



Uttarakhand

State Civil Services

Uttarakhand Combined State Civil/Upper Subordinate Examination

Volume - 12

Ethics, Integrity and Essay Writing



Ethics and Integrity

S.No.	Chapter Name	Page No.
1.	Introduction to Ethics – Ethics and Human Interface	1
2.	Ethical Qualities – Human Values	9
3.	Contributions of Moral Thinkers and Philosophers	18
4.	Applied Ethics	31
5.	Attitude	36
6.	Aptitude and Foundational Values	41
7.	Emotional Intelligence	46
8.	Ethics in Administration	54
9.	Probity in Governance	64
10.	Ethics in Governance – 2 nd ARC	73
11.	Case Studies Approach	81

Essay Writing

S.No.	Chapter Name	Page No.
1.	How to Write a Good Essay: An Overview	98
2.	Women Empowerment	100
3.	Education in India	105
4.	Healthcare in India	111
5.	Urban Planning in India: Building future cities of India	115
6.	Globalisation, Its Implications and Recent Trends in India	118
7.	Agriculture	120
8.	Climate Change	124
9.	Artificial Intelligence	128
10.	Cryptocurrency: A tool of Economic Empowerment or a Regulatory Nightmare	132
11.	Social Media and its Evils	135
12.	Tourism in India	138
13.	Indigenization of Defence Industry: From Importer to Exporter	140
14.	Philosophical Essays	146
15.	Appendix A: Themewise Collection of Quotes	159
16.	Appendix B: Personality Wise Collection of Quotes	163

1 CHAPTER

Introduction to Ethics – Ethics and Human interface

- “Ethics” = Greek word “Ethos” = Character, Habit, Customs or Way of behaviour, etc.
- Defined as **Systematic study of human actions** based on their **rightfulness**.
- “A set of principles which guides us what to do and what not to do the way acceptable to the society.”

Basic concepts

Morality and Value

Morality	Value
<ul style="list-style-type: none"> • Principles of right and wrong held by an individual. • Standards of behaviour pertaining to an individual and not social conduct. • Arise from personal experience, character, conscience and so on. • Ex: Homosexuality can be moral for an individual but unethical in society's perspective. 	<ul style="list-style-type: none"> • Qualities instrumental to us. • Standard to measure desirability of an action. • Act as an internal compass which help a person evaluate different choices of conduct and behaviour. • Ex: honesty, integrity, empathy, courage, dedication, compassion etc.

Belief

- Explains **behavioural component of a person**.
- An internal **feeling that something is true**, even though that **belief** may be **unproven** and **irrational**.
- **Eg.** Gandhiji believed that swaraj can be attained within one year of launching non-cooperation movement.
- Can be **peripheral (weak)** and **core (strong)**.
- **Beliefs** formed by **direct interaction** are **generally strong**.
- aka **cognition**.

Ethics in Public Life

- In a **democracy**, all **public functionaries** are **trustees of the people**.
- **trusteeship relationship** b/w public & officials **requires** that **authority entrusted to officials** be **exercised in 'public interest'**.
- Committee on Standards in Public Life in the United Kingdom/ **Nolan Committee** outlined the following **seven principles of public life** (OHIOSAL).
 - Objectivity
 - Honesty
 - Integrity
 - Openness
 - Seles
 - sness
 - Accountability
 - Leadership

Freedom and Discipline

- Freedom is the **basic human value** i.e.
 - **Every living being** who has come on Earth **wants to remain free**. They **always dislike bondage** and **restrictions**.
 - **Saying – A man is born free but everywhere he is in chains.**

Different Perspectives of Freedom

Individual Freedom	Required as every individual is unique .
Intellectual Freedom	<ul style="list-style-type: none"> • Freedom of mind, knowledge, freedom to question the old ideas and to create new ones, freedom to think unthinkable, freedom to explore the unexplored, freedom to reach unreachable. • Tagore – Where the mind is without fear, where streams of human reason are not lost in the gray dead sand of dead habits, in that light my country awakes. • Necessary to question the status quo
Freedom of will	Denotes freedom to choose between alternatives

Duties and Rights

Concept of Duties

- As **citizens**, there exists a **wide range of duties** that **bind us in everyday life**.
- These duties are **owed to state** and to **individuals**.
- There is a **legal duty** to pay taxes, to refrain from committing violence against fellow-citizens, and to follow other laws that Parliament has enacted.
- **Breach** of these legal duties **triggers financial consequences** (fines), or **punitive measures** like imprisonment.
- Duties **follow a simple logic** that, **peaceful co-existence requires** a degree of **self-sacrifice**, and **must be enforced through the set of sanctions**.

