 - Scrupulous: Moral right → Moral wrong (Co-living)
 - Level of Certainty
 - Certain
 - Profitable
 - Doubtful

- **Level of Conscience**
 - Ignorant: Less wisdom
 - ↳ Vincible Ignorance: ready to change/flexible.
 - ↳ Invincible Ignorance: not ready to change. Example: Religion, Spirituality.
 - Enlightened: Wisdom, Exposure/Experience, Knowledge/Diversified.

Conscience vs. Law

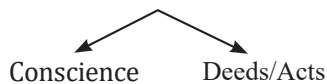


● **How to listen to the voice of Conscience?**

- Avoid external voices/influences
- Solitude – Talking to yourself
 - Walking alone
 - Diary writing
- Psychologists
- Mature People
- Autobiographies
- Meditation
- Books on Psychology/Philosophy

● **Crisis of Conscience**

- Raymond Franz wrote 'Crisis of Conscience' in 1983.
- 'Jehova's witnesses'
- Past: Done something wrong → Realisation
- Present/Future: Situation



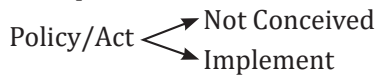
In both situation outcome is Guilt Feeling.

● **Dealing with crisis of Conscience in Personal life?**

- Past: Acceptance
 - Confession → Victims
 - Confession → Mature People
 - Social Contribution
- Present:
 - Ethical Dilemma
 - ⇓
 - Value Hierarchy
 - Broader Interest ↑↑
 - Don't undermine yourself
 - Advice
 - Psychologist
 - Mentor
 - Friend

● **Dealing with Crisis of Conscience in Civil Services?**

Examples:

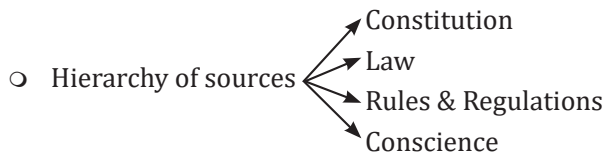


Political Pressure

Rules v/s Conscience

● **Solutions:**

Ethical Dilemma



○ Advice from senior people

○ Precedence

Precautions about using Conscience in Civil Services

● **When to use Conscience?**

○ Discretionary Power

○ Grey Areas – No mention

No precedence → contrary precedence

No judge → contrary judgements

Guidance

○ New Area

● **How much use to be done?**

○ Certain – Use it

○ Probable – Policy use

○ Doubtful – Avoid

● **Responsibility**

○ Enlightening the Conscience

□ Aware about Constitution, Laws

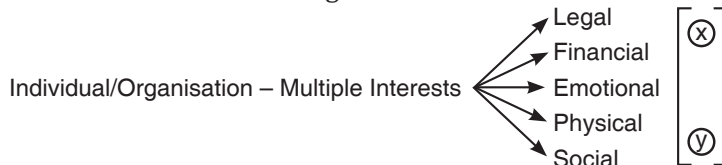
□ Current affairs – deep sense

□ Sensitivity

□ Literature, Philosophy, Psychology, Law, Political Science

CONFLICT OF INTEREST

● **Conflict of Interest: Meaning**



● When an individual or organisation has multiple interests and two or more than two interests of that individual/organisation are contradicting with each other, this situation is called conflict of interests.

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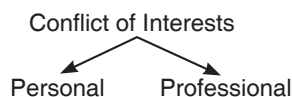
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- It is against the ideals of Neutrality, Objectivity, Impartiality and Natural Justice.



- Conflict of Interest: Types

Real Conflict

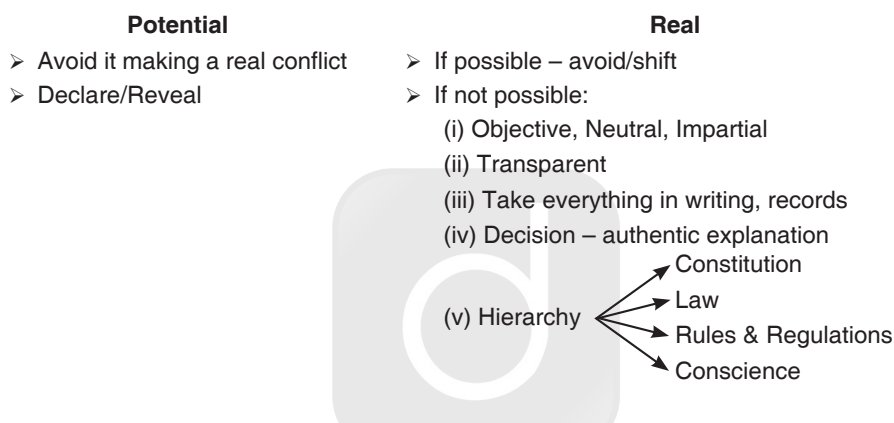
- Father/Mother → Son
- Judge → Lawyer

Potential Conflict

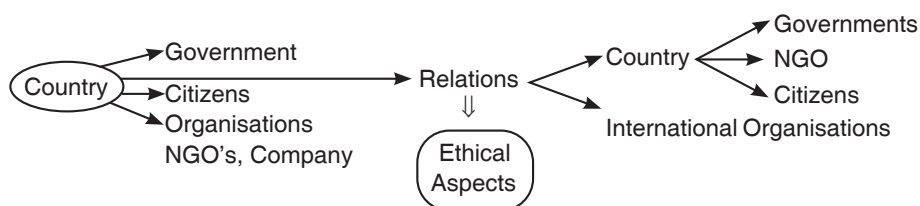
- Judge – Son/Daughter
- Father/Mother → Examiner
- Son/Daughter → Examiner

In these situations: One is not able to remain objective, Neutral, Impartial. In these cases the principal of Natural Justice is compromised.

- How to resolve the Conflict of Interest?



ETHICAL ISSUES IN INTERNATIONAL RELATIONS: MEANING



- Ideologies in International Ethics:

Realism

- Realpolitik
- Ethics = Luxury
- No Rules
- Survival of Fittest
- Self-interest
- National Interest – Absolute Values

Example: Donald Trump, Hitler, Chinese Foreign Policy

Idealism

- Moral World Order
- Peaceful Co-existence
- Mutual Respect
- Global Responsibilities
- Broad Nationalism
- Distributive Justice

Example: Mahatma Gandhi, R.N. Tagore

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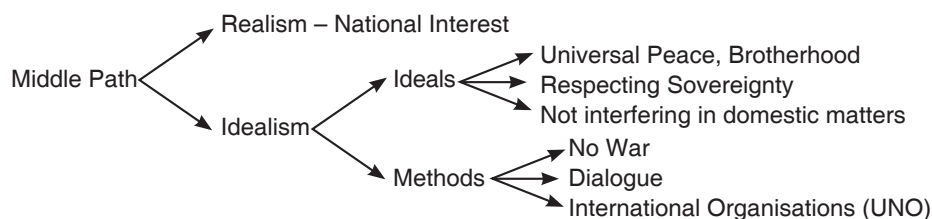
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● **Appropriate Ideology for International Ethics:**



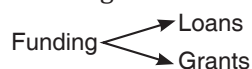
● **Major Issues in International Ethics:**

- Resources of International Domain
 - High Seas
 - Antarctica
 - Space
- Terrorism/Violence
 - Terrorism – Cross-border terrorism
 - Weapons of Mass Destruction – Weapon Industry
- Climate Issues (Development v/s Existence)
 - Global Warming
 - Green House Effect
- Human Rights Issues (Human Rights v/s Sovereignty)

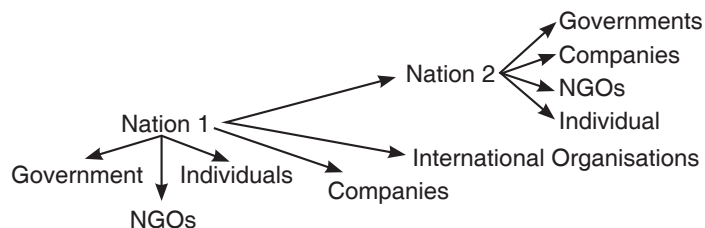
| | |
|----------|------------------------------|
| Racism | Language |
| Caste | Aboriginals |
| Religion | Minorities |
| LGBTQ | Physically Challenged People |
| Poor | |

● **International Funding: Meaning & Scope**

Meaning:



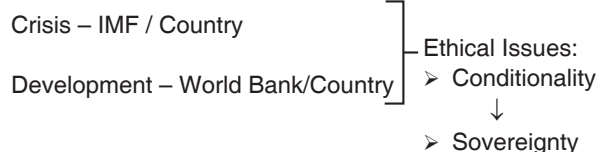
● **International**



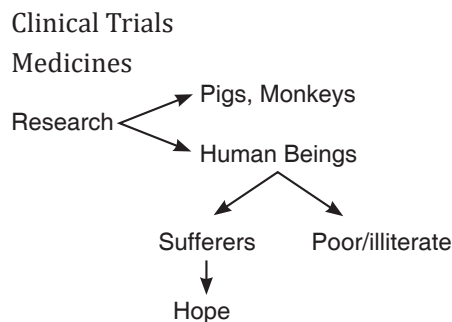
● **Scope:**

- Crisis
- Development
- Medical Research Funding
- Social Funding Sector
- Illegal/Terror Funding

- **Ethical Issues with Crisis/Development Funding**

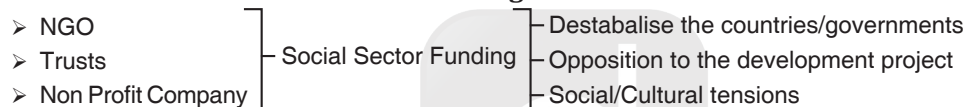


- **Ethical Issues with Clinical Trials Funding**



- Ethical Issues:
 Hidden Trials
 Consent
 Post Procedure/trial care

- **Ethical Issues with Social Sector Funding**



- **Ethical Issues with Illegal Funding**

Illegal Funding – restricted organisations

PRACTICE QUESTION

1. As a citizen, what ethical concerns do you feel regarding the character and working of state? If the acts of state (or government) are troublesome, what steps should a citizen take? (200 words)
2. In personal and professional life, what types of ethical dilemmas one has to face? Clarify with the examples of your or some famous person's life. (200 words)
3. What is Conscience? When should civil servants use it? Have you tried to train your conscience with the point of view of joining civil services? If yes, how? (200 words).



Values and Ethics in Public Administration (Part – III)

- **How to deal with the issues of International Funding?**

- Crisis/Development funding
- Social funding
- Medical research funding
- Illegal funding

- **Crisis/Development Funding**

- Financial discipline
 - Variety of options
 - Internal borrowings
 - Friendly countries/groups

- **Social Funding**

FCRA – 2010, amended in 2020

- **Medical Research Funding**

- Clear cut Standard Operating Procedure (SOP)
- Surrogacy

- **Illegal Funding**

- It should be stopped.



Corporate Governance

- Corporations
- Administration
- Companies Act, 2013
- Management

- Corporate Governance means the proper administrations or management of a company registered under the Companies Act, 2013.

Types of Business Firms

Informal Entities

- Sole Proprietorship (SP)
 - Partnership Firms
- Unlimited liabilities

Companies Act

Private Limited

- 2 Directors
- Minimum 2 members
- Maximum 50 members

Public Limited

- Minimum 7 members
- Maximum = No limit
- Minimum = 3 Directors

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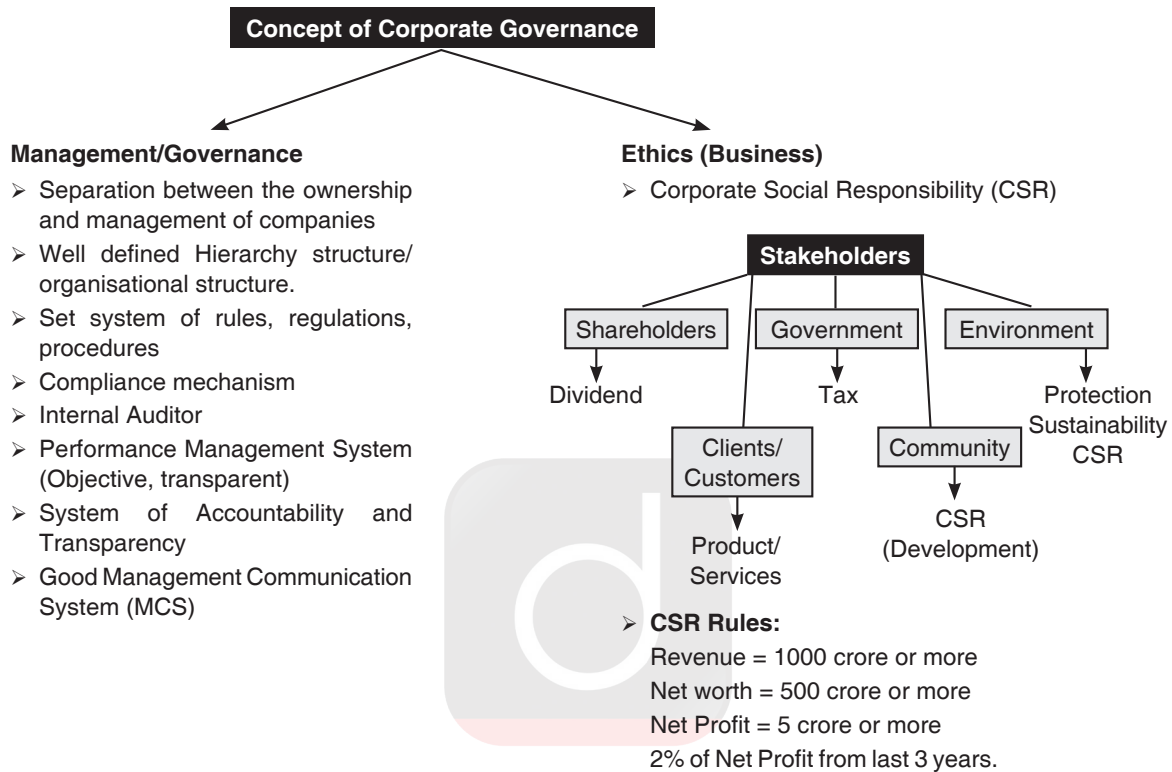
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● **Why was Corporate Governance needed?**

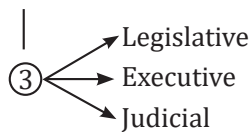
- 1929: Great Depression (US)
 - New deal programme was launched to revive economy, governance of companies was not proper.
- 1990s: Many frauds took place
- 1992: Cadbury Committee on management of frauds gave a 'Voluntary Code of Best Practices'.
- 2000: Oxley Committee



● **Status of Corporate Governance in India**

1988 – SEBI formed

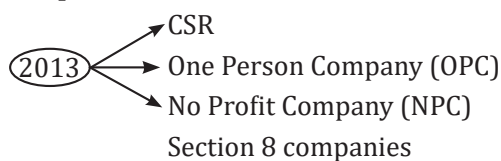
1992 – SEBI Act



- NSDL

- Demat

● **Companies Act**



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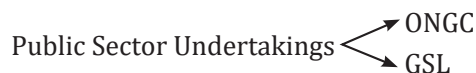
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- **Committees for improved Corporate Governance**

- Kumar Mangalam Birla Committee
- Narayana Murthy Committee
- Uday Kotak Committee (SEBI)

- Limited Liability Partnership Act, 2008

- **Issues with the governance of PSUS**



- Director = Political appointees (IAS)
- Political Pressure
 - Political decision > Economic/financial decision
- No sense of ownership
- Poor work culture [Very safe] [No motivation]
- Lack of accountability/transparency

- **Recommendations of Uday Kotak Committee**

- At least six directors should be there.
- Half of directors should be independent directors.
- 1 director should be female/woman.
- At least 5 meetings in an year.
- Every 6 months cash flow statements.
- Credit Rating Company in public domain.
- Each company should have a cyber security network.

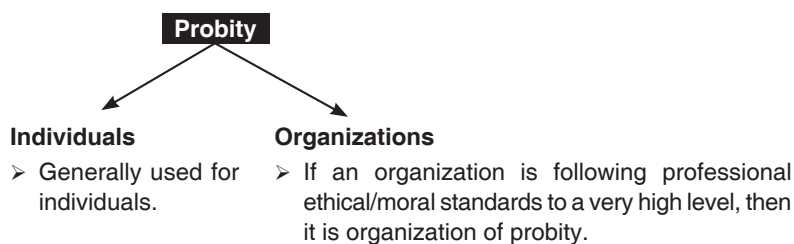
- **How to improve Corporate Governance in India?**

- Uday Kotak Committee recommendations.
 - New Culture
 - ➔ Startup Culture
 - ➔ Share investment ↑
- Awareness needs to increase.

- **Probity**

Meaning: Nothing but professional integrity.

Proved/established professional integrity.



- **Governance**

- Combination of two things (Decision making for an organization and execution/implementation of decisions).
- Governance is not always used for political organization, it is related to business/religious/educational organizations.

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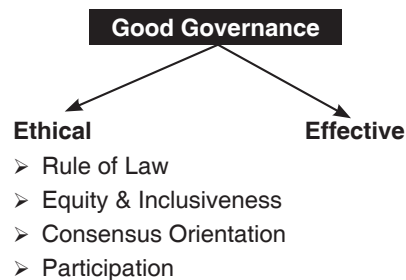
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● **Good Governance**

United Nations (UN) gave 8 parameters for good governance:

- Rule of Law: [Constitutionalism, Judicial Review, Fundamental Rights guarantee].
- Participation: Participatory Democracy.
- Equity & Inclusiveness: Affirmative Action
- Consensus Orientation
- Effectiveness & Efficiency
- Transparency
- Accountability
- Responsiveness



● **Ethical Governance**

- Ethical governance will be successful when the Civil Servants are responsible and have ethical values.
- It is not always effective/efficient government.

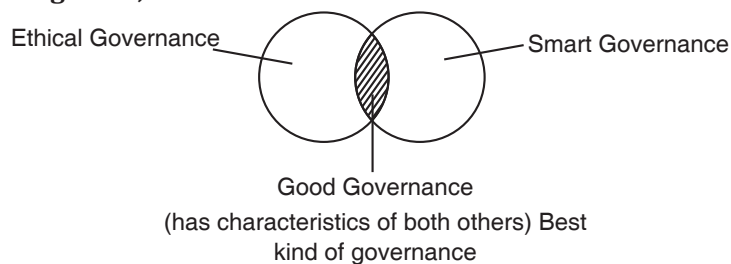
● **SMART Governance**

- S → Simple
- M → Moral
- A → Accountable
- R → Responsive
- T → Transparent

Procedure

- Technology
 - (e-governance Simplification Innovative)

● **Relationship among Good, Ethical & Smart Governance**



● **Philosophical basis of Governance & Probity**

- **Western thinkers**
 - **Idealism**

Aristotle
Hegel
TH Green

— State is moral institution

- **Liberals + Libertarians**

John Locke
Adam Smith
J. Bentham
H. Spencer
Robert Nozick

State is Agency and Citizens are its Clients.

- **Egalitarians**

John Rawls
CB Mopherson

- **Democratic Socialism**

J L Nehru
J P Narayan
Edward Bernstein
G. Bernard

○ Egalitarians + Democratic Socialism = Distributive Justice Welfare State

- **Indian Philosophy**

- Kautilya – Arthashastra (Seven Organ Theory of State)
- M. Gandhi – ‘Politics without dharma is like a dead body’.

- **What is Corruption?**

- In day to day terms
 - Broad/Common sense meaning
 - Specific meaning
- Prevention of Corruption Act, 1988: Does not define corruption.
- UN Convention on corruption also doesn't define it.

- **Provisions of the Prevention of Corruption Act, 1988**

- No definition given – explained by Section 7-15
 - Misappropriation
 - Bribe to do something
 - Frequently – criminal misconduct
 - Influence – on a public servant
 - Abetment
 - Disproportionate assets

- **Suggestions of the 2nd ARC**

2nd ARC: 2005

Veerappa Moily – V. Ramachandran

15 reports

- RTI Report 1
- Ethics in governance (Report 4)
- E-governance (Report 11)
- Citizen Centric government (Report 12)

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- **Suggestions**

- Against the oath.
- Against Constitutional values.
- Supporting/Opposing an individual without benefits.
- Wastage of public money.
- Acts – obstruction of justice.

- **Types of Corruption**

- **Different Areas**

- **Political Corruption:** Election expenditure, Horse trading, Defection, Policy making, Projects, Illegal practices.
- **Administrative Corruption.**
- **Judiciary Corruption:** Lower judiciary (bail arrest), Judgement, Higher judiciary.
- **Private Sector:** Appointments, procurement, goods/services.
- **Social Sector Corruption:** NGOs, Money laundering, Foreign funding.