Concept of Rights

- Rights are formulated to ascertain twin principles viz. **Anti-dehumanisation** and **Anti-hierarchy**.
- In **India**, this can be **reflected in a chapter on Fundamental Rights** in the constitution.
- Rights as a **bulwark against dehumanisation**:
 - Framers of the Indian Constitution while deliberating on Fundamental Rights were of the **view that every human being** should have **access to basic dignity** and **equality** that **cannot be taken away the State**.
 - The **necessity for Fundamental Rights** in India **originated** from the experiences under the **colonial regime** where Indians had been treated as subjects.
 - For example, the **colonial government declared** some group of **people as Criminal Tribes**, who were treated as less than human.

Virtue Ethics

- Helps a person **become a better person through self-improvement**.
- **Socrates** thought that **knowledge is virtue**, and **virtue leads to happiness**.
- **Knowledge of right or wrong** makes taking right choices easier
- **beliefs** about right and wrong **influence our decisions**.
- If we believe it's **right to help a drowning child**, then it would be **fairly shocking** to decide **not to do so** and it would **less surprising** when we decide **to help the child**.
- **Virtue always leads to happiness**.
- **Criminals commit crimes that hurt others**. However, **helping others can make us happy**, so **doing the right thing** might be **more fulfilling than committing crimes**.

Essence of Ethics

Essence - intrinsic quality of something that determines its character.

- **Ethics originate** from the **sense of justice** prevailing in a particular society.
- **Operates at different levels** like individual, organisation, socio-cultural, political and international. **Ethics at each level affect each other**.
- **Interrelated** to each other. **E.g.** – honesty, truthfulness, integrity; values of **equality and justice cannot exist without tolerance** etc
- **Ethical behavior** leads to **various benefits for an individual** as well as the **society** at large. **Ethics** leads to **peace, harmony, respect, justice** etc.
- **Preach** a certain kind of **behaviour** to us. It **tells us how should people behave**.
- **Abstract** and **subjective** in nature i.e., they are **affected by individual's emotion and perception**.
- **Determined** in a **social setting** at a given point of time. A **society's history, culture, values** etc. **determine ethical standards** which may **vary from society to society**.
- **Not an objective universal concept**. Its **understanding varies** from time to time, person to person, society to society.
- **Ethical standards** may **transcend the narrow stipulations of law and code of regulations**.

Components

- **Choices** - Certain preferences and priorities make us decide what we want. Such choices which we made **reflect in our actions**
- **Actions** - Choices in turn shown through our actions **physically**.
- **Behaviour** - It is the way we act or conduct ourselves. The behaviour in which we exhibit is influenced by choices we made and acts we did. If it's ethical, it is called ethical behaviour for example, treating others with respect or no respect.

Determinants and Consequences of Ethics

- **Person**:
 - Depends on **mental make-up of individual**.
 - Also depends upon how the person has **internalized personal attitudes and values** regarding ethical behaviour.