- **Nature of Corruption**

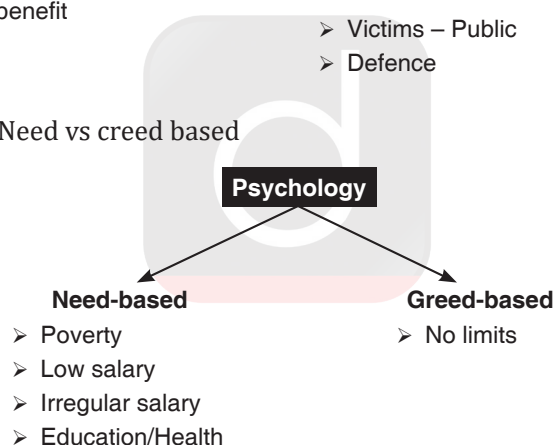
- **Coercive Corruption**

- Compulsion/ Pressure
 - ❖ Hold a file } to get benefit
 - ❖ Discretion }

- **Collusive Corruption**

- Flyover } Civil Engineer
 - } Contractor
 - Victims – Public
 - Defence

- **Types of Corruption:** Need vs creed based



- **Causes of Corruption**

- **Social-Cultural Factors:** If something is socially accepted then it becomes difficult to remove.
 - Marital relationships – Dowry.
 - Culture of monetary benefits – Bakshish.
 - Consumer society – Materials, Luxuries.
- **Economic Factors:** Monopoly of government

No competition }
 No comparisons } — Corruption

- Poverty (lack of social security)
- Costly basic amenities (education, health)

Causes of Corruption

- **Political Factors**
 - **Political Culture**
 - People are less aware
 - Corruption is not considered to be a big deal
 - Feudalism
 - **Charismatic Leadership:** Individual centric system
 - **Democracy:** No State funding
 - **Political Will:** Elimination of corruption
- **Psychological Factors**
 - People are selfish and pleasure loving.
 - Maximisation of pleasure → Maximum money → Short cut methods to achieve it → Corruption.
 - **Chanakya:** One can not eliminate corruption, one can only reduce it.
- **Legal & Administrative Factors**
 - Weak Legal Infrastructure
 - Prevention of Corruption Act
 - Lokpal
 - Benami transaction
 - Administrative Structure
 - Administrative Reforms

Political Corruption: Factors & Forms

- Election Funding
- Hung Assembly/Coalition = Horse Trading
- Defection
- Development Projects
- Policy Making

Suggestions to Control Political Corruption

- **Legal Framework**
- **Ethical Framework:** Code of Ethics, Code of Conduct, Training.
- **Civil Society:** Public awareness, NGOs (Anna Movement)
- Independent and free media (Social Media)
- **Legal Framework**
 - Disqualification
 - Article-102, 191 – Parliament
 - Representation of People Act, Section 8 – Convicted crime → 2 years or above
 - Disqualified – Term of punishment + 6 years
 - 2013 - Section 8 scrapped.
- **2nd ARC Recommendation:** In very heinous cases the candidate can get disqualified from fighting elections.
 - Corruption should be added to the list of criminal activities.

- **Anti-Defection Law**
 - 1985–52nd Amendment Act (10th Schedule)
 - 21st Amendment (2003): If two-third members agrees, defection takes place.
 - **Kihoto Hollohan vs Zachillhu:** Judicial Review (Speaker decision can be questioned)
 - **2nd ARC recommended:** Election Commission can be consulted over the matter and it should be the deciding body.
- **Coalition Politics:** Horse trading
 - 2nd ARC recommended:
 - Pre-poll alliances should be preferred
 - Common minimum programme
 - Manifesto
 - During the term if affiliations change then re-elections can take place.
- **Expedite the Election Petition**

High Court
RPA – 6 months

 - **2nd ARC Recommendations**
 - Election tribunals
 - Article 323A (CAT), 323-B
Retired High Court Judge
Person has 5 years of experience
- **Chief Election Commissioners (CEC) and Election Commissioners**
 - Judges have a collegium
 - CVC has a collegium
 - CEC can also have a collegium
 - 2nd ARC suggests, the collegium can have PM, Speaker, Law Minister, Leader of Opposition in Lok Sabha, Deputy Chairperson of Rajya Sabha.
- **State Funding of Elections**
 - Indrajit Gupta Committee suggested partial funding should be done.

Ethical Infrastructure

- Code of Ethics: Values that the people of certain profession have to follow.
- Code of Conduct : Specific Do's and Don'ts
- Ministers Code of Conduct
- Disclosure of assets and liabilities.
- Disclosure of business interest.
- Avoid: Conflict of Interest
- Confidentiality
- No shares in a company which works for government.

Code of Ethics

- **Nolan Committee:** 'Report on Standards in Public Life.'
- It talks about seven values:
 - Integrity – Public interest in centre
 - Selflessness

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- Objectivity
- Accountability
- Openness – information sharing
- Honesty
- Leadership – exemplary behaviour.

Corruption in Public Services: Causes

- **Social and Cultural Reasons**
 - Society has given acceptance to corruption.
- **Political Reasons**
 - State funding is not provided
 - Political culture
- **Legal Reasons**
 - Weak laws
 - Enforcement of laws is also weak
- **Administrative Reasons**
 - Discretion
 - Passive work culture
 - Monopoly
- **Psychological Reasons:** Civil servants are also human beings, they can also indulge into corrupt practices to fulfil their aspirations.

Corruption in Public Services: Forms

| Collusive | Coercive | Others |
|---|---|--|
| Either the government or the public is at loss. Examples: <ul style="list-style-type: none"> ➤ Policy Making ➤ Developmental Project ➤ Procurement | <ul style="list-style-type: none"> ➤ Delivery of Public Services. ➤ Appointments ➤ Illegal Activities (Construction of buildings, bars). | <ul style="list-style-type: none"> ➤ Abuse of power ➤ Wastage of money should be controlled. ➤ Constitutional Values (going against them) ➤ Wilful default of oath can be added. |

How to Control Corruption in Public Services

- **Legal Framework**
 - Changes in Constitution
 - Changes in Acts
- **Administrative Framework**
- **Ethical Framework**

Amendments made in Prevention of Corruption Act

2018 – Prevention of Corruption (Amendment) Act, 2018

- **Definition:** ‘Gratification other than legal remuneration/valuable’ thing has been changed to ‘Undue advantage.’
- Bribe giving is also an offence now.
- Even commercial organization can be charged for corruption.

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- Prior sanction of approval authority
 - Joint Secretary & above government approval is needed.
 - **17-A**
 - Except Red handed cases, government servants approval is required
- Forfeiture of property
 - **18-A**
 - To the extent of the amount of corruption done.
- Time frame for corruption cases – 2 years, can be extended by 6 months, maximum 4 times, reasons have to be given.
- Punishment increased
 - Earlier → 6 months – 5 years
 - Now → 3 years – 7 years

Legal Suggestions by 2nd ARC

- **Present Legal Framework**
 - Constitution – Article 309, 310, 311, CAG
 - Prevention of Corruption Act – 1947, 1988, 2018
 - Indian Penal Code (IPC) Section 162-165 repealed, Section 409 of criminal breach trust
 - The Sexual Harassment of women at workplace (Prevention, Prohibition and Redressal) Act, 2013.
 - Benami Transactions (Prohibition) Act, 2016.
 - Whistle blowers Protection Act, 2014.
 - Lokpal and Lokayukta – Constitutional Act.
- **Changes Recommended by 2nd ARC**
 - Amendment in definition of corruption – Prevention of Corruption Act.
 - Article 310, 311 should be removed and relevant points should be merged in Article 309.
 - Amendment in Benami Transaction Prohibition Act, 1988 → Amend, Comprehensive, Implementable → Act of 2016.
 - The Corrupt Civil Servants (Forfeiture of Property) Bill, 2013 – included in Prevention of Corruption Act (2018).
 - Whistleblower Protection Act, 2014
 - False Claims Act.
 - Approval of Prosecution
 - Delhi Special Police Establishment Act, 1946 → CBI formed.

Administrative Suggestions

- E-governance
- Citizen Charter
- RTI
- Public Service Guarantee Act
- Reducing Discretion: SoPs, discretion of committee
- Social Audit of development projects
- Promoting competition – eliminating monopoly

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- Single window system
- Preventive vigilance, Risk profiling, Intelligence gathering, Vigilance network.
- Supervisory positions.

Ethical Infrastructure

Ethical Guidance

- Code of Ethics
- Code of Conduct
- Others (Seminars)

Ethical Accountability

- ACR (Annual Confidential Report)
- RTI, E-governance
- Public Service Guarantee Act, Social Audit.

Code of Ethics v/s Code of Conduct

| Code of Ethics | Code of Conduct |
|---|---|
| <ul style="list-style-type: none"> ➤ Basic Values ➤ Universal ➤ Moral Pressure ➤ Abstract ➤ Stable | <ul style="list-style-type: none"> ➤ Detailed document of prescribed activities. Do's and Dont's. ➤ Specific ➤ Moral + Legal Pressure ➤ Concrete ➤ Dynamic |

Code of Ethics for Public Services

- **Code of Conduct**
 - Central Civil Services (Conduct) Rules, 1964
 - All India Services (Conduct) Rules, 1968
 - State Civil Services (Conduct) Rules
- **Code of Ethics for Public Services**
 - Integrity and Honesty
 - Political Neutrality
 - Accountability, transparency and responsiveness
 - Supremacy of Constitution and Democratic Values
 - Taking decisions solely in Public Interest.
 - Efficient, Effective and Economical use of Public resources.
 - Upholding sovereignty, integrity of nation.
 - Maintaining confidentiality of Information.
 - Highest degree of professionalism.
 - Not to go beyond law, rules, etc unreasonably.

Code of Conduct for Public Services

- **Code of Conduct for Personal Life**
 - No Bigamy (Consent of government if religion approves)
 - No Dowry
 - No Intoxication, Drugs
 - No child labour (less than 14 years)
 - No adultery
 - No misuse of power for friends, relatives, etc.

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- **Code of Conduct for Public Life**
 - Don't criticize government policies/decisions
 - No Political Participation – except voting
 - Don't express views in Public
 - Media
 - Newspaper
 - Social Media
 - Only with Permission indulge in
 - Literature
 - Arts
 - Science
 - No confidential information
 - No Public Statements – Problem
 - Centre-state relations
 - State-state relations
 - India-other countries
- **Code of Conduct for Official Life**
 - Follow the directions (written)
 - Discretion to be used wisely
 - No external pressure on your superiors
 - No court/tribunals for internal administrative matters (unless it is through proper channel)
 - No sexual harassment
 - Not transfer duties to some private individual.

PRACTICE QUESTION

1. What is international ethics? At present, what are the burning issues in international ethics? What, in your opinion, should be the fundamental policy of Government of India in reference to these issues? (200 words)
2. What is Corporate Governance? Is it related to the private sector organizations exclusively or it encompasses governmental organizations as well? How does its use ensure the presence of ethics? (200 words)
3. What do you understand by Good Governance? How is it different from Ethical Governance and Smart Governance? Explain with the help of current Indian examples. (200 Words)
4. "The absence of a concrete definition of corruption and limited inclusion of acts therein is a big cause that corruption has been unchecked so far." While thinking on this statement, mention which reforms, in your opinion, are required in this area? (200 Words)
5. "Although corruption has never been absolutely eliminated in any society throughout the world, yet it is true that its level is different in different countries and societies. Some societies are less corrupt than other societies". In the light of above statement, explain the fundamental reasons behind the existence and continuation of corruption in India. (200 Words)



Values and Ethics in Public Administration (Part – IV)

- **Code of conduct in Financial Matters**
 - Take care of public money.
 - No personal dealings with official dealers.
 - Not allowed to misuse government accommodation/property.
 - Not allowed to do private business.
 - Should not do speculative trading.
 - Not involved in money lending.
 - Not allowed to receive gifts which can influence decision-making.
- **Corruption in Judicial services: Forms**
 - **Judgments:** for passing right or wrong judgements
 - Misuse of governments property/funds/authority.
 - Wilful disobedience of the rules, oath.
 - Strictures (harsh comments which are not required) can be passed against other government bodies.
- **Causes of corruption in Judicial Services.**
 - **Legal Aspects:** Any provision against judges except when they can be removed from the service is not inoperative we must have a specific law for the conduct of Judges.
 - Background of Judiciary; Desire to be rich and luxury life.
 - Social-cultural Reasons: Peer pressure to earn more money.
 - Political Culture: outside pressure on Judiciary.
- **Present Legal framework to control corruption in Judiciary:**
 - Article 124: removal of judges.
 - Collegium system: Judges appointing judges creates problem.
 - Prevention of corruption Act
- **Attempts to improve the legal framework:**
 - 2010: Judicial Standards and Accountability Bill.
 - 2014: 99th Constitutional Amendments Act, established National Judicial Appointment Commission (NJAC).
 - 2015: NJAC scrapped, unconstitutional.
- **Suggestions by 2nd ARC to improve the Legal Framework:**
 - Should have National Judicial Commission.
 - Article 124 to be amended.

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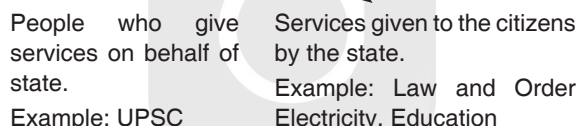
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- Appointment, transfer, promotion of Judges.
- Hold the investigation etc., against recommendation
 - removal
 - Smaller punishments
- Appoint a 'Judicial values commissioner' in Supreme Court and each High Court.
- Clear cut Standard Operating Procedure (SOP).
- Develop a code of conduct for judges.
- **Present Ethical Framework:**
 - Code of Ethics
 - Code of Conduct: 1997, Passed a charter 'Restatement of values of Judicial life.'
- **Code of Conduct:**
 - Principle of Justice: Natural Justice [not to be a judge in your own matter.] Friends/Family shareholder family (lawyer) – not to stay government house.
 - Justice
 - to be done
 - seen to be done
- Degree of Aloofness: Public debates, media, lawyers, family.
- Financial Matters: no gifts/invitation/financial privilege
 - no business/trade
 - gamble/speculative share trading
 - Don't ask for any financial contribution for any organisation.
 - 'people are watching us very carefully'.
- **Suggestion for code of Ethics for Judiciary.**
- **Nolan committee:**
 - Integrity
 - Honesty
 - Accountability
 - Transparency/openers
 - Objectivity
 - Selflessness
 - Leadership
- Neutrality, Non Partisonship, Impartiality, Compassion, Empathy, Tolerance- these qualities can also be added.
- Utilisation of public funds: Why important?
 - Developing Country: Huge requirement of money.
 - Welfare state: weaker sections should be provided resources.
 - Global competition: efficient manner.
- Public Funds
 - Consolidated Fund of India/State [Article 266 (1)]
 - Public fund of India/State [Article 266 (2)]: Bank deposits
 - Contingency Fund of India/State [Article 267 (1)]: Emergency fund
 - Consolidated Fund: Whatever the government earns/spends Tax collection, Revenues, profits.
- Problems regarding utilisation of Public Funds:
 - Corruption
 - Wastage of funds

- March Rush: Spending of funds left in accounts.
- Populist measures of subsidies: Huge Expenses
- Huge recurring casts
 - Non-developments expenditure
 - Developmental expenditure
- Merit and Non-merit subsidies give benefit to all society
- **Present mechanism to ensure proper utilisation:**
 - Budget
 - Internal Audit
 - External Audit – CAG (148 article)
 - Public Accounts Committee
- **How to improve the utilisation of Public Funds:**
 - Planning: Credible data, data analysis mechanism
 - Allocation: Zero base budgeting
 - Performances base budgeting
 - Gender budget
 - Audit: Internal
 - External (CAG)
 - Social Audit
 - E-Governance: to cut expenses procedure part
 - Encouragement for raising resources.

Concept of Public Service



● **Who is a Public Servant?**

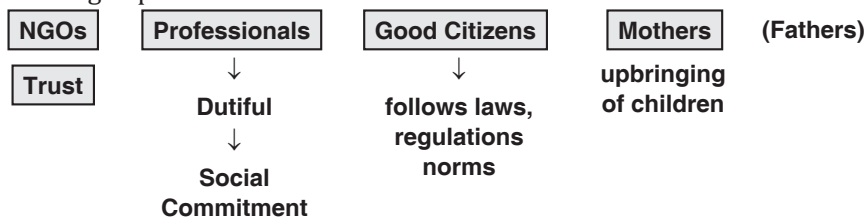
- Working for the state and enjoying financial benefits from the state funds.
- Example: Civil Servants, Government servants, Judicial services, Legislative Services, Armed forces, Parmilitary forces.

| | |
|---|---|
| IPC – Section 21 Prevention of Corruption Act 1988 – Section RTI Act Banking Regulation Act, 1949 | Chief Minister- Karunanidhi case Judges – Veeraswami case CJI – Subhash Chandra Agarwal Cas |
|---|---|

NGOs – who are ‘substantially funded’.

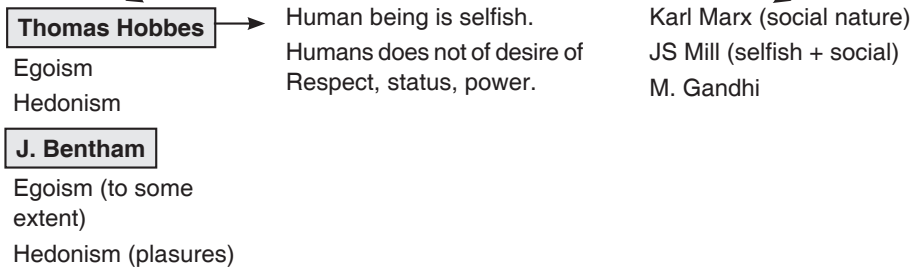
Banks/NBFC – MD/Directors of banking companies if dealt with malpractices (Example: ICICI, HDFC Banks)

● **Extended meaning of public servants?**

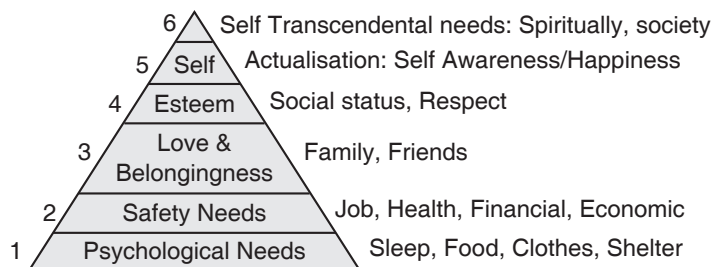


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Psychology behind Public Service



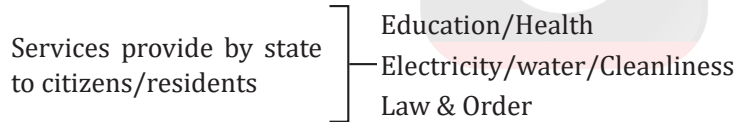
● **Abraham Maslow: Hierarchy of Needs**
(1943)



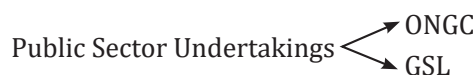
● **Values involved in Public Service:**

- To understand the suffering of Public: empathy, Objectivity
- Feeling to do something for the society: Compassion, tolerance, Sensitivity.
- To do social work with consistent Motivation: Perseverance, Integrity, Honesty, Probity, Fortitude, Courage of Conviction.