- **Place:**
 - Refers to the **external environment** which includes **family, school, etc.**
 - **Eg,** as kids we were told by our parents and teachers to not to steal things.
 - As we grow up we **tend to carry such knowledge** and **apply it to real world.**
 - Similarly, **work place teaches** us ethics of **teamwork, punctuality, responsibility, etc.**
- **Time:**
 - Different individuals, societies & culture have **different set of moral codes at different times.**
 - **Eg.** It was once ethical to own a slave but today it is unethical.
- **Circumstances:**
 - **Stealing is unethical.** But a **poor person stealing to feed her children reduces unethicality** of the act. Such **situational ethics bring subjectivity** as it often **makes morality subjective.**
- **End purpose:**
 - **To give donation to a poor person is good** but if such **donation is to lure poor person to do something** for you, then it **becomes immoral.**
- **Culture:**
 - Has **profound effect on shaping individual values.**
 - As **western culture surrounds around individualistic** and **Indian culture based on universalism.**
- **Constitution:**
 - A way to **establish moral disposition of their society.**
- **God & Religion:**
 - **Advocate universal peace** and **ethical practices.**
 - **Religious textbooks teach** how one should **behave** in a **society** and **how the society should be.**
- **Conscience & Intuition:**
 - A **person who follows his conscience & intuition** feel that **what is good is good** because it is good and what is **bad** is bad **because it is bad.**
 - **Intuition don't need any justification** while following its actions.
 - But **conscience is justified** based on his actions because of its moral nature and it has reasoning and justification.
- **Family:**
 - **First interaction where a children personality develops** since his birth.
 - **Today's Children are tomorrow's citizens.**
 - Therefore, its **utmost important** that **Family environment teaches** what is **ethically correct.**

Consequences of Ethics

- **Consequences of human actions** which are **guided by ethical practices.**
- **Plays an instrumental role** in **human life** and **society.**
- **Helps in arriving at decisions** more **quickly** as it assist making choices.
- **Reveals the value dimension of a decision** that would otherwise seems value free.

Consequences of loss of ethics

Dimensions	Consequences
Individual level	Petty crimes, domestic violence, urinating and spitting on public spaces, abusive and filthy language, crime against the aged, jumping red light.
Social level	Corruption, Rise in crime rate, acknowledging goons and mafias, joint family, parent's respect, drug addiction, regionalism, castes.
Organizational level	Nepotism, Corruption, rise in inequalities, loss of trust, decrease in efficiency, economy and effectiveness, destruction of work culture, loss of trust in the administration, lawlessness.
Political level	Hung parliament, corruption, criminalization of politics, Coalition govt.
International level	Trust deficit, frictions, disputes, unhealthy competition, damage to the environment and unsustainable development, disregard to international conventions and laws.
Bioethical level	Abortion, animal rights, cloning, artificial intelligence, consent, confidentiality, GM organisms, Suicide.
Environmental level	Loss of flora and fauna, unsustainable development, polluter shall pay principle is diminishing, increase in pollution levels, disregard to Common but Differentiated Responsibility (CBDR)

Morality and Moral Values

Morals

- Ethics, Morals and Values often interchange.
- Morals are part ethics based on concept of goodness.
- Here Bad part of ethics excluded.
- Morality is standards of individuals for right and wrong.
 - Derived from Latin word 'Moralitus' which means character.
- Eg: Being Honest, Transparency, Fair choice to everyone in recruitment exam etc

Types:

Private Morality	Public Morality	Political Morality
<ul style="list-style-type: none"> • An Inter personal Morality • Obligations to our children, spouse, parents, teachers and relatives. • Here Morality is guided by unarticulated emotions among members of family. • We have a duty towards those under our special care, including the aged, 'servants', animals and, occasionally , strangers. 	<ul style="list-style-type: none"> • Inter group Morality • Harmony between different religious-philosophical groups generated by the exercise of self-restraint. • As there is no personal attachments, Individual goals and self-interest guides morality. There is no commonly held ethic either. • Neither hate speech nor glorifying oneself was acceptable as part of 	<ul style="list-style-type: none"> • Morality among leaders. • It specifies what rulers and the ruled owe one another and also subjects obedience to their leader. • Values such as political freedom, solidarity, shared traditions and cultural heritage guides morality as citizens are subjects of political state. • The core of political morality is a commitment to justice & impartiality. • We have to overcome

- We can't completely escape from being impartial because of obligations towards our personal relationships.
- One's private life automatically guarantees high moral stature in political life.

- public morality.
- Some degree of partiality exists.
- Public morality transforms to elect morally correct leaders.

- our loyalty to blood relations, not pursue only our private interests, using power grounded in shared principles and complete impartiality with no discrimination.
- Need not be shown after assuming the power.

Constitutional Morality

- A substantive content of the constitution in the form of Ethical Ideas that underlines formal provisions.
- Justice, liberty, equality, fraternity are elements of modern constitutional morality.
- Ambedkar - Constitution could at best provide a legal framework, a necessary but not sufficient condition for such a transformation.
- To be effective, constitutional laws have to rest upon substratum of Constitutional morality. It is not a natural sentiment but has to be cultivated.