● **Public Services: Second Meaning**



● **Issues with the governance of PSUS**



● **Parameters regarding Public Services:**

- **How many services being provided?**
 - Police state: Law & Order, Justice, no welfare services
 - Welfare state: Health, Education, Electricity Water
- **Who provides the services?**
 - State by itself.
 - State through private agencies
 - State and private organisation collectively.
- **Price of Services?**
 - It can be free (state bears all the cost).
 - Subsidised price

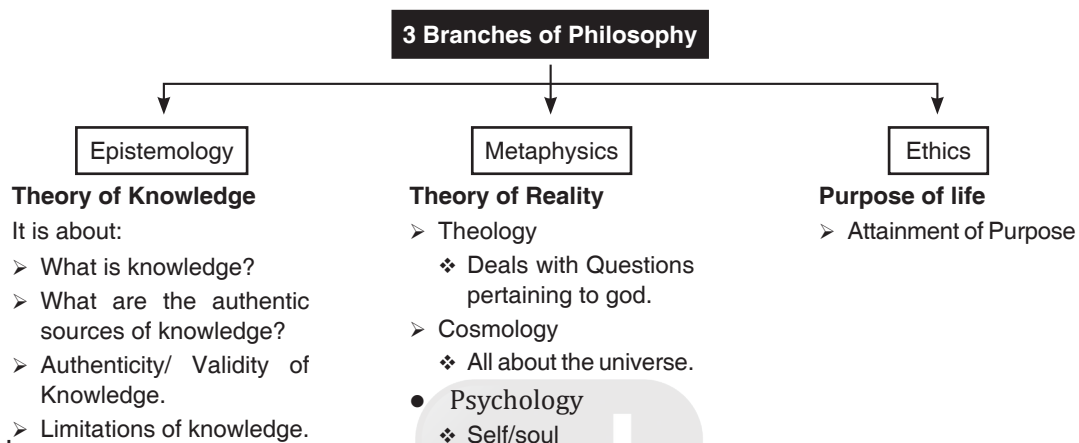
- Cost Price
 - Market Price
- Public Services in Socialists, Capitalist and Mixed Economies:
 - **Socialist/Communists State: All basic services is given by state.**
 - Government has to provide all/most services.
 - Free or cost basis.
 - Minimum private sector.
 - Example: Cubo, North Korea, China.
 - **Capitalist Economy: USA, UK, Germany, Singapore**
 - Private sector very active. (provides services).
 - Market price
 - Fund services – subsidies
 - Both government and private sector work in collaboration.
 - **Mixed Economies.**
 - Services
 - Fundamental, Strategic by state
 - Other services by collaboration of state and private sector.
 - **Pricing:**
 - Fundamental – Free/ subsidised
 - Desirable – Market / subsidised
- **Right approach for India**
 - Strategic services: State
 - Fundamental services: State and Private sector (controlled by state)
 - Each company should have a cyber security network.
 - Desirable services: Privatisation (Internet, Air travel, Pastage).
- **Quality of service delivery: The Context**
 - Globalisation: Comparison with other states indexes
 - Privatisation: Competition
 - Social Media: Twitter → raise voice or grievances
 - Civil Society, Education: Voting behaviour charges of people

PRACTICE QUESTION

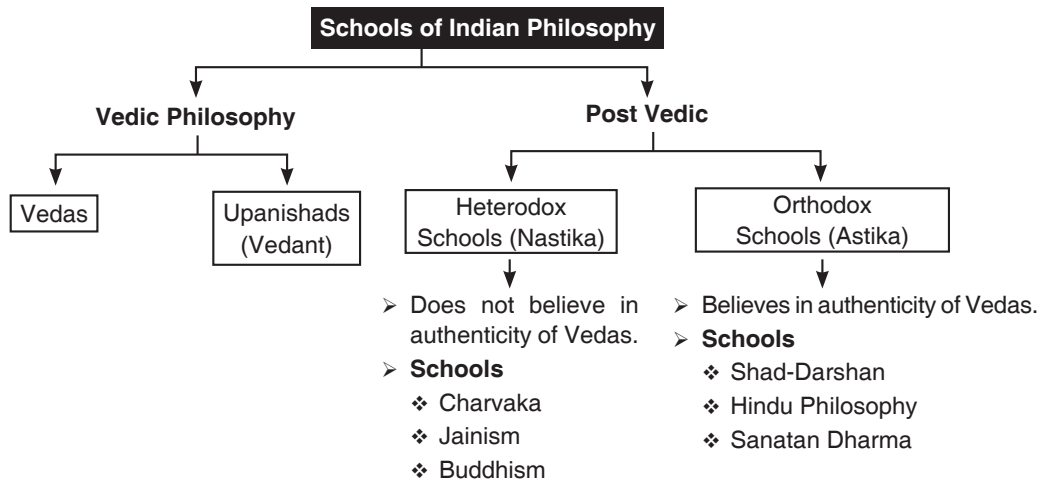
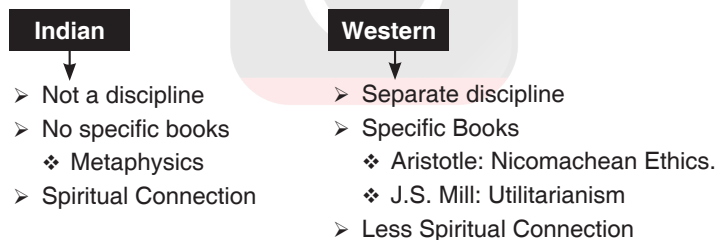
1. Generally, two documents constitute the ethical infrastructure of an institution – code of ethics and code of conduct. Explain the differences as well as the mutual relationship between the two on the basis of the examples from the code of conduct prescribed for civil services. (200 words)
2. “Whatsoever is the profession of an individual, the fundamental values of his/her professional ehtics remain similar.” In reference to this statement, propose an ideal code of ethics for professionals. (200 words)



Contributions of Moral Thinkers and Philosophers from India and World



DIFFERENCE BETWEEN INDIAN AND WESTERN PHILOSOPHY



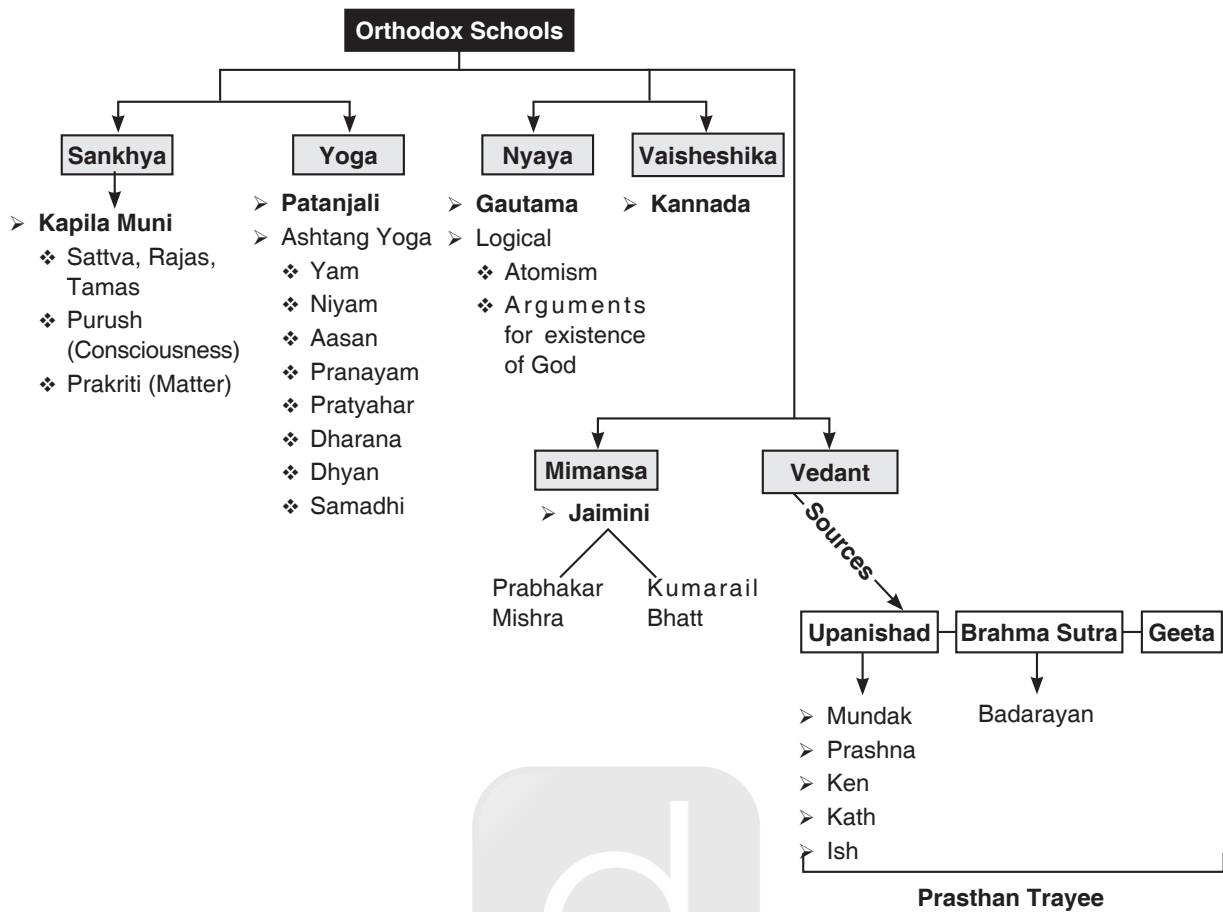
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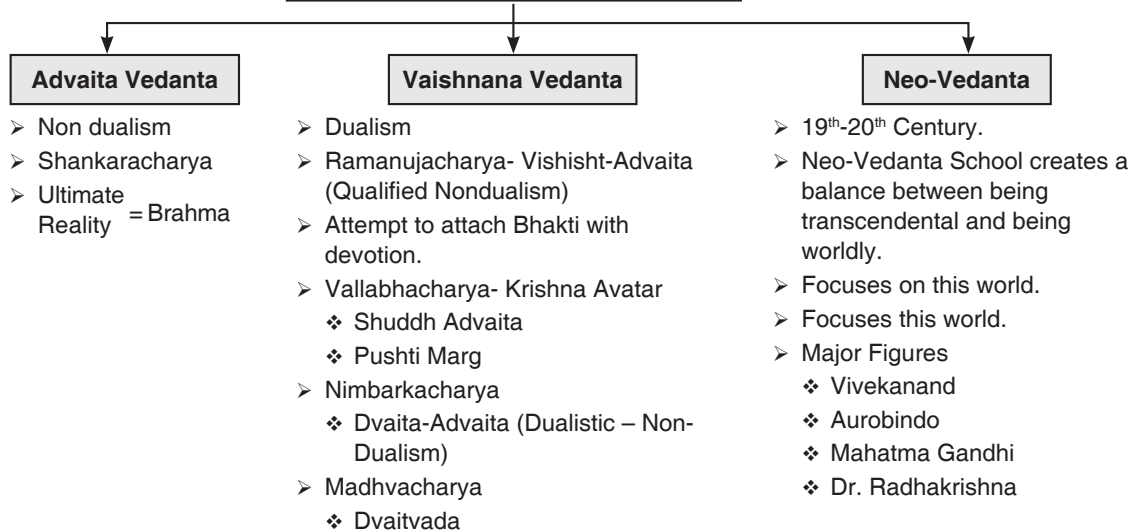
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Classification of Vedanta Philosophy



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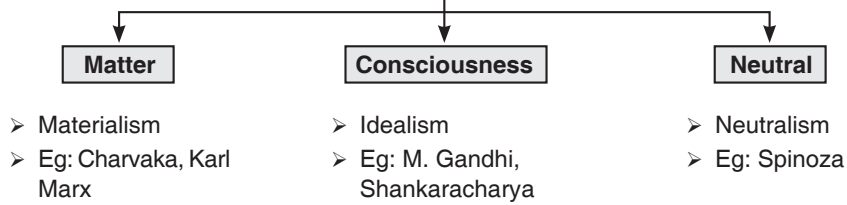
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MONISM



Important Indian Thinkers

- Most Important Thinkers/Ideology
 - Mahatma Gandhi
 - Geeta
- Important Thinkers/Ideology
 - Jain Ethics
 - Buddhist Ethics
 - Deen Dayal Upadhyay
- Less Important Thinkers/Ideology
 - Charvaka
 - Thiruvalluvar
 - Dr. Ambedkar (Navyan/Neo Buddhism)

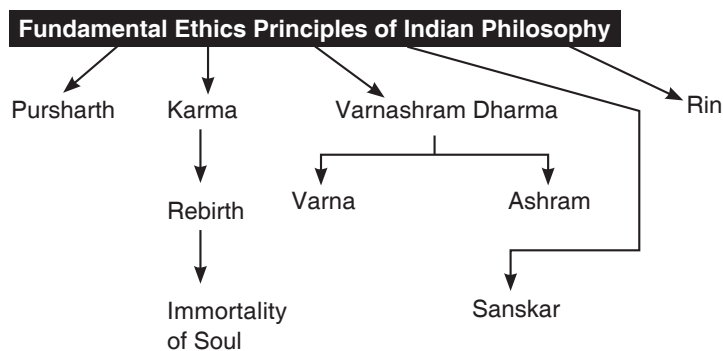
ESSENCE OF VEDIC ETHICS

- Extrovertive Ethics
- Power, Longevity
- Close to hedonism



ESSENCE OF ETHICS OF UPANISHADS

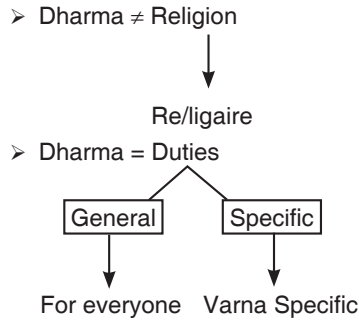
- Introversive Ethics
- Spiritualism
 - Ascetism – Avoidance of physical pleasures.



Four Purushartha

- Meaning: Purpose of Human Life
 - Dharma (Righteousness)
 - Arth (Prosperity)
 - Kaam (Pleasure)
 - Moksha (Liberation/Salvation)
 - Prime/Ultimate Purpose of Life

Dharma



धृतिः क्षमा दमो अस्तेय शयौचम् इन्द्रियनिग्रहः।

धीः विद्या सत्यम् अक्रोधो दशक धर्म लक्षणम्:॥ (मनुस्मृति)

“Dhritih Kshama Damoasteyam Shaucham Indriya-nigraha,
Dheeh Vidya Satyam Akrodho Dashakam Dharma Lakshanam”

(Manusmriti)

“Sharti dharayati Va Lokan it Dharmah”

10 Characteristics of Dharma

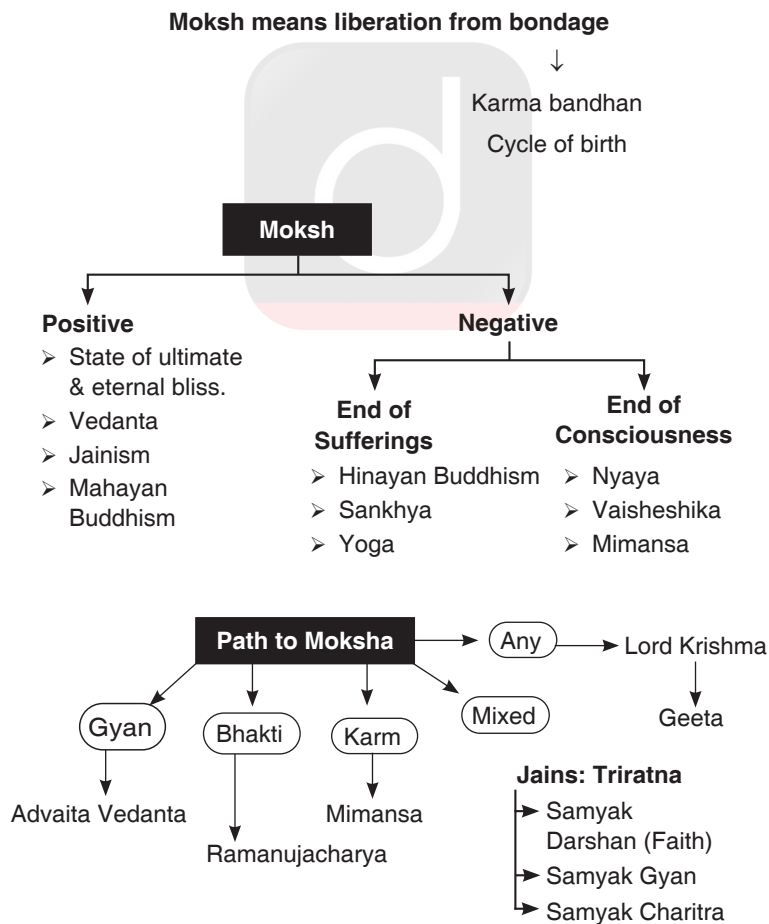
1. Dhriti → Patience
2. Kshama → Forgiveness
3. Damo → Self control on desires
4. Asteyam → Non Stealing
5. Shaucham → Cleanliness
6. Indriya Nigraha → Control on senses
7. Dheeh → Mindfulness
8. Vidya → Wisdom
9. Satyam → Truth
10. Akrodho → Non Anger

Concepts of Arth & Kaam

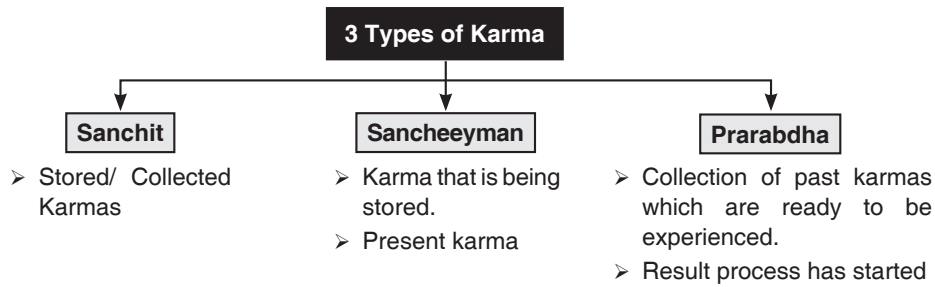
- Arth → Prosperity → to fulfil needs
- Kaam → Narrow Meaning
 - ↓
 - Broad Meaning
 - ↓
 - All pleasures
- Libido
- “Ten Tyakten Bhunjeetha”
 - Ish Upanishad

Concept of Moksh

- Mukti
- Nirvan - Buddists
- Kaivalya - Jain
- Apavarga - Nyaya
- Nishreyas - Minansa



Link between Moksha and Rebirth



- **Anasakta Karma**
 - Means non-attachment/detached to outcome.
 - Offset the balance of present karma.
 - Eg: Roasted Seeds which do not bear fruits.
- Buddha believes in the stream of consciousness.

Significance of Purusharthas in Present Times

Moksha

- **Negative Impacts:**
 - People become that worldly.
 - Hence they become weak as citizens
 - Over all weakness towards fulfillment of responsibilities.
 - Only for Males. (eg. Digambar Jains)
- **Positive Impact:**
 - Attach with this world.

Kaam

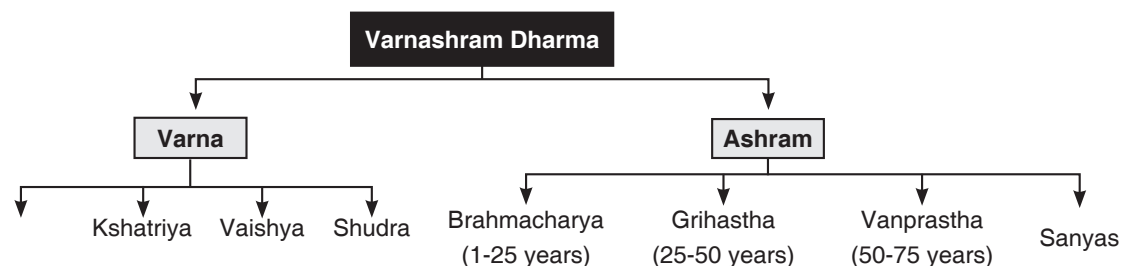
- Balanced way of life.
- As said in Ish Upanishad, " Ten tyaktena bhunjitha"
- Mindful consumption which leads to sustainable living and development.

Arth

- Entrepreneurship with a sense of Trusteeship.
- Society should be the beneficiary after ones required consumption.

Dharma

- Communalism is rising these days all over the world.
- Good sense of Dharma should prevail.



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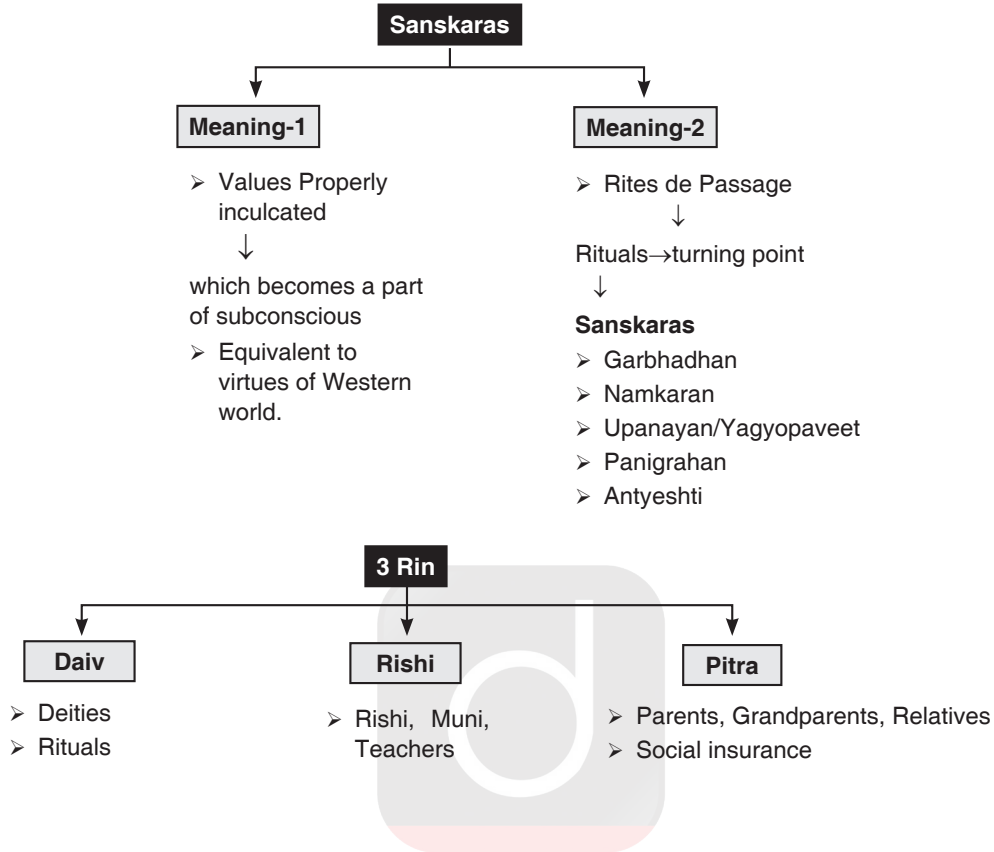
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Characteristics

- Hereditary in nature
- Forms the foundation for caste system
- **Varna system cannot be justified due to immense occupational diversification.**





Contributions of Moral Thinkers and Philosophers from India and World

Karma Siddhant

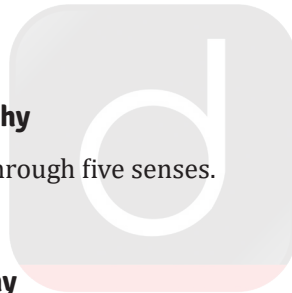
- Causation
 - Cause- effect relationship
- Karma Principle is the theory of causation in ethics which means our every deed leads to a result and everything we suffer or enjoy is the result of our previous deeds.