Characteristics :

- Enhances values like liberty, equality and fraternity
- Secularism i.e., respect for plurality
- Political, social and economic justice
- Open culture of dissent and constructive criticism
- Tolerance, restraint and mutual accommodation in public life
- Respect for formally prescribed rules and procedures
- Constitutional morality is the basis for which any statutory acts should be made.

Conscience

- A **portion of our subconscious mind** that **tells us to act in a certain way**.
- **ability** to make **value-based decisions**. Here, **ends** have taken **precedence over means**.
- The **ability to make a practical judgement based on ethical beliefs and principles** is known as the **voice of conscience**.
- The **moral compass** of **right** and **wrong**, as well as the **awareness of one's conduct**, is the **voice of conscience**. It's a **quiet voice from within**, as well as the **voice of God**. But, most of the time, **we ignore such voices and make poor decisions** as a result.
- **Man loses his state of mind** and **acts for a short time** before **realising his mistake** and **receiving punishment**. Many **criminal situations occur** when a **person loses his or her mind** and **refuses to listen to his or her conscience**.
- **Example:**
 - When faced with a decision between family and organization in a case involving family members, it is the **conscience** that **guides us**.
 - When Ramakrishna paramahansa appointed Vivekananda as his principal pupil, he **urged him to steal food** from his home with no one looking, but Vivekananda said, "his inner conscience is always **watching himself**."
 - Indrani Mukherjee, a well-known businesswoman, and her husband **murdered her own daughter**. Only snakes kill their own babies in this world, as their inner conscience has become blind.

Components of Inner Conscience

Connection	<ul style="list-style-type: none"> ● To get inspiration, it is beneficial to be in a calm, thoughtful, and prayerful state. ● Reading something inspiring, such as a holy book from your or any other faith that appeals to you, a speech that has inspired you, or an article in a magazine or newspaper that has boosted your spirits. ● This aids in the development of a connection with your inner Self, Higher Wisdom, or the Divine (what
------------	--

	you call it is not as important as knowing it inspires).
Correction	Amending actions based on self analysis and understanding of implications
Direction	Channelizing actions for a greater good

Ethics Vs Morality

Ethics	Morality
<ul style="list-style-type: none"> ● Standards of human conduct that society adopts for itself. ● Set of dos and don'ts that govern human conduct in a social setting. ● Standards of "good and bad" distinguished by a certain community or social setting. ● A term used in conjunction with business, medicine, or law. ● Uniform across the cultures ● Eg: Ethically adultery is wrong 	<ul style="list-style-type: none"> ● Principles of right and wrong held by an individual. ● Self-regulation in a personal life. ● Personal and normative. ● Moral connotation links theology and spirituality. ● Vary person to person and culture to culture. ● But at personal level you may either support to adultery or you feel it's wrong.

Ethics in Private and public relations

Ethics in Private Relationship

- Ethical and moral values **adopted by person during his personal dealings**.
- **Varies from person to person**.
- **Freedom of Will** forms the **basic foundation** of Private Ethics. It means **freedom to act or not to act**.
- **Eg** : One should speak Truth but you are at full freedom to speak lie as well.
- **Private Relationships** are
 - One to One and based on emotions
 - Informal in nature
 - Internal control instead of external control (law, rules etc)

- **Ethicality of Action in Private life** can be checked only if
 - There must be some human knowledge of the consequences of that action
 - Action should be done voluntarily i.e., no compulsion
 - There should be presence of different choices

Some common underlying principles

- **Law of Integrity:** Person shouldn't lie and keep his promises
- **Law of Improvement:** If mistake has been committed, person should try to improve that
- **Gratitude:** If another person has helped him, person should keep that in mind
- **Helping others**
- **Justice**
 - Self-Improvement
 - Don't damage others
- **Loyalty** – loyalty to one's partner and to the family members
- **Love** – loving all even with their imperfections

Ethics in Public Relationships

- Ethics that a **person may adhere to in respect of their interactions and business dealings** in their professional life.
- **Main principles:**
 - **Selflessness:** Holders of public office should act solely in terms of the public interest.
 - **Integrity:** Holders of public office should not place themselves under any financial or other obligation to outside individuals or organisations
 - **Objectivity:** In carrying out public business, holders of public office should make choices on merit
 - **Accountability** – for your actions taken in respect of your position in public service
 - **Openness:** Holders of public office should be as open as possible
 - **Honesty:** Holders of public office have a duty to declare any private interests relating to their public duties
 - **Loyalty to the Organisation**
 - **Spirit of service**
 - **Fairness & Justice**
- When somebody enters into public life by election system (MP/MLAs) or Selection System (Civil

Servants) then there has to be some special ethics for such persons.

- Hence, **ethical framework has been prepared for the people** in public life.
- **Supposed to be strictly guided by that ethical framework**

Reasons for moral erosion

- **Lack of accountability and responsibility:** If anything goes well, there is no dearth of people to claim that they are the people behind that but if anything goes wrong, nobody is ready to take responsibility.
- **Sacrificing ethics, values, integrity and spiritualism:** for materialism & worldly success
- **Social Acceptance:** society has started to accept the people who are corrupt. So social pressure to wrong attitudes and behavior is gone.
- **Failure on the part of family, schools, society and institutions wrt inculcating values**
- **Mega Administration, slow methodology and delay in decision making:** There is growth of each department and institutions both vertically and horizontally. This has created confusion in hierarchy leading to delay in decision making.
- **Soft Society, tolerant public opinion and politico-business-bureaucracy nexus:** Public don't resent & tolerate the wrong doings. This give decision makers more liberty against not doing such crimes in future.

Dimensions of Ethics

Meta-Ethics

- aka as the 'ethics of ethics.
- **Deal with the questions which determine** if a raised subject or matter is **morally right** or **morally wrong**.
- Asks **about our understanding**- how we **interpret** if a **decision, action** or a **motive** is good and bad.
- From **ancient times**, **philosophers** have been **trying** to give a **definitive description** to meta-ethics. **Aristotle** had **theorised** that our **interpretation of right and wrong** is **based on our understanding of other subjects** and **relative ethical wisdom** that we **passively gain** from it.

- **Eg**, the differentiation of healthy food items from junk food items is on the basis of our understanding of factors like taste, appetite and effects on our body.
- **Aristotle** also **claimed** that **acculturation** plays an **important role** to **influence** our **thoughts and ideologies** regarding a subject.
- When **two or more cultures combine** in a geographical region to **co-exist**, the **various aspects** of every culture are **integrated in their daily lives** and **broaden** their **horizon of knowledge** and **influence** their **understanding of good and bad**.

Prescriptive Ethics

- Deals with the **study of ethical action**.
- Extensively **investigates questions** which ask **whether the action one implements is actually right or not**.
- **aka** normative ethics.
- A **vast subject** and is **conveniently divided into sub-divisions** that **helps in better organisation and analysis of questions and ideas raised**:
 - **Virtue ethics/ ethics of Socrates** - describes the character of a moral agent as the driving force behind ethical behaviour.
 - Other classifies the **subject under consequentialism** - moral theories that hold the consequences of a certain action as the foundation for any relevant moral judgement regarding the particular action.
 - Easily understood in the aphorism- 'The ends justify the means.'
- Further branches of **Deontology, pragmatic ethics and anarchist ethics** further **classify prescriptive ethics on the basis of a multitude of factors** that determine the answer to 'is the action or decision being implemented is wrong?'

Descriptive Ethics

- **Least philosophical end** of the spectrum of ethics.
- **Seeks information on how people live; observe the patterns of situations arising in their surroundings and draw general conclusions based on these observations**.
- **Identify more as a branch of social science rather than human morality**, by offering a **value-free perspective of ethics**.
- **Does not start with preconceived theories and hypotheses but rather prefer to thoroughly investigate the existing facts and cases relating to the subject-making observations of actual choices which are made by moral agents in a practical world**.

- **Study includes various fields of examinations** ranging from **ethical codes** that lay down **rules and regulations for the society**, **informal theories** on etiquette, **practices of law and arbitration** and finally, **observing choices made by ordinary people without the assistance or advice of an expert**.