CHARVAKA PHILOSOPHY

- Heterodox School
- Original Texts are missing

Epistemology of Charvaka philosophy

- **Perception:** Knowledge coming through five senses.
- Perception is authentic.



Metaphysics of Charvaka philosophy

- Did not believe in God, Heaven, hell, soul, Rebirth, Karma siddhant, Moksha.

Ethics of Charvaka Philosophy

- There is only one Purusharth-Kaam.
- Arth is the means to attain Kaam.
- Dharma – Rituals have no value
- Moksha – Its is a lie
 - This life is the only life.
 - Nothing remains after death.

HEDONISM

- It is a philosophy which believes in having maximum pleasures.
- The philosophy which says we should have the pursuit of having most pleasures is known as Hedonism.

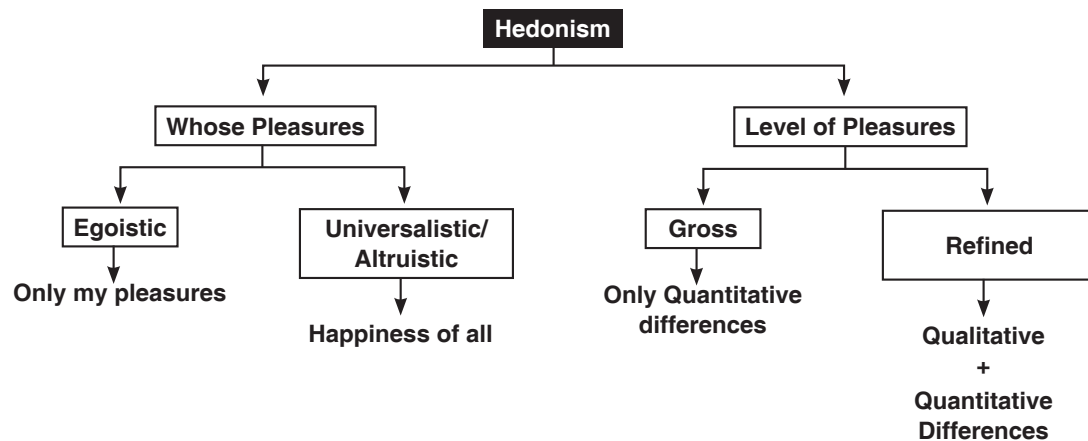
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Understanding Hedonism through different combinations of the above:

- **Gross Egoistic Hedonism (GEH)**
 - A thinker who believes is only his/her own pleasure and all pleasures are different in quantitative Terms.
 - Examples: Charwaka, Aristippus.
- **Refined Egoistic Hedonism (REH)**
 - A thinker who believes in his/her own pleasures but pleasures are different in Quantitative and Qualitative terms.
 - Examples: Epicures, Epicurus
- **Gross Universalistic Hedonism (GUH)**
 - A thinker who believes in happiness for all with Quantitative Differences.
 - Example: Bentham.
- **Refined Universalistic Hedonism (RUH)**
 - A thinker who believes in happiness for all with Qualitative as well as Quantitative differences.
 - Eg: J.S. Mill

KAAM

- According to Charvaka:
 - There is only one Pusushartha – Kaam
 - One is responsible for only his/her happiness.
- They believed in GEH
 - Only self happiness.
- Certain pleasures are more important than uncertain pleasures.
 - Eg: One sparrow in hand is better than two in a bush.
- Immediate pleasure is more important than future pleasure.
 - Eg: Today's pigeon is more important than tomorrow's peacock.

Later on – Cultured Charvaka

- They accepted Qualitative differences among pleasures.
 - Eg: Vatsyayan

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Critique of Charvaka Philosophy

Good

- Rationality, Pragmatism
- This worldliness
- Realism
- Don't deny happiness

Bad

- Leds to Consumerism.
- Promotes selfishness which can lead to a weak societal structure.
- Objectification of women.

“यावत्जीवेत सुखं जीवेतए ऋण कृत्वा घृतम् पिबेता।”

भस्मीभतस्य देहस्य, पुनरागमनं कुतः?

Yavat jivet sukham jivet, Runam Krutva ghrunam pivet.

Bhasmi bhutasya dehasya Punaragaman kutah?

“पीत्वा पीत्वा पुनः पित्वा, यावत् पतति भूतले।?”

Pitva pitva, punah pitva Yavat patati bhu tale.

JAINISM

Epistemology

- Syadavada
- Theory of Relativity of Knowledge.

Metaphysics

- Anekantavada
- Pluralism

Ethics

- Panchavrata

Syadavada

- Derives meaning from the word 'Syat'
↓
Possibly/May be.
- According to Jains, Syadavada is not:
 - Possibilism
 - Scepticism – doubt over reality
 - Agnosticism – Cannot know.
- Syadavada – Relativism
 - All knowledge is Relative
 - We Should accept that our knowledge is relative.
- Absolute – Independent.
 - Relative – Dependant
- According to Syadavada, knowledge is relative and we should accept this.

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Benefits of Syadavada

- Reconciliation, dialogue is a way to deal with issues of fundamentalism.
 - Ritualism
 - Genocide
 - Terrorism
- Builds authenticity
 - Syadavada helps to build an honest and authentic character.
- Acceptance of others views.
 - This helps in building the foundation of values of democracy and a culture of healthy discourses.

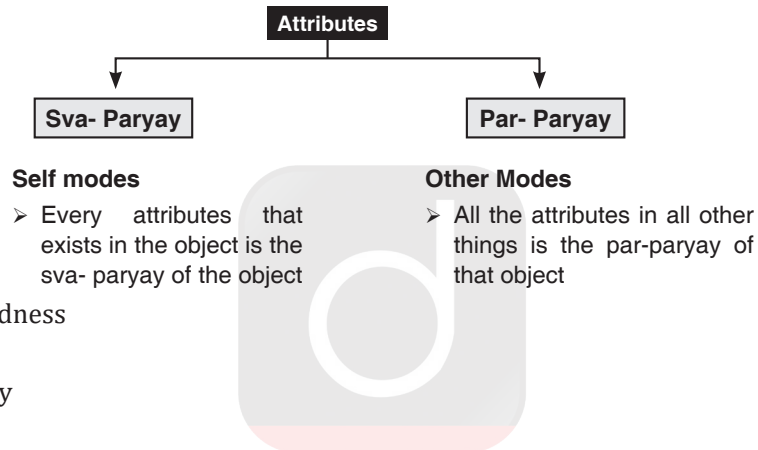
Anekantavada

- Means Pluralism



Various things do exist.

- Generally, there are two attributes in everything of this world.

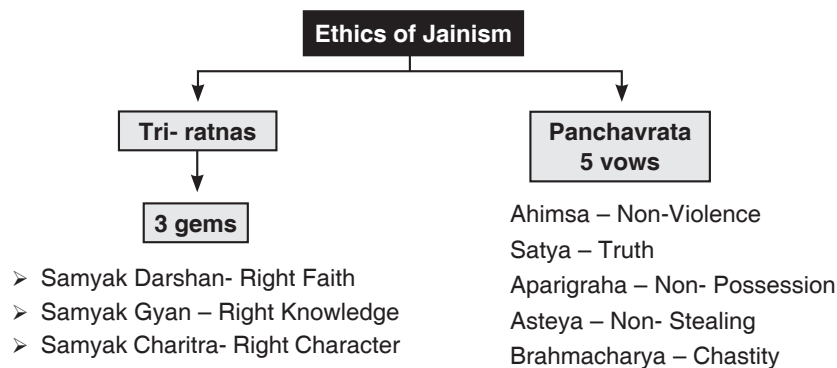


- Inter Connectedness
- Holism
- Eco- philosophy

JAINISM

Anekantavada

- Its positives are same as Syadavada.
 - Acceptance of everyone.
 - Leads to a Democratic culture
 - Leads to a culture of Discourses.



- Mahavrat – Interpretation of panchavrat for Monks & nuns.
- Anuvrat – Interpretation of panchavrat for Laymen.



| | Ahimsa | Satya | Aparigraha | Asteya | Brahmacharya |
|-----------------|---------------|-------|------------------|--------|--------------|
| Mahavrat | Zero Violence | ✓ | Zero Possessions | Zero | Zero |
| Anuvrat | Flexibility | ✓ | Limits | Zero | Self Control |

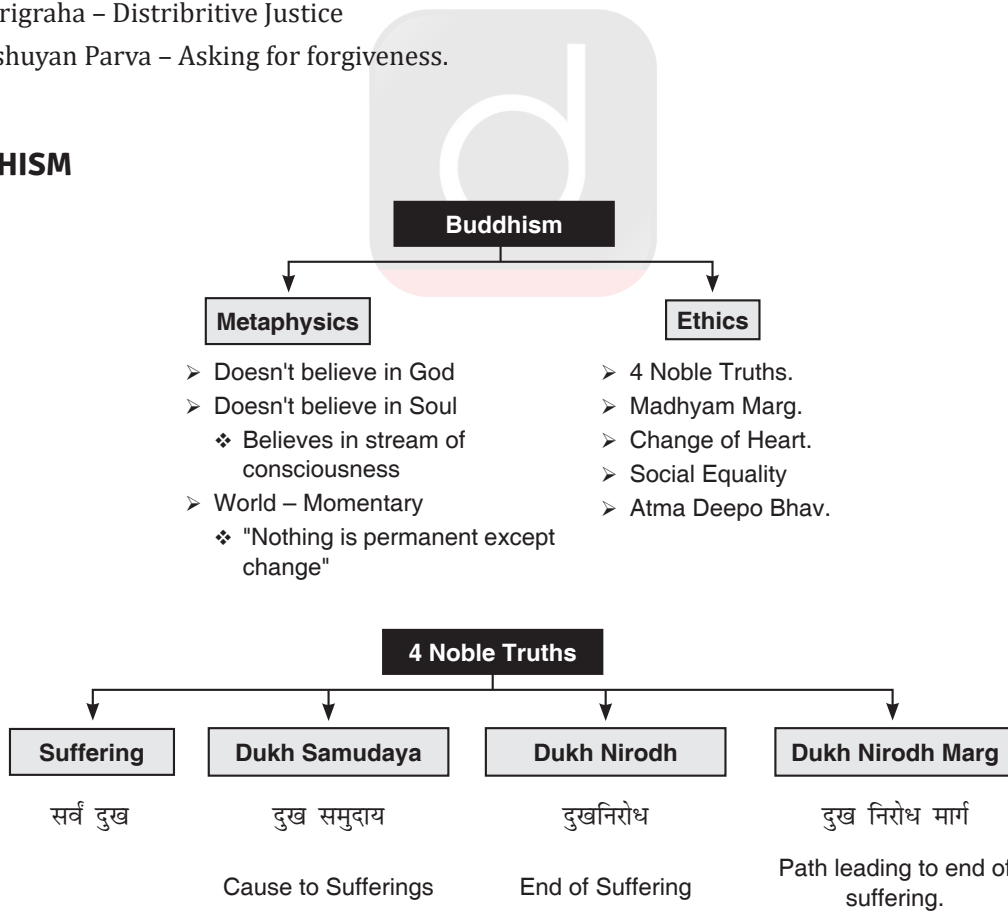
Anuvrata

- Not adequate to attain Moksha
- It is just a training process for Mahavrat.

Good in Jain Ethics

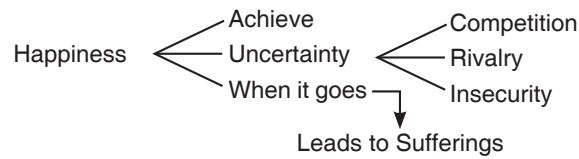
- Ahimsa
 - Terrorism
 - Animal Rights
- Brahmacharya – Self Control
- Asteya – Equality, Justice.
- Aparigraha – Distributive Justice
- Parshuyan Parva – Asking for forgiveness.

BUDDHISM



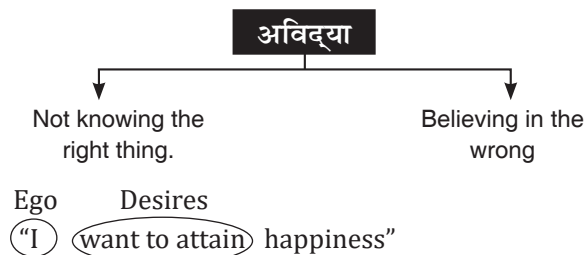
Suffering

- Full of Suffering



Cause to Sufferings

- Prateetya Samutpada – 12 links – Ignorance
 - Causation Principle.



End of sufferings

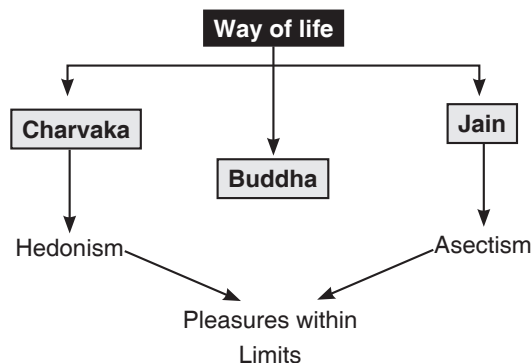
- Nirvana

Path to End of sufferings

- 8 Fold Path.
 - Right View
 - Right Resolve
 - Right Speech
 - Right Action
 - Right Livelihood
 - Right Effort
 - Right Memory
 - Right Concentration



Doctrine of Middle Path (Madhyama Pratipada)



Aristotle: 'Doctrine of golden Mean'

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Change of Heart

- Turing point: A bad person turns into a good person.
Eg. Mahatma Gandhi
Valmiki – Dacoit – Poet
Ashok – Buddhism
Angulimal – Dacoit.

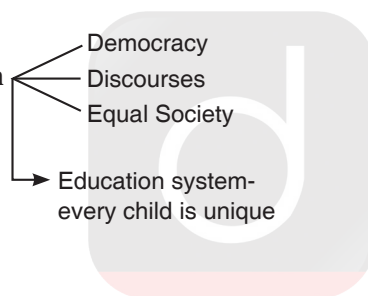
Atma Deepo Bhav

- " Be your own light/lamp"
- Encouraged everyone for searching truth.
- Education System
 - The main purpose of Education system is to transform a child into an intelligent, smart thinking being; who can think for herself/ himself, society, country.
- Take your decisions on your own.
- Choose your path on your own.

GOOD IN BUDDHIST ETHICS

- Middle Path – limits to consumption in the world of consumerism.
 - Sustainable Development.
- Ahimsa – Pragmatic sense.

- Belief in everyone's wisdom

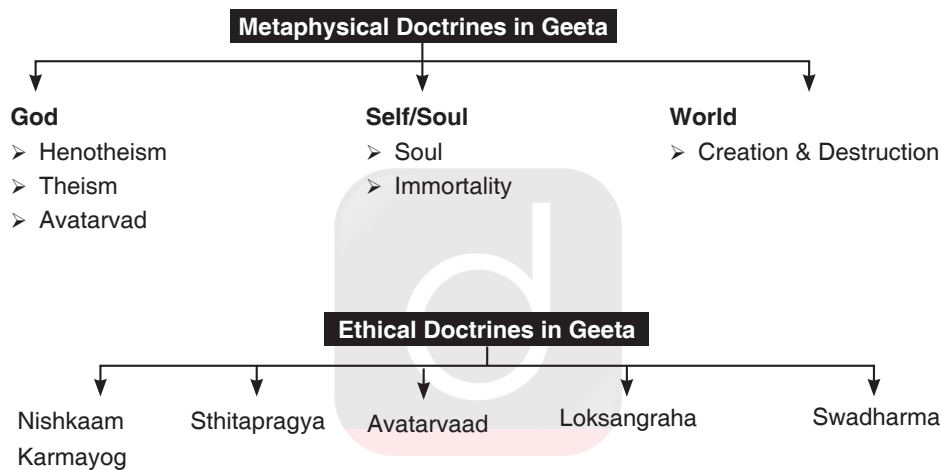




Contributions of Moral Thinkers and Philosophers from India and World

Ethics

- Part of Mahabharata where Lord Krishna preaches Arjun is known as Geeta.
- Geeta is a text which is aimed at motivating a person who is not willing to fight the war.



Nishkaam Karmayog: Context

- **Anasakta:** Detached/Disinterested
- **Yoga:** Method of achieving salvation.
 - **Gyanyoga:** Associated with Shankaracharya
 - **Bhaktiyoga:** Associated with Ramanujacharya
 - **Karmayoga**
 - **Anasakti Yoga:** Mahatma Gandhi
 - Mahatma Gandhi believes, the path Geeta shows is Karmayoga.
 - **Geeta Rahasya:** B.G. Tilak → Who also believes in Karmayoga.

“योगस्थः कुरु कर्माणि संग त्यक्त्वा धनंजय।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते॥” (2.48)

"Yoga- sthah kuru karmani sangam tyaktva Dhananjaya.

Siddhay-asiddhayoh samo bhootva samatvam yoga uchyata." (2.48)

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Nishkaam Karayoga: Argument

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भर्मा ते समद्भोडस्त्वकर्मणि॥” (2.47)

"Karmanyev adhikaraste ma phaleshu kadachana,

Ma karmaphal heturabhurma te sangostav akarmani" (2.47)

- Lord Krishna is telling Arjun that you only have the right perform your task and you have no rights over the results. Don't try to attach your tasks with the results and don't have an attachment with passiveness.

Kartavya and Swadharma

- Kartavya → Duty
- Swadharma → Self Duty

Importance & Concept of Swadharma

“स्वधर्मे निधनं श्रेयः परधर्मो भयावहः” (3:35)

"Svadharme nidhanam shreyah pardharmo bhayavahah" (3:35)

“स्वभाव नियत कर्म” (18:47)

Svabhava Niytam Karma" (18:47)

- It is good to die following your duty. And if you follow someone else's dharma- it is dangerous.

“चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः” (4:13)

"Chaturvarnyam Maya srishatam guna karma vibhagashah" (4:13)

- "I have created four varnas on the basis of guna's and karmas of previous births.

Concept of Sthitapragya

दुःखेषु अनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीः मुनिः उच्यते ॥ (2:56)

Dukheshu anudvignamanah sukheshu vigatasprihah,

Veetaraghayakrodhah sthitdheeh: munih uchyate (2.56)

Sthitapraya → intellect - the highest level of mental capabilities.



Stable

- The one who is not disheartened in pain/suffering, and the one who doesn't get attached in happy times; he goes beyond love, desires. Fear, anger - Munis call such a person with stable mind.

Concept of Loksangrah

- Means karmas done without social attachment, with intentions of social good only.

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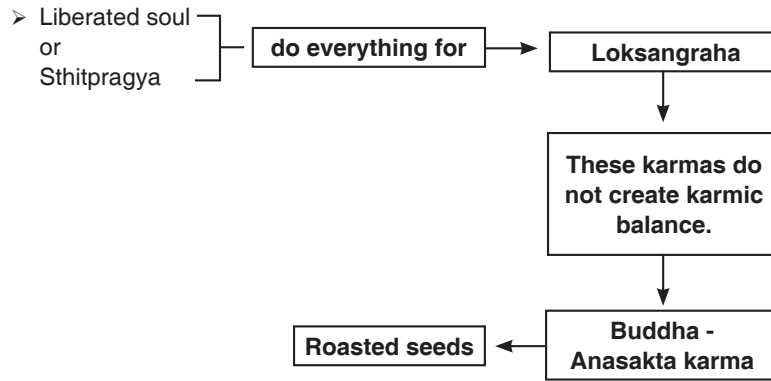
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Lokasangrah vs Karma System



Concept of Avatarvaad (Incarnation)

Q. Why do we accept this belief?

Ethical: Divine Intervention of God

Psychological: Helps people to have good emotions.

Avatarvaad in Geeta

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ (4:7)

**"Yada yada hi dharmasya glanirbhavati Bharat,
Abhyutthanam dharmasya tadatmanam srijamyaham" (4:7)**

परित्राणाय साधुनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ (4: 8)

**Paritranaaya sadhunam vinashaya cha dushkritam,
Dharm sansthapanarthay sambhavami yuge yuge" (4:8)**

Comparison with other Religions

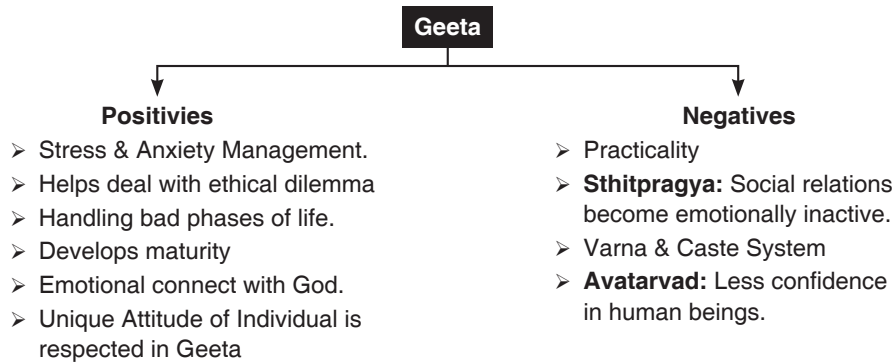
Christianity: Jesus (Son of god)



2nd Jesus will come

○ It is possible to shift your sins.