Applied Ethics

- **Used in practical life** in various fields of work and life.
- Applies **ethical philosophy in real-life situations**.
- Some **common fields of specialised applied ethics** include **engineering ethics, bioethics, geoethics, military ethics, public services ethics and business ethics**.
- Under this discipline, **various specific questions** have been **raised** which **require a philosophical approach** rather than technical interpretation to **satisfy the morality of the human nature**.
- Many **public policies** are **decided upon the answers to such questions**.
- **Eg-** is abortion immoral? Should euthanasia be legalised? What are the fundamental human rights? – And others.
- **While dichotomies are preferred** due to the convenience of taking a decision, **most of the questions raised are generally multifaceted** in nature and the **most efficient answers** are able to **solve many areas coherently**.

Approaches to the dimensions of ethics

- **Utilitarian Approach**
 - **Conceived in the 1800's by famous philosophers Jeremy Bentham and John Stuart Mill**.
 - **Used by the legislators to determine which laws were morally upright and which ones were not**.
 - **Foundation** lies on the fact that the **laws are to be formulated to provide the best balance between right and wrong**.
 - **Eg**, ethical warfare is trying to curb terrorism for the greater good by killing and destroying the terrorist organisations.
- **Rights Approach**
 - **Stems from the philosophy of Immanuel Kant** which **focused on the rights of a person to choose from their free will**.
 - **Stresses on the fact that humans are not a subject to manipulation and their dignity and decisions should be respected**.

- Many **fundamental and legal rights** like right to privacy, right of freedom, etc. **find their roots** in this form of approach.
- **Fairness or justice approach**
 - Described by **Aristotle** and his contemporary philosophers.
 - **Propagates** the **idea of equality** to all irrespective of their origins or creed in every aspect of life.
- **Common goods approach**
 - First described by the **Greek philosophers**.
 - **Denotes life** in a society **as a good commodity** in itself and the **actions** of each and every individual **should contribute to this common good**.
 - **Modern philosopher John Rawls** gives a **better definition of common good** as 'certain general conditions those are equally applicable to everyone's advantage.'

- **Eg.** Affordable healthcare, transparent administration, environmental uplifting.
- **Virtue Approach**
 - **Most primitive approach** in the list.
 - **Adheres** to the fact that **ethical actions** are **supposed to be consistent** and **at par with certain ideal virtues** that **provide for the holistic development of our humanity**.
 - **Temperaments** and **practices of day to day lives** that enable us to act according to the highest potential of our character and propagate the moral values.
 - **Eg of virtues.** Honesty, courage, compassion, generosity, tolerance, love fidelity, integrity, fairness, self-control, and prudence.



2 CHAPTER

Ethical Qualities - Human Values

- **Main theme** of ethics - virtues and vices.
- **Virtue**
 - **Acquired power** or capacity for moral action.
 - **Cultivated** through **moral exertion**.
 - **Eg**, courage, compassion, etc
- **Vice**
 - **aka** fault, depravity, sin, iniquity, wickedness, and corruption.
 - A **practice, behaviour, or habit** generally considered **immoral, depraved, or degrading**.
 - A **negative character trait**, a defect, or an infirmity.
 - **Eg**, gambling, smoking etc
 - **Ethical texts** contain long lists of **virtues and vices**, many of which are quite **similar** having the same moral concept.
 - Moral philosophers divide vices into major and minor categories.
 - **Major vices** - deadly or mortal sins.
 - ✚ **Eg**. anger, vanity, avarice, lust, sloth, envy etc.
- **Allied qualities** - Love, mercy, benevolence, consideration for others, altruism and kindness.

Ethical Qualities

Kindness

- As a virtue, kindness is **other-regarding**.
- **Tiruvalluvar**- Those who perform kind deeds seek no return.
- **Dalai Lama** - kindness is the essence of religion.
- **Hinduism** emphasises on **Daya** or **Anukampa** i.e. kindness.
- Similarly, **Buddhism** focuses on **Karuna**.
- **Islam** - concept of **Reham** or mercy.
- **Jainism** - **kindness towards all living creatures** –abjuring all forms of violence against living creatures.
- **Non-violence**- **chief component** of kindness.
- **St. Paul** - Kindness is the **bond of perfectness**.
- **Arises from** human sentiments and feelings - **empathy** which enables them to experience by a kind of association with the emotions, pleasures and pains of others.