Mahayana Buddhism: Bodhisatva



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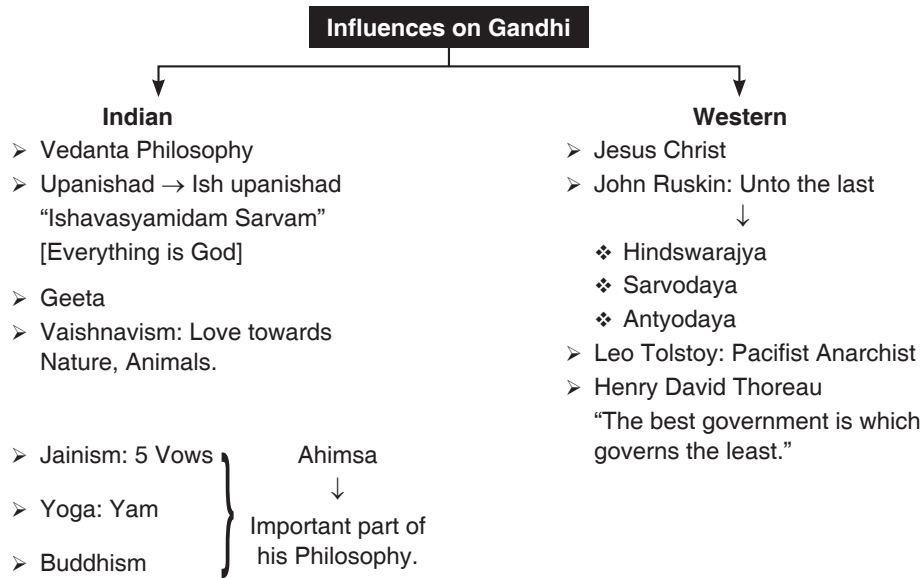
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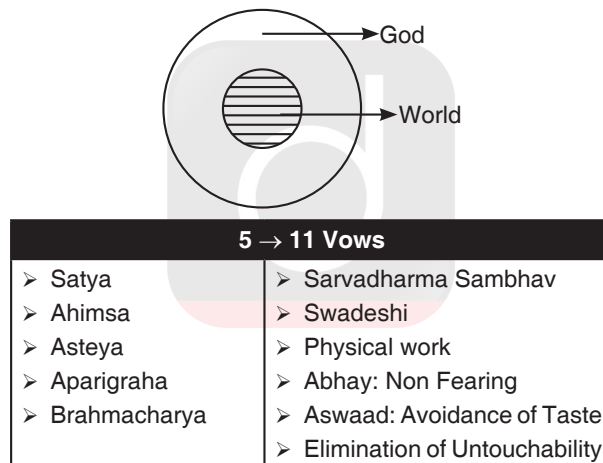
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Mahatma Gandhi



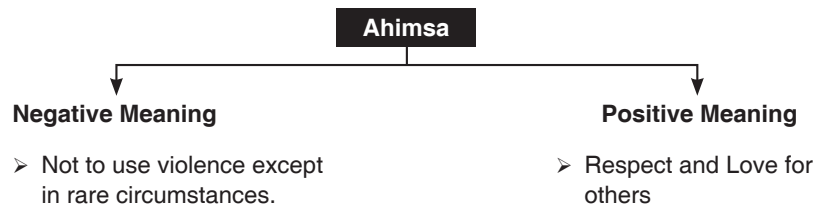
Ishavasyamidam Sarvan



Ahimsa

Meaning: Non violence at the level of:

- Mind
- Speech
- Action



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What Ahmisa is not?

Not Impractical

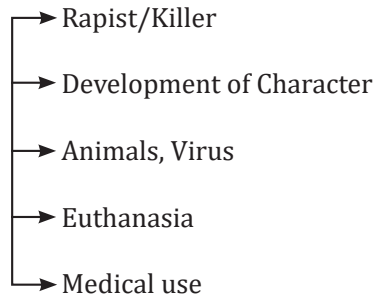
“An eye for an eye will make the world blind.”

Not Cowardice

What do We Require?

- Spiritual strength
- Faith in God.

Exception:



Satya

- God
- ‘My Experiments with Truth.’
- To express exactly what the reality is.
 - Fear
 - Desires
 - Habit



Brahmacharya

- Mind
 - Speech
 - Action
- Control your Desires

Asteya

- Mind
 - Speech
 - Action
- } Theft → Mental → Idea of stealing
 } Theft → Physical → Act of Stealing
 } Theft of Ideas

Aparigraha

- Mind
 - Speech
 - Action
- } Not to collect things. } Trusteeship

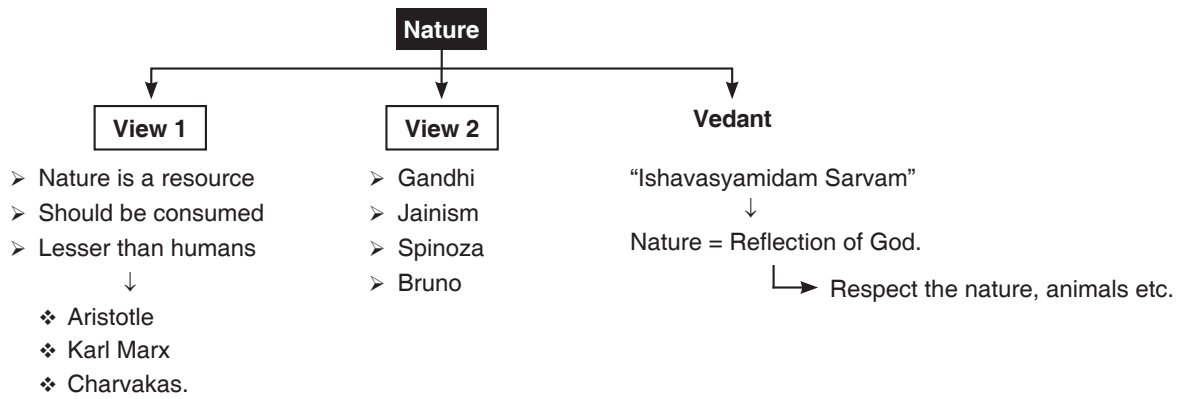
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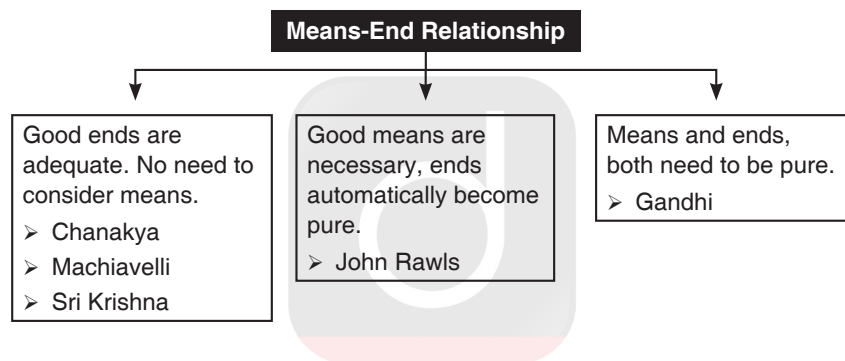
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“Nature can satisfy the need of everyone but it can't satisfy the greeds of even a single personal.”

- Least consumption → Nature's existence
- Treat nature as a homogenous entity
- Animals/Creatures → Respect their existence
- Henry Salt - 'A plea for Vegetariansim'



Gandhi says Ends and Means should be pure.

Argument: Deeds → Create results

Means → Ends (ethical)

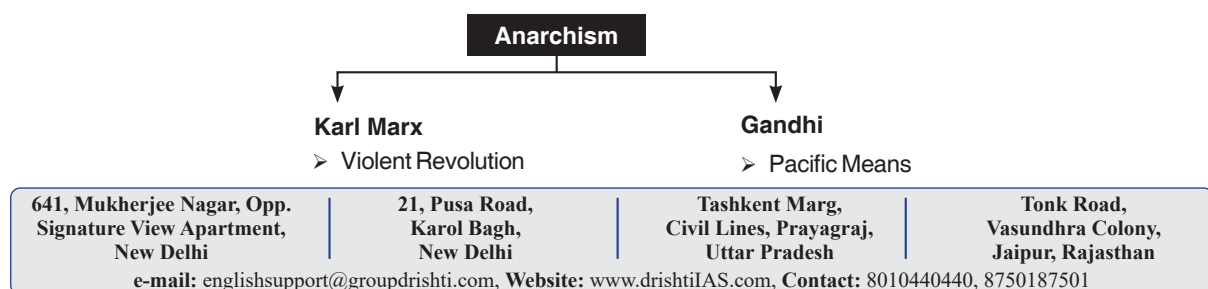
Rarest Cases: → Inappropriate means

→ Ends will be imperfect.

Gandhi's Political Ethics

- He belongs to the Anarchist School of Thought.
- Anarchism means states is not required. State is not an ethical institution.

Other examples: Karl Marx, Leo Tolstoy



Ultimate purpose of life in Gandhian philosophy

- Aatmic progress
- Progress of self
- Swadharma → Individualism
 - Every individual is unique. His/Her conditions should be respected and should be given the opportunity to move ahead with his personality/individuality.

Q. In your understanding, what is the purpose of life according to Gandhiji?

Ans. Aatmic-Vikas. Everyone has a different personality/individuality known as swadharma. Everyone has to follow his or her swadharma and this is the way one should lead his/her life.

Q. Why Anarchism?

Q. What are the problems associated with state in Gandhi's understanding?

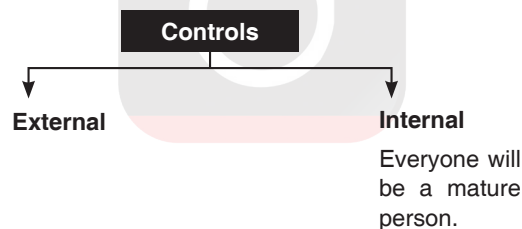
- State makes laws and rules, which are uniform with reasonable restrictions.
- Therefore, laws shall bring homogeneity in the society-treating everyone equally.
- However, according to Gandhi, homogeneity is against Swadharma/individuality.
- The existence of State is based on violence. Hence it requires police, army etc.
 - According to Gandhian perspective, any system based on the foundation of violence is unethical.

Q. How? Without State?

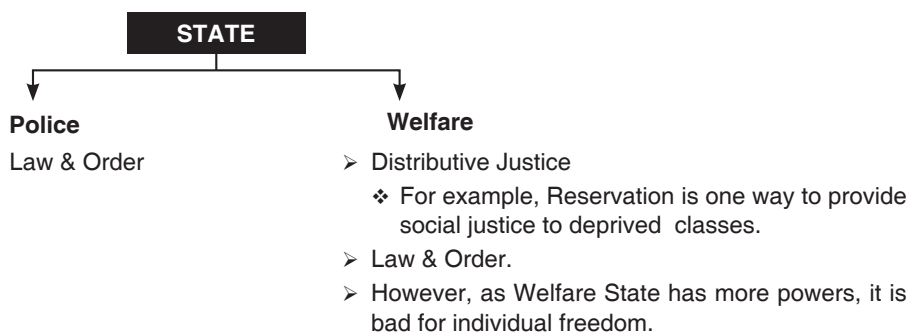
- Enlightened self interest.

Society as replacement to Police

- According to Gandhi, it is the responsibility of a society to ensure there's no robbery.
 - For if one's need are fulfilled, why would one steal?



- Social criticism and social fear are much more effective than the fear of police.
 - **What to do till we reach to the level of Stateless Society?**
- Minimum Governance → Henry David Thoreau
 - This will create a balance between State and Swadharma.



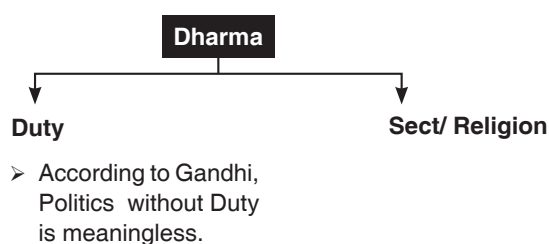
Gandhi's Views on Democracy

- Democracy in reality becomes the dictatorship of the majority.
 - Gandhi advocated the system of Sarvodaya/Swarajya.
 - A Picture of Sarvodaya Social Order: J.P. Narayan

Features

- Party-less Democracy.
- No Direct Elections, except at Local Levels.
- Approach from bottom to top.
- Politics without Dharma is like a dead body which should be burnt.

Sarvdharma Sambhav



- **Sarva Dharma Sahishnuta:** Religions Tolerance
 - Avoiding Conflict
- **Sarva Dharma Sadbhav:** Religious Harmony
 - Participation
- **Sarva Dharma Sambhav:** Equal Treatment to all Religions
 - Absolute Equal Treatment
- **Sarva Dharma Samanvay:** Religious Synthesis
 - One Religion for Everyone

Elaborating further on Gandhi's Views on Religion

- He was against the term **Secularism**.



Dharma - Nirpekshata

- According to him, Religion is a must for morality.
- Equal treatment for all religions.
- According to him, Religious Conversions are a bad practice, for all religions have the same target/ purpose.
 - Kicking out missionaries who attempt to convert religion of a person.

Mahatma Gandhi - Ethical Economics

- Very much influenced by John Ruskin's book - 'Unto This Last'
- Wrote a book named 'Hind Swaraj'

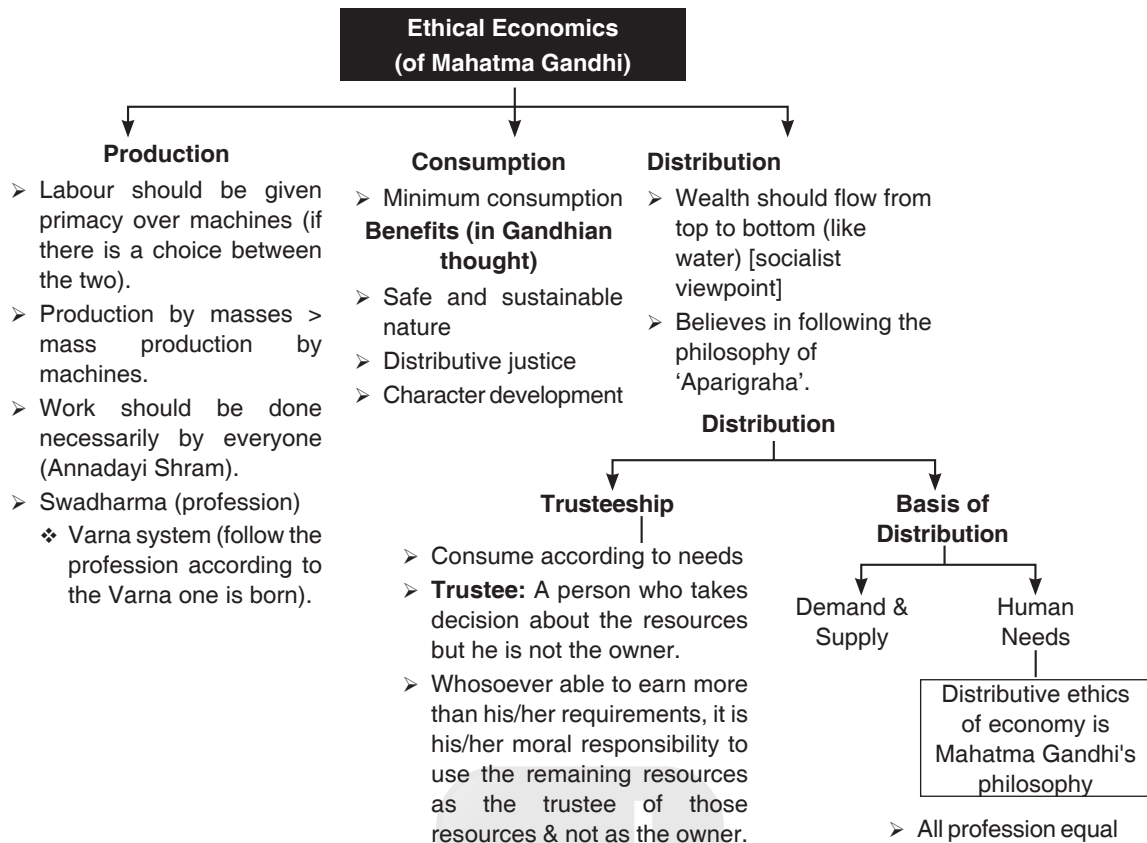
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- Mahatma Gandhi does not believe in Possessive Individualism

Possessive Individualism

- A principle which says all the qualities that a person possesses are his/her qualities and he/she is the legitimate beneficiary of the benefits coming out of those qualities.

- **Varna System (VS):** Two sources:

- **Anasakti Yoga**

- Gandhi's interpretation of Geeta
- Supported Varna System

- **Hindu Dharma**

- Gandhi was dynamic in a sense that he changed his philosophy in different periods. In his last phase of life, Gandhi was flexible in case of VS as compared to his early phases.

- **Features of VS (according to Gandhi)**

- Essential feature of Hinduism
- A natural system/a part of natural order (not man-made)
- A universal system that exists everywhere in the universe.



- One can study to any extent but ultimately has to follow the profession according to one's Varna

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- **Positive Features of Gandhian Philosophy**
 - No support to caste system
 - Against untouchability
 - Examples: Temple Entry Movement – an initial move in this direction which he supported)
 - Collective eating, Inter-caste marriages
 - Equal respect to all Varnas.
- **Gandhi's arguments on VS**
 - Simple solution of division of labour
 - Reduces/eliminates unnecessary competition.
 - Good to control lust & desires (because of having one and only option - to work according to the VS)
 - Domestic and easy training process

7 Deadly Sins

- Sin → Biblical concept
 - means anything that is ethically/morally wrong

7 Sins (in Christianity)

1. Pride
2. Greed
3. Lust
4. Envy
5. Gluttony
6. Wrath
7. Sloth

- Gandhi talked about the 7 Sins provided by Frederick Lewis Donaldson in 1925

7 Deadly Sins

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

- Gandhi printed all these 7 deadly sins in his article in the same year in October.

SWAMI VIVEKANANDA

Vivekananda's Contributions

- Established Neo-Vedanta Philosophy (vedanta + yoga)/re-established yoga or Vedanta philosophy
- Gave a structural image to Hinduism
- Great impact on India's freedom struggle. The persons influenced by him were: Tagore, Subhash Chandra Bose, Aurobindo
- Student/disciple of Ramkrishna Paramhans

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- **Romain Rolland** – ‘If you want to understand India, study Vivekananda.’
- **Vivekananda's Philosophy**
 - Every society/nation has its own nature. One's pursuits must be linked to nature.
 - Basic nature of Indian society is spiritual.
 - **Problem:** Impact of West on India.
 - **Solution:** Shouldn't blindly follow west, focus on basic nature of west is materialism.
- **Duty:** One who is well to do, he/she has a moral responsibility of looking after the ones who do not have the resources. He coined the term – ‘Daridra Narayan’.
- Vivekananda gave the philosophy of **Vedantic Socialism**
 - ↳ spiritual + financial/economy equality
- Rejection of caste system
- Rejection of gender discrimination
- Meditation does not require rituals. ‘Playing football is one of the best forms of meditation’.
- Arise, awake and stop not until the goal is reached.





Contributions of Moral Thinkers and Philosophers from India and World

DR. B.R. AMBEDKAR

Life

- 1891-1956
- Born in Dait caste called Mahar
- The caste in which he was born, there was no possibility of a person to study in the school but he was able to study as his parents used to serve in the British army/British Indian army.
- Discriminated in school because of his caste.
- In 1920, he started participating in the freedom struggle.
- In 1919, for the first time, he demanded the concept of separate electorate.
- In 1927, started a custom called 'Manusmriti Dehan Divas' – burn the copies of Manusmriti on a specific date i.e., 25 December – because he believed that it was a text which authenticated discrimination against the Dalits.
- 1932 – Poona Pact – accepted separate electorate for Dalits.

Gandhi vs Ambedkar – Separate Electorates

Separate electorate is a concept in which a person from the Dalit background will be chosen as a representative and that too will be chosen by Dalits only.

- Gandhi – believed that if this was imposed, the divide between the Dalit Hindus and other Hindus would be widened which can not be recovered went on hunger strike.
- Result – the concept of separate electorates rejected & the reservation for Dalits increased to double.
- Ambedkar – realised that it's not easy to get human respect and dignity for the weaker sections of society.
 - In 1933, he announced that he was born as a Hindu but will not die as a Hindu. (a first turning point in his life from Hindu to any other religion)
 - Proposed Uniform Civil Code
 - 1956 – converted to Buddhism (Navyana Buddhism)

Books

- Annihilation of Caste
- Who were the Shudras
- Buddha and his Dhamma

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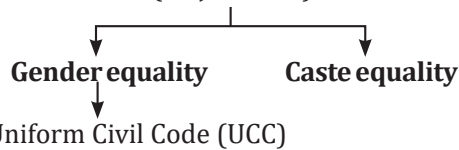
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Ethics

- Purpose of life → this worldliness
 - ↳ dignified life for myself
 - ↳ dignified life for the fellow citizens

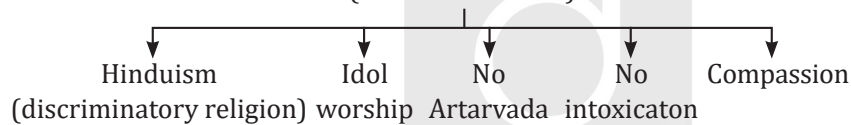
- Equality – ground for morality
 - Equal society – ground for an Ethical society
 - Ambedkar (major focus)



- Religious Reforms
 - Problem – caste is supported by Hindu religions texts & people's deep faith.
 - To make Hindu an egalitarian religion, reforms are necessary.

Navyana

- Established in 1956
- New branch of Buddhism
- Ambedkar: rejected lot of things in Buddhism (eg., Nirvana)
- 22 statements known as Vows (some of them are)



- **Constitutionalism**
 - Social change through Constitution/laws.
 - Rejected Marxism and socialism as they aimed at change through bloody revolution.
- **Nationalism**
 - Believed in realistic nationalism

Ambedkar on Panchayat System

- Neither gender-equal nor caste-equal
- Problem – the head of the Panchayat – the upper caste person
- A system of patriarchy and caste-discrimination

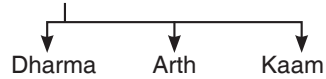
THIRUKURAL

- A book, also called Tamil Veda
- Believed that it's a part of Sangam Literature. (an ancient literature of Tamil)
- Thiru + Kural
 - ↳ something divine/holy
 - ↳ concise/brief

- Written by Thiru Valluvar

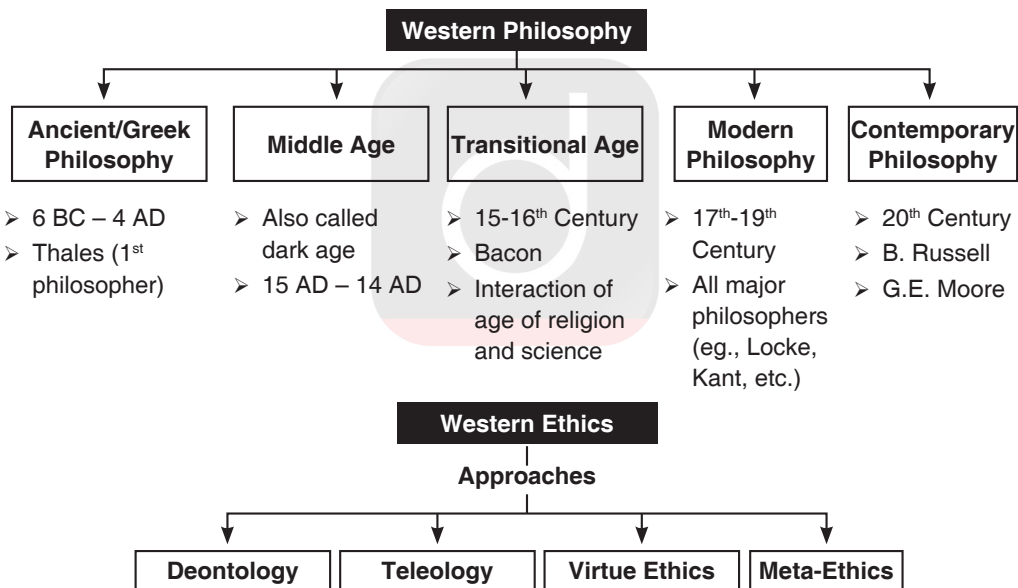
Teachings

- Visible in 2 thinkers: Mahatma Gandhi
- Leo Tolstoy
- Only specific book on Ethics in Indian system
- has 3 parts



- Non-violence
- Moral vegetarianism
- Virtues:
 - (i) Virtue of giving
 - (ii) Dignity of all creatures
- No intoxications
- Control over lusts

WESTERN PHILOSOPHY & WESTERN ETHICS



- **Deontology**
 - Rules for the sake of rules or absolute rules
 - Thinkers: Kant
 - Ideology: Intuitionism – Joseph Butler
- **Teleology**
 - Result oriented ethics/rules for the sake of results
 - Egoism → Hobbes
 - Hedonism → Aristippus
 - Utilitarianism → Bentham, Mill

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- Evolutionism → Spencer
- Perfectionism → Hegel
- **Virtue Ethics**
 - Ethics through virtues
 - Socrates
 - Plato
 - Aristotle
- **Meta-Ethics**
 - From a contemporary Western Philosophy
 - GE Moore
 - ↳ linguistic analysis of ethical statement

Ancient Greek Age

- **Thales**

↳ Hulism → everything/the universe is made up of water

- A school of thought – Sophists



The philosophy of Socrates was the rejection of sophists

- the word sophia' (in west) means 'knowledge'.
- A pragmatic philosophy which helps in living a life was their purpose
- Philosophy
 - 'Homo Mensure'

↳ given by Protagoras

↳ 'Man is the measure of all things.'

keep human being in the centre ← take 'man' as individual → believe in subjective ethics

↳ believe in relative ethics

- **Gorgias**

- Perception is the only valid source of knowledge
 - ↳ Problem: arriving at a result/cannot prove the existence of anything in the world.

Subjective Ethics

+

Relative Ethics



Subjectivistic

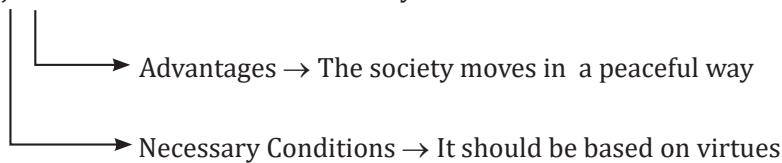
Relativism

- Nothing exists
- If something exists, it can't be known
- If known, it can't be expressed
- **Thrasymachus**
 - Justice – the distribution of fundamental things in a society is to be justified (distributive justice)]
 - the interest of the powerful

SOCRATES

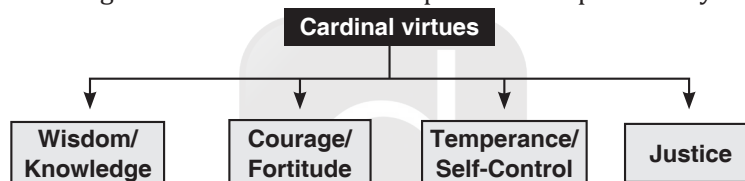
Purpose in Ethics

Objective and universalistic ethical system



Virtues

- Qualities of character
- Not genetic need to learn them – means internalise the virtue.
- Rigorous process through which virtues become a part of one's personality.



(These four are independent of each other for their existence.)

Socrates on Virtues

- “Unity/ Identity of virtues” – a principle provided by Socrates.
- Only one virtue is adequate and that is wisdom/knowledge.
- **Wisdom/Knowledge**
 - Not only cognitive
 - Internalised as a virtue
 - Meaning: Ability to differentiate between what should be done and what should not be done.
 - Ultimately means having:
 - Justice
 - Courage
 - Temperance

(The level of each of them might differ)

“An unexamined life is not worth living.”

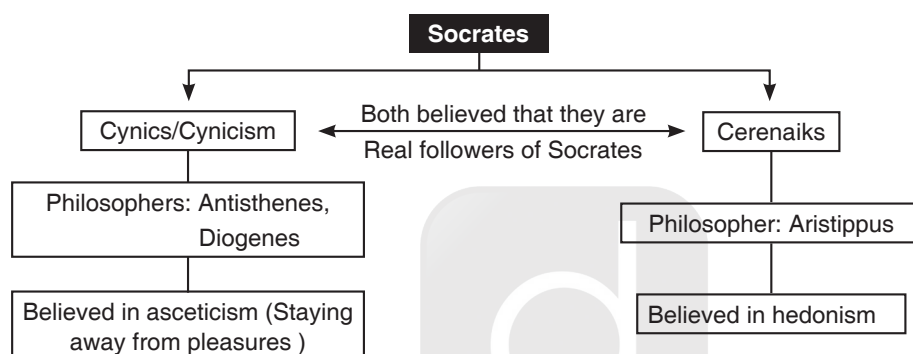
– Socrates

- We should examine:
 - All the beliefs /faith
 - All the values
 - All the knowledge

- If you do not examine your life, its a 'fake life'.
If you examine, its an 'authentic life'
- Other Philosophers having similar thoughts:
 - **René Descartes** (17th century)
 - Gave a method – 'Methodic Doubt'
 - Before believing anything, one should have systematic doubts on that and once all the doubts are resolved, only then he/she should believe in that concepts/belief.
 - **Edmund Husserl** (20th Century)
 - Gave a concept called 'Bracketing'

Means → Examining our beliefs

Sects

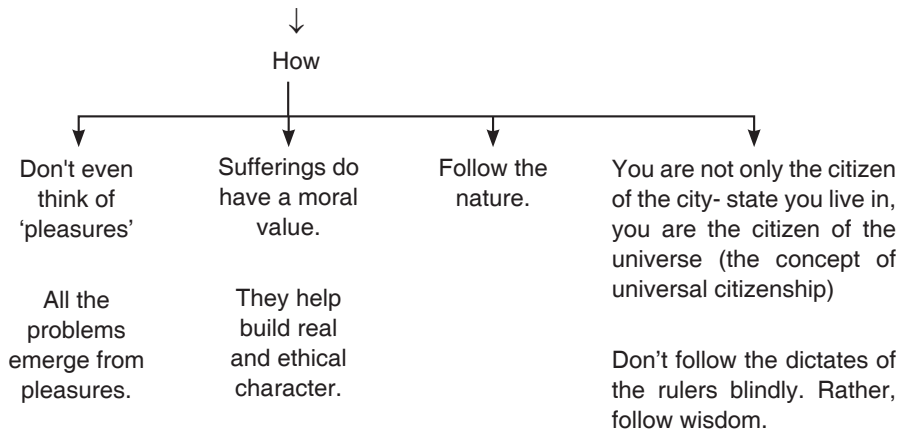


Cereonians

- Believed in both – Psychological Hedonism & Ethical Hedonism
 - Psychological Hedonism
 - Everyone wants happiness
 - Ethical Hedonism
 - It is moral to wish for having pleasures in life.
- Very close to Charvakas
 - Believe in Gross Hedonism
 - Believe in Egoistic Hedonism
- **Gross:** Quantitative differences amongst various pleasures
- **Egoistic:** Only individual's pleasures
- **Principles:**
 - **Intensity:** high
 - **Certainty:** A pleasure that is certain is better than an uncertain pleasure
 - **Immediacy:** The immediate pleasure has more worth than the distant one
- All these are found in Aristippus's philosophy.

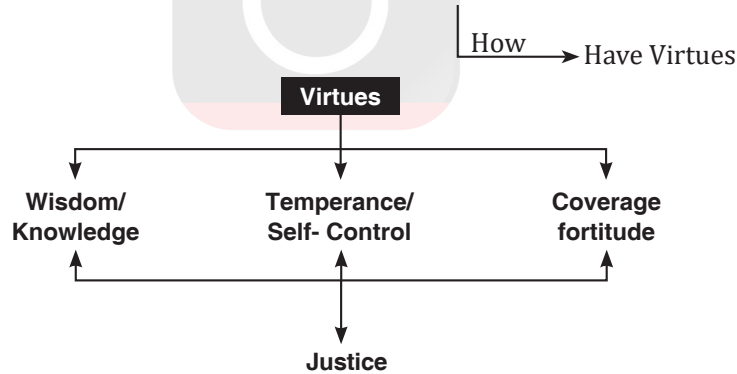
Cynics

- Purpose of life: To lead a virtuous life.



PLATO

- Time period: 5th-4th BCE
- Book: 'Republic'
- **Eudaimonism**
 - Derived from a greek word 'Eudaimonia'.
 - It means being blessed especially in the sense of a balanced life with everything in an adequate manner.
 - Being blessed (means a balanced life wit everything in an adequate manner)
 - This is the purpose of life according to Plato (be in the state of Eudaimonia)

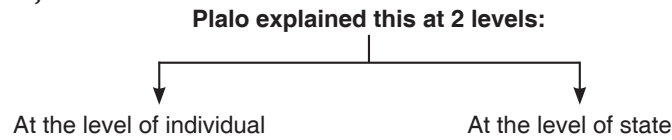


- If above three virtues are in good relationship, the virtue of Justice emerges
- Being virtuous $\xrightarrow{\text{Means}}$ **knowing** the idea of virtue
 ↓
 At the level of internalising

- **Concept:** The word used by Socrates
- **Idea**
 - The word used by Plato having similar meaning like concept as used by Socrates.
 - Eternal
 - Plato: Real knowledge is the knowledge of ideas.

Justice

- Resultant & not Fundamental virtue
- When the virtue of courage and temperance are subordinate to the virtue of wisdom, the resultant state is the virtue of Justice.



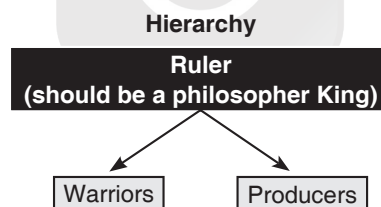
• Individual

- **3 aspects of human nature:**
 - Reasoning/ Mind (Logical faculty)
 - Spirit (e.g., Emotions)
 - Appetite (e.g., Lust, desire)
- To control these three tendencies there should be one virtue for each (Virtues desired).
 - For training the mind, develop wisdom.
 - For training the spirit, develop courage.
 - For controlling the appetite, develop temperance.

• State

- According to Plato, 'State is writ large man'
- **3 kinds of people:**

| | | |
|-----------------|------------|----------------------------|
| Mind | Wisdom | Ruling class/ Administrate |
| Spirits | Courage | Warriors |
| Aptitude | Temperance | Producers |

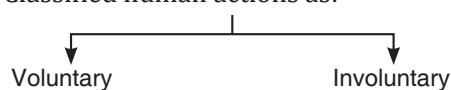


ARISTOTLE

- Belonged to aristocratic family
- Went to Plato's Academy at the age of 16.
- Started academy name 'Lyceum'
- **Book:** 'Nichomachean Ethics'
- Focused on both Normative and Descriptive Ethics

Aristotle's Ethics

- Classified human actions as:



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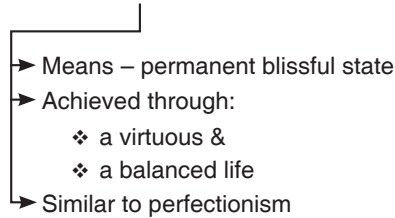
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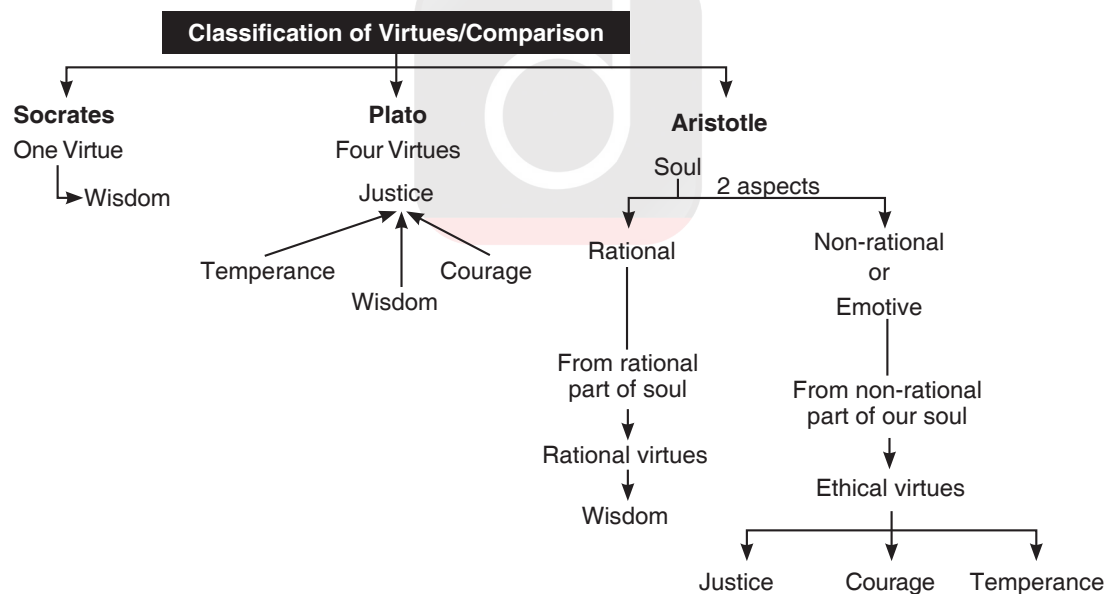
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- First person to say that the world of ethics is limited to the world of voluntary actions and only these actions are counted in the concept of conduct and this only makes the world of ethics.
- We can not decide the morality/ethics on the basis of the involuntary actions.
- Purpose of life: 'Eudaimonia'



Virtue

- Means a permanent mental state.
- Reflected in voluntary actions/conduct
- Achieved through constant and rigorous practice.
- Characteristics:
 - Every virtue is developed through control over the desire and/or instinct.
 - **Doctrine of Mean:**
 - Every virtue is a mean of two extremes.
 - Example: To enjoy with control.
 - Once developed, no conscious effort is required.



Evaluation/Criticisms

- He supported:
 - Slavery system: Believed that slaves are not human beings.
 - Gender inequality.
- His doctrine of 'golden mean' is inexplicable (can not be explained).
- Aristotle criticised Socrates for providing that there's only one virtue i.e., knowledge.

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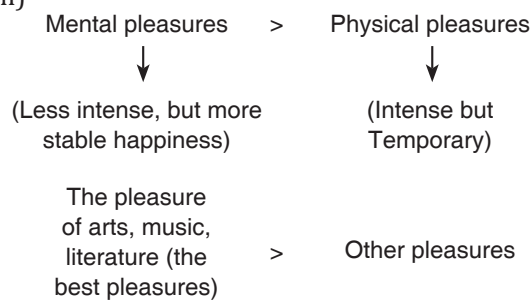
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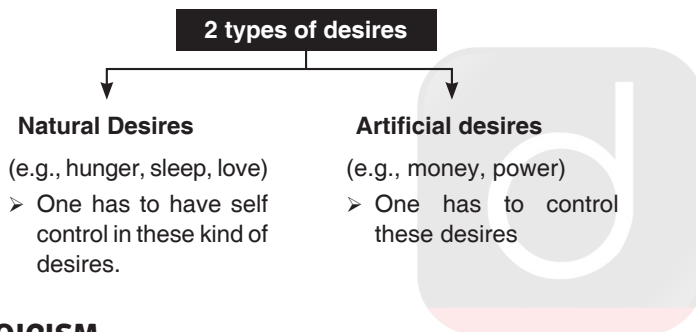
- After Aristotle, Greek Philosophy started declining. However before it declined, there were two more streams:

EPICUREANISM

- The person linked to this philosophy – Epicurus.
- Influenced to a large extent by Cereonians.
- Focused on the thought about Eudaimonia from Socrates and Plato.
- The purpose of life – happiness/pleasure (Hedonism).
- But didn't believe in hedonism as given Aristippus, he believed in refined hedonism (more specifically refined egoistic hedonism)



- Virtues – means of happiness



STOICISM

- The group linked to this philosophy are known as Stoics.
- **Philosopher:** Zeno
- Influenced by Cynics and Socrates.
- **Purpose of life:** Virtuous life (virtues are the ends)
- Don't run for pleasure, have absolute control
- Believed in Pantheism & therefore, Determinism.
- Therefore, they behave/want people to behave like 'sthipragya'.
- Believed in Universal Citizenship
- Believe in Universal Equality (including gender)

Pantheism

- God and world are identical.

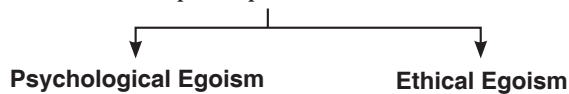
Determinism

- Everything is pre-determined and the person has no freedom of will.
- Can only happen when someone believes in Pantheism/Panentheism (world is a part of God).

MODERN PHILOSOPHY

Concept -Egoism

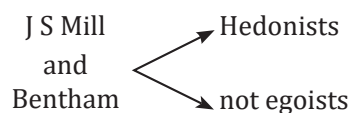
- An ethical thought
- Keeps individual at the centre
- Can see the traces of egoism even in the Greek philosophy.
- Aristippus
Epicurus
Thomas Hobbes } Believed in egoism
- Universal phenomena
(Developed in modern times, but applicable in all the times/ages)
- Based on 2 principles:



| Psychological | Ethical |
|--|---|
| ➤ A part of human psychology | ➤ It's ethically/morally fine to be selfish |
| ➤ It's natural to only think for ourselves or | |
| ➤ Natural for humans to think for themselves | |

Two Clarifications

- Range of selfishness, not fixed (different people with different levels of understanding can have different levels of selfishness)
- Being an egoistic doesn't necessarily mean that one will always think about himself/herself, he/she can think about others but only when they become a part of his/her selfishness or has an understanding that helping them will help him/her, it will increase his/her pleasure.
- Egoism is not necessarily equal a linked to Hedonism



THOMAS HOBBS

Introduction

- 16-17th Century
- England

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- 1651 – ‘Leviathan’ (Book)
- Egoist Philosopher

Hobbes’ Thoughts

- Humans are naturally/bound to be selfish (it’s human nature)
- It is ethically perfect to be an egoist
- Purpose of life – ‘to fulfill the desires’ & seek happiness out of that.



are innumerable

- According to priority, 2 most important desires:
 - Desires to survive (every being, not only human beings)
 - Desires to have maximum pleasures in life.
- Desires are not static but dynamic (in different conditions, one may have different desires)
- If we put ethics on the basis of desires, it will naturally lead towards.



Subjectivism & Relativism



Therefore, it creates a state of anarchy, having different pursuits (sometimes even conflicting)

Solutions by Hobbes: ‘Social contract Theory’

- **The Social Contract Theory**
 - A ‘natural state’ where everyone is everyone’s enemy.
 - To end this state of anarchy, all the people decided and entered into a ‘Contract’ where they shall give power to the ‘state’/‘Leviathan’.
 - That will make all the laws/rules.
 - Everyone will have to follow him.
 - Aim/result – peaceful situation.

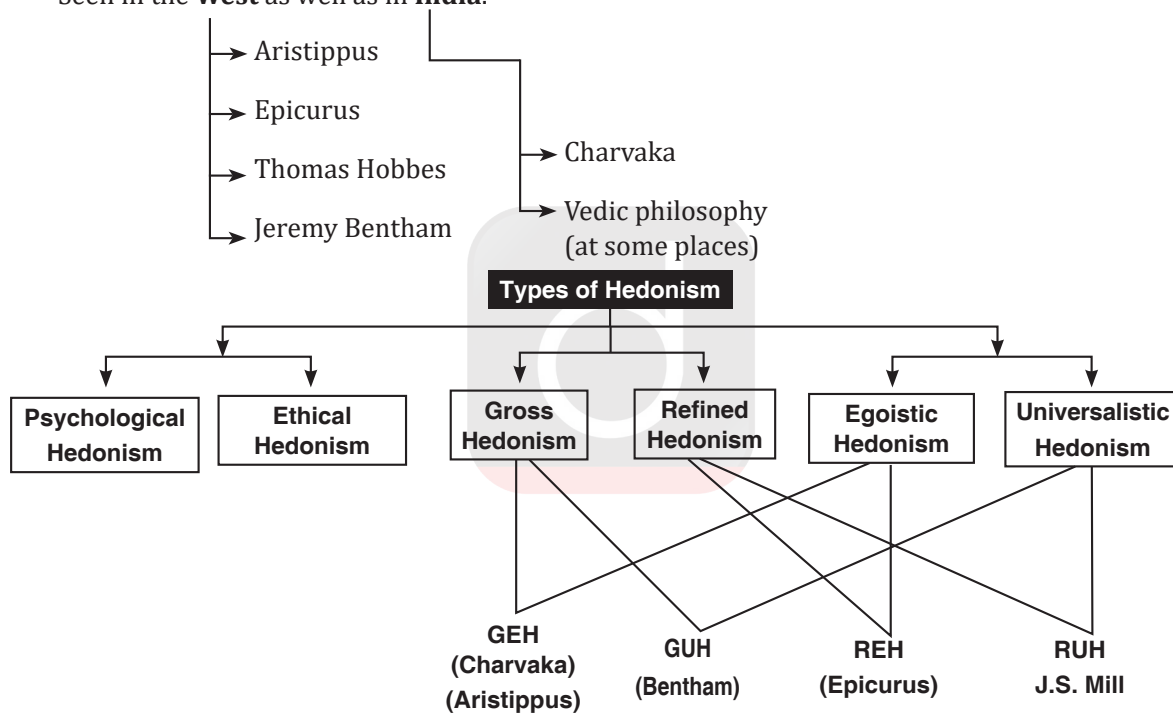


Contributions of Moral Thinkers and Philosophers from India and World

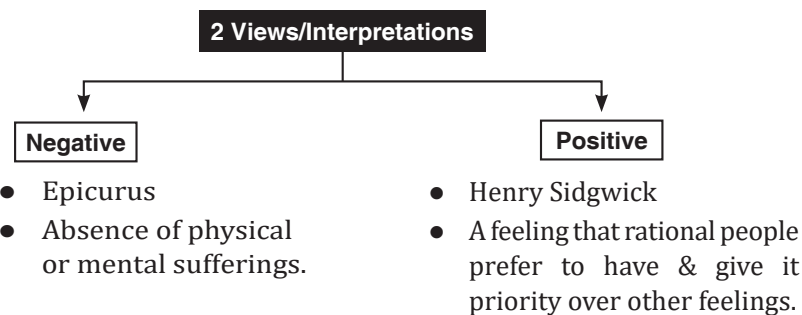
HEDONISM

- Comes from a greek word 'Hedone' which means pleasure/happiness.

Seen in the **West** as well as in **India**.



How to Define Pleasure/Happiness?



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Is there any difference between pleasure & bliss?

- Those who believe in gross Hedonism, for them both are same.
- For believers of Refined Hedonism, bliss is higher state and pleasure is a lower state.

| Bliss | Pleasure |
|--|--|
| <ul style="list-style-type: none"> • Mental or spiritual happiness • Stable, deep and low intensity • Permanent | <ul style="list-style-type: none"> • Based on sensual experiences • Intense • Temporary • One feels pleasure when he/she is lacking something. |

UTILITARIANISM

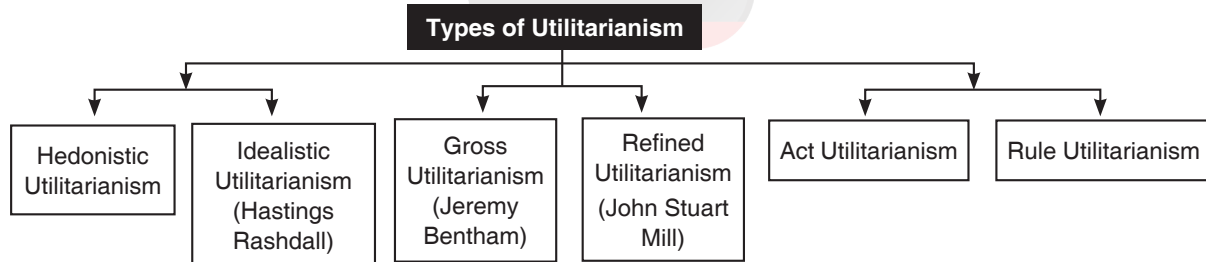
- Highest form of teleology.
- Teleology means results or consequences are more important than the rules.
- Therefore, also known as Consequentialism.

Reason/origin

- Before Utilitarianism, Egoistic Hedonism existed.
- Utilitarianism in other words is Universalistic Hedonism.

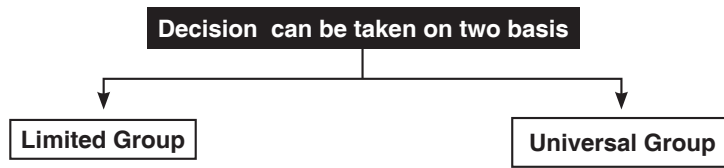
Philosophers

| | | |
|--------------------------|---|----------------------|
| 18 th Century | → | Shaftesbury |
| 19 th Century | → | Jeremy Bentham |
| | → | John Stuart Mill |
| | → | Henry Sidgwick |
| 20 th Century | → | Patrick Nowell-Smith |



- **Hedonistic Utilitarianism**
In 99% of cases, all the utilitarians believe in hedonism.
- **Idealistic Utilitarianism**
 - Believe in Utilitarianism but not in hedonism.
 - People may like happiness as well as few other things (according to Hartings Rashdall) like peace, wisdom, etc.
- **Gross Utilitarianism**
 - Only quantitative differences in different forms of pleasures.
- **Refined Utilitarianism**
 - Quantitative as well as qualitative differences in different forms of pleasures.

- **Act Utilitarianism**



- **Rule Utilitarianism**

- Decision will be taken on the basis of some rules.
- These rules are based on maximum happiness for maximum people.
- But some people say (like Kant) that as soon as Utilitarianism become the Rule-based Utilitarianism, it doesn't remain teleology but becomes deontology.

JEREMY BENTHAM

- 18th – 19th Century.
- From England
- Belonged to Negative Liberalism (the initial form of Liberalism.)
- Started the ideology of Utilitarianism

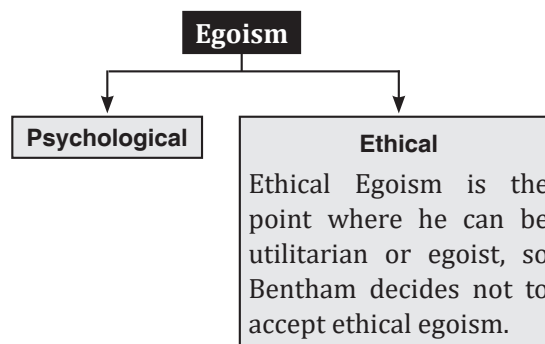
Purpose of life

- Happiness
 - **Bentham** believed in both
 - Psychological hedonism
 - Ethical hedonism
- Good is equal to Happiness
 &
 Good is proportionate to Happiness

Egoism

- **Bentham** believed in **Psychological Egoism**.

Means: Naturally every human being is selfish but



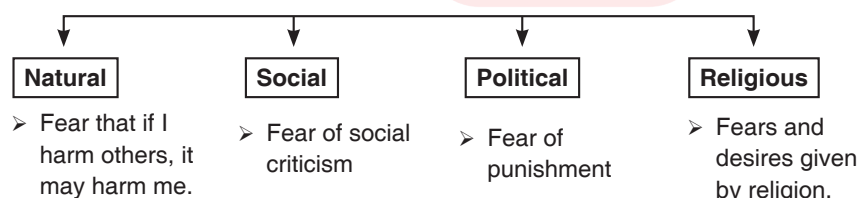
- But we have to find ways to control this selfishness.
- This is when he leaves egoism and enters the area of Utilitarianism.

Happiness

- Bentham believed in gross hedonism/Gross Utilitarianism.
 - He names Gross Utilitarianism as Hedonistic Calculus (HC)
 - Means
 - It means we can calculate the quantity of happiness coming from certain pleasures on the basis of HC.
 - Therefore, He provided 7 parameters to understand how good a happiness/pleasure is.
- **Intensity**
 - More intensity makes the pleasure a better pleasure.
- **Duration**
 - More duration is equal to more pleasure.
- **Proximity**
 - Closer the pleasure means more pleasure.
- **Certainty**
 - More certainty could lead to more pleasure
- **Fecundity**
 - Means there are certain pleasures which can produce/give more than other pleasure.
 - Pleasures producing more pleasure are better.
 - eg., money
- **Purity**
 - Pure Pleasure > Impure Pleasure
- **Extensivity**
 - Pleasure of All > Pleasure of Maximum People > Pleasure of One Person

What makes the Selfish Person think for Others?

- 4 moral sanctions for moral behaviour



Justice

- No privilege to anyone

Criticism of Bentham

- **Hedonistic Calculus:** Not an adequate idea because it doesn't answer many questions.
 - For example, there can be a pleasure which is more in intensity and less in duration and vice versa.
 - This calculus not able to explain how to place both these in hierarchy.
- Sanctions are extrovertive in nature
 - Means: Human beings can do something only when he/she is pressurized from outside.

J.S. MILL

- United Kingdom
- 19th Century
- He took Bentham's philosophy to the logical conclusions (he progressed on the philosophy of Bentham)
- Developed another school of thought – Positive Liberalism.
- First person, in modern western philosophy to give the concept of welfare state without using the term.
- First male thinker in western philosophy who has written extensively on women.
 - Book – 'The subjection of Women'.
- Book – 'Utilitarianism'.

Purpose of Life

- Happiness, pleasure
- Believes in both psychological and ethical hedonism.
- Good = Happiness
- Proportionate relationship between good & happiness (good ↑ happiness ↑)
(good ↓ happiness ↓)

Hedonism

- Believed in Refined Hedonism
- Mental pleasure > Physical pleasures
'An unsatisfied human being is better than a satisfied pig and an unsatisfied Socrates is better than a satisfied idiot'.

How to decide which type of pleasure is qualitatively high?

- Follow/accept the views of expert individuals
 - Persons who have expert individuals means they have had diversified experiences.

Why do people have social sensitivity?

or

Why do people behave socially?



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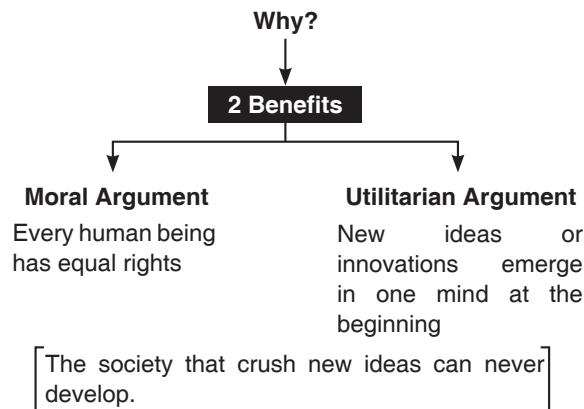
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Justice

- Agree on no extra privileges to anyone
- Equality between men & women
 - A person having dissenting views has full right to express that



BENTHAM & MILL

Similarities

- Hedonism
- Maximum happiness for maximum people
- 4 external sanctions
- Equality



Differences

| Bentham | Mill |
|---------------------------|-------------------------------------|
| Gross Hedonism | Refined hedonism |
| 4 external sanctions only | 4 external & one internal sanctions |
| Egoist | Egoism + Social feelings |
| Calculus | Expert individuals |

Bentham – ‘Pushpin is as good as poetry’.

EVOLUTIONARY ETHICS

Context

- 19th Century → Charles Darwin
 - ↓
 - Book (1859):** The Origin of Species
 - Book (1971):** The Descent of Man
- Any kind of Evolution is always simple to complex.

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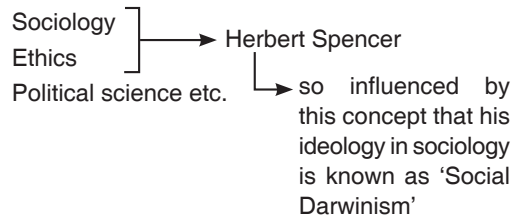
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- After Charles Darwin gave the Evolutionary Theory of Human Beings, it then spread to all disciplines:



- Darwin's perfectionism comes as an anti-thesis to Evolutionary Ethics.

HERBERT SPENCER

- Book – 'The Data of Ethics'
- Purpose of life is happiness
 - Pure happiness is the best happiness
 - Believed in both Psychological and Ethical Hedonism.
- Hedonism + Evolutionism
 - **Explanation:** He has merged his hedonism with the evolutionism of Darwin.
 - What is life?
 - Life is the process of adjustment with nature.
 - What is good and bad in life?
 - Good: Anything that helps in this adjustment/accommodation.
 - Bad: Anything that obstructs the process of adjustment.
 - Development of ethics has two phases:
 - At the first level is Relative Ethics
 - Finally there shall be a stage when Relative Ethics becomes Absolute Ethics.
 - **Relative Ethics:** → When extrovertive command needs to be given
→ We should generally follow the rules made by our ancestors.
 - **Absolute Ethics:** → Stage where everyone will be enlightened
→ Absolute adjustment with nature becomes a part of day-to-day ethics.

Justice

- Everyone should be given equal opportunities.
- Distribution on the basis of → individual's abilities and contribution.
- Therefore, if inequalities happen/exists because of this, they are ethically justified.
- Weak should be given support by society & state.
- However he doesn't support reservation/additional rights.
- In times of crisis, if we have to sacrifice few people, we should – those who are less important for society.

Relationship between Selfishness and Altruism (According to Herbert)

- Humans have both the tendencies in natural manner.
 - Parents case, being sensitive towards their child is natural.
- In the process of continuous adjustments with nature, we have evolved in a way that we have both the tendencies simultaneously – Selfishness & Altruism.

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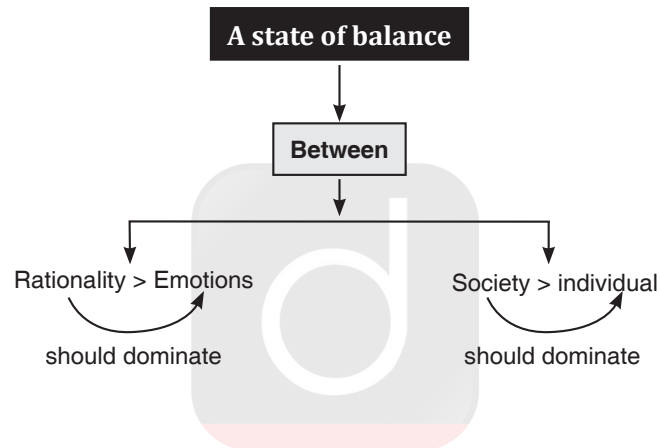
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PERFECTIONISM (TELEOLOGICAL PHILOSOPHY)

Context

- A development of 19th Century.
- Emerged primarily in Germany.
- Major Philosopher: Hegel
- People claiming to be Perfectionist are basically Idealist.
 - Therefore, basically related to metaphysical ideology called Idealism.
- Developed against evolutionary ethics/evolutionism.
- Human beings are qualitatively better than animals.
- Basic premise
 - Therefore, rules have to be different for human beings.
- Purpose of life
 - Self realisation (Self realisation & eudaimonia are same).
- Self realisation is a state of balance.

Some say that perfectionism is the 2nd Eudaimonism

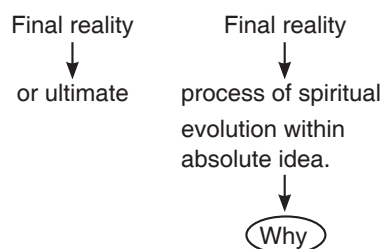


HEGEL

- Germany
- 18-19th Century
- Believes in:
 - Idealism
 - Perfectionism
- Book: 'Phenomenology of Mind'

Basic Philosophy

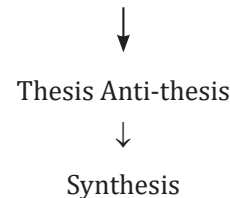
- Absolute Idealism



In philosophy, if anything is absolute, it shouldn't have a curiosity. Absolute = Perfect = which knows everything.

- **Why Evolution?**

The constant activity (Spiritual Evolution) moves in a format of Dialectic Method



- **Dialectic Method**

- Our process of thinking is necessarily dialectic

e.g., Thesis → idea

Anti-thesis → contrary idea

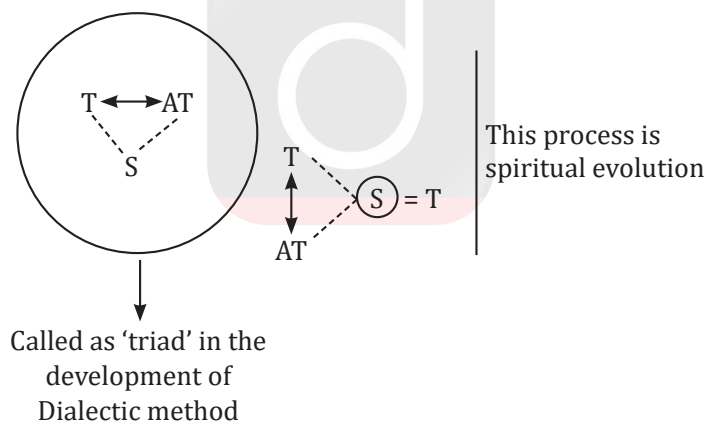
Synthesis → mix of Thesis & Anti Thesis

- Synthesis → not permanent

[Hegel – 'Invincibility of the New']

→ The new idea will always emerge, whatever the synthesis at present is.

Hegel- The one philosopher who has done dialectic method in totality.



- **Ethics**

- **3 Stages:**

- **Extrovertive Ethics:** If someone accepts ethical norms either due to fear, aspirations, desires, etc.
- **Introvertive Ethics:** Maturity, Consciousness.
- **Perfect Integration:** Individual get so tuned with the society/societal norms/societal moral principles that he/she doesn't even have the desire to do something wrong (no ill desires).

- These stages are not only about individual life but also about the civilizations life.

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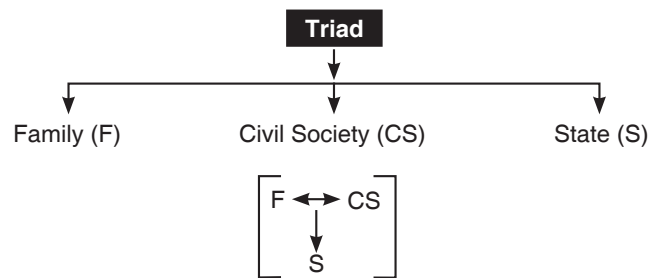
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THE STATE



Family

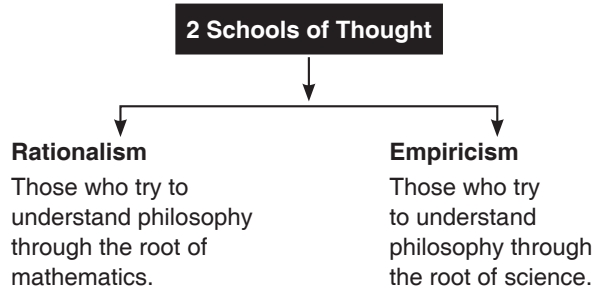
- Morality and ethics begins with the family.
- Term used by Hegel for family is Particularistic Altruism.
- Next points.
 - Altruism means a feeling of sacrificing oneself for the sake of someone else.
 - Particularistic Altruism means having this feeling for a specific set of people.
 - However, for the development of ethics, we need to have the feeling of altruism for a lot of people – the society.

Civil Society

- Universalistic Egoism
- State combines both family and civil society.
 - Combines both family and civil society.
 - Result → term → Universalistic Altruism
 - It makes rules and regulations which are good for everyone and enforces those rules.
- Therefore, State is the highest form of Ethics.
- **‘Die to Live’- Hegel**
 - Statement of Church during dark age.
 - **Meaning:** Humans should end their physical life to have a good transcendental life. No desires at all.
 - **Meaning by Hegel:** Live like a human being and that means living at the level of intellect. Control your desires and emotions by your intellect.
- **‘Be a Person’- Hegel**
 - Be a person and respect others as persons.
 - Biologically, we are Homo Sapiens Sapiens.
 - If one wants to develop as a Person, he/she needs to develop some attributes:
 - Intellect (Control, wishes, desires, emotions, etc)
 - Don’t treat others as a objects. Treat them with human dignity.

IMMANUEL KANT

- 18th Century
- Germany
- Modern Western Philosophy



- Kant, after studying both the (Rationalism and Empiricism), started a philosophy called 'Critical Philosophy'

It means synthesis of rationalism & empiricism for this epistemological reason, Kant is considered to be one of the most important philosophers in the history of Western Philosophy.

- Book: Critique of Pure Reason (Discussed Epistemology and Metaphysics).
 - 'Critique of Pure Reason' (Discussed Epistemology and Metaphysics)

- **Agnosticism:** 'I can not know.'
- **Hume:** Belonged to skepticism.
 - From Hume's skepticism, Kant moved towards agnosticism.
- **Skepticism:** 'I can not be sure about what I know.'

- Agnosticism – An answer to theories in this book.

Kant's Philosophy

- Refuted all the arguments given for the existence of God.

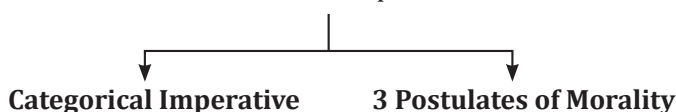
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Refuted all the arguments given against the existence of God.

- **Answer:** We do not have enough knowledge/capabilities of having the knowledge whether God exists or not & it exists, what is the nature of God. And that's what is Agnosticism.
- Anything that we can never know is a question of faith and not of knowledge.
 - Therefore, God is a question of faith.
- In short, agnosticism about God is in whatever you believe, it should be a 'belief' & not your 'knowledge'.
- Same theory of agnosticism by Kant for soul.
- There's something in our body, which structurizes all the cognitive changes, but can not say that it is soul or anything else. That can be anything.

Ethics

- Can be divided into 2 concepts:



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- **Categorical Imperative**

- Categorical means unconditional
Imperative means command/order
- Ethical things should come to us as unconditional commands.

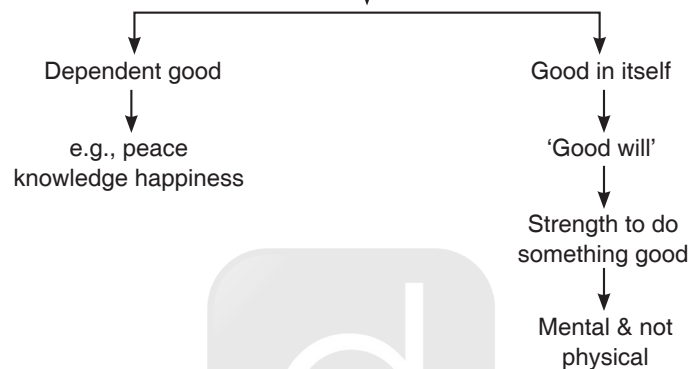
or

Duty for the sake of duty & not for the result/consequences

(De-ontology)

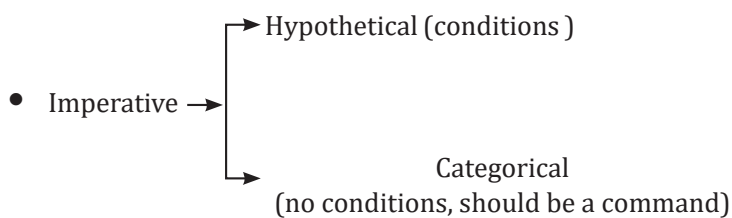
What is Good?

2 Types



- **Acts**

- The so called good acts can be these kinds:-
 - Based on Immediate Emotions
 - ↳ These acts have no moral value at all
 - Done for personal benefits
 - ↳ These acts have no moral value at all.
 - Due to good will/duty for the sake for duty
 - ↳ Only these acts have moral value.
- Any ethical action should be in the form of categorical imperative





How to recognize whether an act is categorically imperative or not?

Answer-4 rules

Law of Universality:

If you can apply same on condition in this universe, then only such action is moral e.g., suicide.

Law of treating all persons as ends and not means (should not using a human being as an object e.g., slavery.

Law of Autonomy: The will to do. Something good should come from with & not from outside.

Law of Kingdom of Ends (not to use & not to be used)

● **Postulates of Morality**

↳ for accepting the existence of a moral system.

● **3 Kinds:**

- Freedom of will
- Immortality of soul
- The existence of God

● **Freedom of will**

- 3 conditions:
 - One should be physically and mentally capable to decide what is to be done and what is not to be done.
 - One must have the availability to choices.
 - One should have freedom to choose.
- All these three things together is called 'freedom of will'.
- It is required as a postulate to moral system because if there's no presence of it, how can we hold someone responsible for the deeds.

● **Immortality of Soul**

- We should believe that the soul is immortal because of two reasons:
 - To achieve the state of 'Holy Will'
 - It means a state of mind when a person is no more interested/inclined at all towards bad thing and is able to control his/her lust or desired completely by his/her wisdom/rationality.
 - To reach this state/an ethical state of mind, one life may not be adequate.
 - Solution we need to have an eternal soul so that the human being does have the opportunity of being 'holy will' may be in the next life after death.

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- **'Perfect good'**
 - This state comes when everyone is given the bliss (highest form of pleasure) in proportion to person's good will.
 - For this, one life is not adequate.
- **The Existence of God**
 - We have to believe the existence of God to have the moral system in place
 - Only an omnipotent existence, which is God, can make a balance between the bliss and the duties.

Kant and Geeta

Similarities

| Kant | Geeta |
|--------------------------|--|
| Believes in deontology. | To some extent, it talks about deontology. |
| Categorical Imperative | Nishkama Karma |
| 'Concept of' 'Holy Will' | Concept of Sthitpragya (to some extent) |

Differences

| Kant | Geeta |
|---------------------------------------|---|
| Rigorous (means no exceptions at all) | Flexible (gave a concept of Aapad Dharma) |
| No value for emotive actions | Gives value to emotive actions |

Critical Evaluation

- Rigorous
- Impractical/No flexibility
- No value at all to Emotional actions.



INTUITIONISM

Introduction

- It is one of the school of western Ethics which emerged in 17th century CE
- Believers of deontology.

Basic Belief/Basic Concept

- There's something call Intuition.
- Intuition means a unique way of knowledge
- This is so pure and perfect that is self proven.
- With the help of intuition, we get to know what is ethically right and what is ethically wrong from the moral point of view.
- Human beings do have a capability which is different from perception and inference.

Doubts

- These are some doubts about intuitionism on how it works.
- It has 3 branches/approaches.

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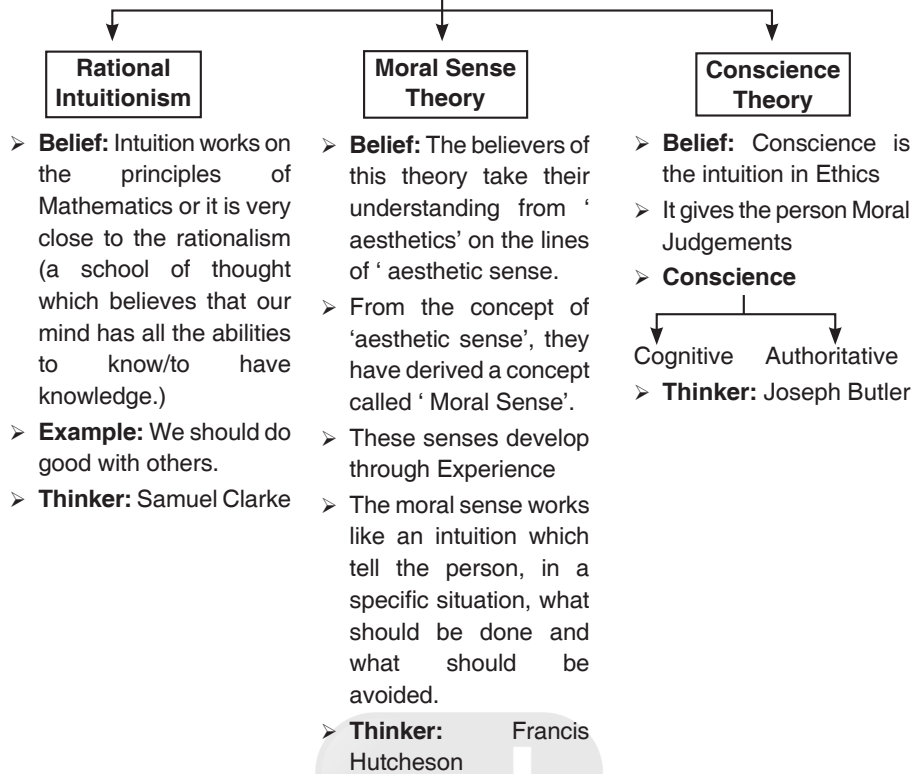
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Doubts



Critical Evaluation

- Intuitions can be wrong. They are not always self-evident.
- Intuitions can be contrary in two people.
- Intuitions are nothing but the socialization or may be the super-ego which is developed through the process of socialization.
- In this sense, it is a community/society specific. We can not believe this to be absolutely perfect. It can be sometimes individual specific as well.

JOHN RAWLS

Introduction

- He belongs to a school of thought called Egalitarianism/Equalitarianism
 - **Egalitarianism:** A subset of liberalism which believes in social equality.
- Books:
 - 'Justice as Fairness' – 1959
 - 'A Theory of Justice' – 1971

Rawls' Philosophy

- Justice – the most important virtue, just like Plato.
- He believed in 'Distributive Justice' which is about distributing the basic things i.e., rights, duties, wealth, power & respect.

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How to devise a method of distribution?

- **Approach:** Pure procedural Justice' (PPJ)
- To explain the PPJ : Heuristic Device
 - ↳ Imaginative
 - He talks about 'Veil of Ignorance'
 - He is sure that such thing can never happen but he says to imagine this kind of situation.
 - **Veil of Ignorance:** Imagine there is a curtain. As soon as someone goes behind that curtain (the curtain of ignorance), he/she forget everything (caste, social status, race etc). However, their basic reasoning power, basic intelligence remains intact.
- **How to distribute?**

Distribution will be done on the basis of some rules:

 - Everyone should be given reasonable freedom.
 - Equality of opportunities.
 - More prestige/power should be given to the ones who help the weakest people in proportion of their help.
 - After all this, we'll leave other things on the 'free market'.

Society ≠ Collectivity

- Society should be understood like a chain.
- Strength of the chain is the strength of its weakest link. Similarly, strength of the society is the strength of the weakest people of the society.

How does John Rawls help in understanding Indian Society?

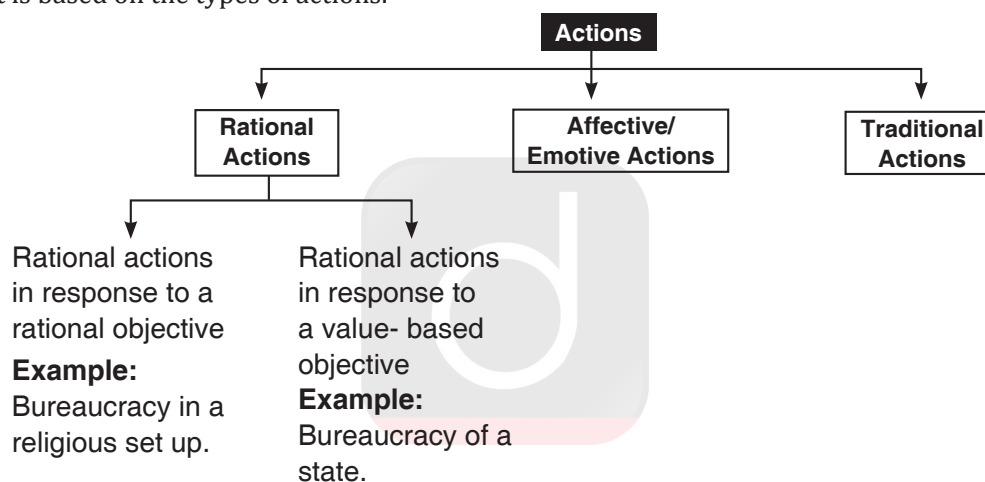
- Rawls was very close to Mahatma Gandhi's ideas.
- Gandhi's idea of Antyodya and Sarvodya.
 - ↳ Think about the last person's upliftment.
- Gandhi's 'last person' is very close to the weakest link in Rawls' philosophy.
- Gandhiji's Talisman is similar to Rawls' Rule No. 3 which says that maximum power and resources should be given to the ones who help the weakest persons to come forward.
- 'Weakest links' in Indian society:
 - SCs
 - STs
 - OBCs
 - Women
 - Third gender
 - LGBTQIA+
 - Minorities etc.

Introduction

- Time period: 19th – 20th Century C.E.
- He was from Germany.
- He is known for Sociology, Public Administration and Political Science and International relations.
- He is also known for his study of 6 Religions.
- Book: 'Protestant Ethics and the Spirit of Capitalism.'
- The concept of Bureaucracy in modern times has been given for the first time by Weber.

Bureaucracy

- He believes that it is a characteristic of Industrial society (Capitalism and Communism).
- It is omnipresent in any modern country, not restricted to a state.
- Example: Bureaucracy in Business, Army, NGOs/societies, Political Parties, Social institutions etc.
- Need/Importance:
 - It is based on the types of actions.



Characteristics of a Modern Bureaucracy

- A well- structured hierarchy.
- Permanent
- Procedures are written well- structured.
- Full-time employment
- Values – Anonymity

FEMINIST ETHICS

Introduction

- Feminism is a movement and an ideology which speaks about putting the women at their entitled space.
- Here 'space' means rights, opportunities, etc.
- Time period – at the end of 18th Century C.E. (Very close to the French Revolution)

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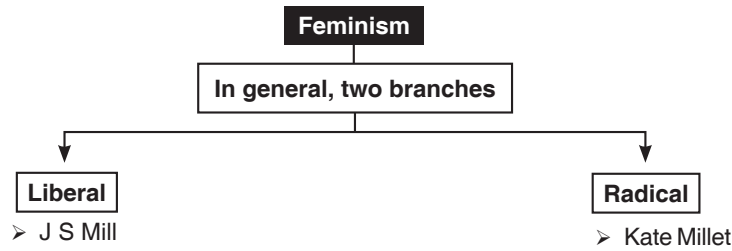
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Branches of Feminism



Debate between Sex and Gender

- Sex – Biological
- Gender – Social and Cultural
- Feminism talks about eliminating gender differences instead of sexual differences. A society/culture should be developed which holds both the sexes or all sexes on an equal footing.

Patriarchy

- Common enemy of every feminist.
- It is a universal problem in every society, it exists according to feminists' belief.
- It is the social structure which puts males in dominating roles over females/women.
- It prevails in almost every sphere whether its religion or ethics or laws etc.

Glass Ceiling

- There are a lot of invisible obstructions which stop women ultimately from participating in an equal manner.

Personal is Political

- Feminists believe that personal is political which means that the personal life is not so sacrosanct that legal mechanisms from the state cannot be brought into it.

'Women is not born, she is made so'

- This statement is given by Simone de Beauvoir.
- Women and men are unequal only in biological process. In the process of their upbringing, they are given different values and training and this makes the boy man and girl women.

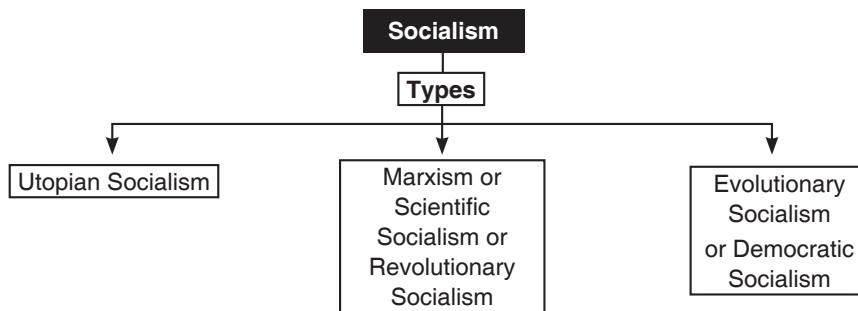
Objectification

- When human beings are treated as objects, it is called objectification.
- What is object?
 - Does not take decision for itself.
 - Used by and for others.

| Subject | Object |
|--------------------------------|---|
| ➤ Takes decision about itself. | ➤ Does not take decision about itself |
| ➤ Lives its own life | ➤ Does not lives its own life but used by others. |



SOCIALIST ETHICS



Basic Values

- **Equality**
 - Economic equality is the base to all equalities.
 - The concept of private property should either be limited or abolished.
 - Everyone has to work except those who can not
- **Social Justice/Affirmative Action**
 - Example: Reservation
 - The Communities/Societies which are in unjustified situations, they should be given some privileges/benefits so that they can come to the mainstream.
- **Less Belief in Religion**
 - If someone wants to believe in religion, it is a personal matter and therefore, should not be a social/political matter.

Marxism/Scientific Socialism

- Believes in a bloody revolution.
- It doesn't accept:
 - Capitalism
 - State
 - Religion
 - Nation
 - Family

CASE STUDIES

- Don't behave badly with anyone who is not responsible or have the chances to be not responsible.
- If something wrong has been done to you, you have to do at least something.
- Systematic solutions are the better solutions.



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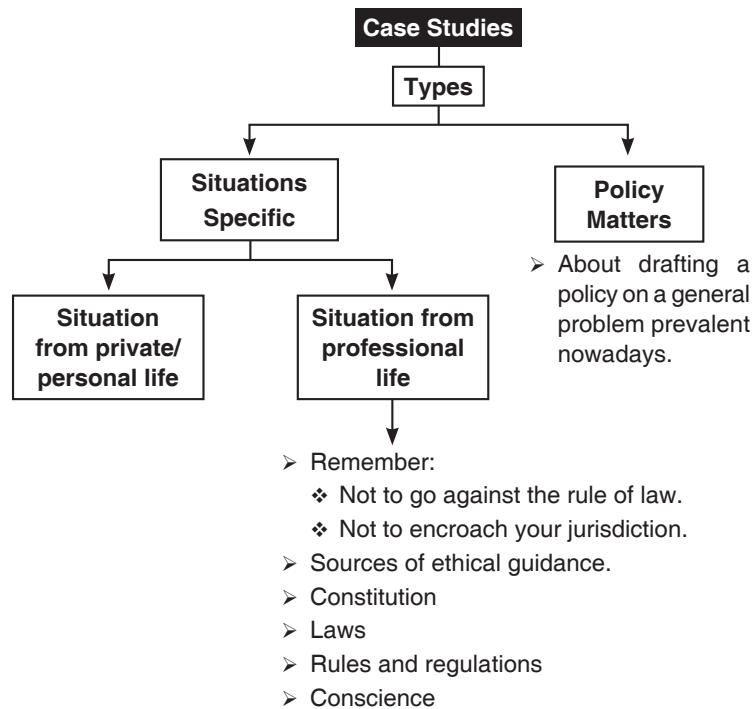
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- When its a value crisis, don't get compensated with money because it dilutes the dignity of the cause.



- Punishment:
 - Least required punishment should be given
 - If there are chances that the person can improve himself/herself, a chance of improvement should be given.
 - Don't punish to show others.
 - It should be given in proportion to the misdeed done. Disproportionate punishment should not be given to anyone in order to teach lessons to others.

2013 – Q5

- What are the options available to you?
 - To reveal the information.
 - To not reveal the information and keep quiet.
 - To reveal the partial information.
 - To reveal the wrong information.
 - To send a complaint to senior authority.
 - To resign in order to avoid pressure.
 - To convince the officer about the right procedure.
- Which option to chose and why?
 - I will not accept the options:
 - Because this is not legally correct.
 - Because this is legally and morally incorrect.
 - Because it show that I do not have the value of fortitude, patience or courage within me which are the values associated with civil servant.

| Stakeholders |
|--|
| ➤ Who will be affected by the situation? |
| ➤ Example: Senior Officer, Government, Public, Environment, Subsidiary industries, etc. (in this case) |

- I will not opt for (c) because it is legally and morally inappropriate.
- The best option in my opinion is (g) because a solution through dialogue holds a possibility that the other person is able to see my perspective and situation will be resolved peacefully.
- If option (g) does not work then I will go for option (e) having some proofs about the situation that occurred.
- The option (b) is the third best option. However, this is a way of avoiding the situation and not solving it.

(In some situations, method of avoiding the problem must be used. It is the best policy in certain cases.)