- **Humans share** a sense of **fellow feeling with others** in virtue of their common humanity.
 - **Feel saddened by the sufferings of others** and try to alleviate their pains.
- Kindness is the **outcome of social conscience**.
- **More than** mere **charity** which provides for the physical necessities of the destitute and the needy.
- Most **religions consider forbearance** and **forgiveness** as a special form of **practical kindness**.
- **Moral principles** falling within practical kindness:
 - One should **not speak evil** of others.
 - One should be **gentle and humble**.
 - One should **live peaceably with all** avoiding anything which may lead to strife.
 - One should **tolerate and forgive** one another.
- **Plato's observation** on kindness:
 - Plato asks to be **considerate towards others** as they may be facing tougher situations than us.
 - **May be not true**.
 - One has to invariably **act kindly towards others**.
 - Becomes a **permanent attribute of one's moral being**.
- **Mother Teresa's observation**:
 - One should be **kind and compassionate** even at the risk of **making mistakes**.
 - This way, **we will never harm or hurt anyone physically or psychologically** even some immoral or undeserving persons.

"Work miracles in unkindness and hardness"

- Many **interpretations**.
 - **Ambitious parents** may put **children** through **harsh educational grind** causing **psychological damage**.
 - **Legal systems** may impose **harsh penalties** on **offenders** – without tampering justice with mercy.
 - May also be referred to many **means** through which men try to achieve supposedly high ends.

- Eg.as in Nazi Germany, Stalinist Russia or Communist China – which aimed at total social transformation.
- In the process, they killed, and maimed millions of people.

- Mark Twain's observations:
 - Kindness is a **feeling** which can be **conveyed without using any words**.
 - **People can** readily see and **sense** kind words and deeds.
 - A sentiment which **passes from one person to another without** the need for an **intervening medium**.
 - **No special** faculties or **skills** are **needed** for conveying or sensing kind sentiments.
 - Even **illiterate persons** are **capable of being kind**.
- Kindness is **part of man's original and natural emotional make up**.
- **Harsh circumstances** may **destroy this quality** - can be **revived through teachings** of **religious and philosophical texts**.
- A **central moral tenet** of all **religious thoughts**.
- If **not present**, **human beings** become **bestly, cruel, ruthless and pitiless**.
- **Need for kindness is seen from the violent conflicts** which are **currently tearing apart many nations** of the world.
- **Eg. in Afghanistan (Taliban rule), Myanmar (Rohingya crisis) etc**

Forgiveness

- **Pardoning of an offence**, wrongdoing, or obligation.
- The concept can be **summarised by the phrase 'forgive and forget'**.
- May extend to groups when the **wronged group excuses the other**.
- In the **current era**, **governments** have started **setting up commissions** to establish truth and **bring about reconciliation between perpetrators and victims** of historical wrongs.
 - **Eg.** Information commission, Central Vigilance Commission etc.
- **Benefits of forgiveness**:
 - Ensuring that **personal relationships go on smoothly**.
 - **Wiping negative thoughts** which could harm the wronged individual.

- **Helping faulters** by **freeing them from blame and hostility**, and by enabling them to start all over again.
- Involves **re-establishment of a relationship** ruptured by wrongdoing.
- **Forgiving enables the victim to give up resentment** against the offender. The **faulter atones** for his wrongs and seeks forgiveness.
- **Many other philosophers** have **postulated that forgiveness can be misdirected**, and also **reflects an individual's weakness** of character.
 - **Eg.** a woman in an abusive relationship may continually forgive the wrongdoer for no reason.
 - **Thus**, forgiveness has to be **based on morally valid reasons**.
- can be **justified only when the wrongdoer displays genuine guilt**.
- A **tendency to forgive may reflect servility** (lack of self-respect) which is a **vice**.
- **Aristotle** - any person who lacks appropriate anger is "unlikely to defend himself" and "endure being insulted" and is for this reason a "fool".
- **Kant** - a person who fails to become angry at injustices done to him lacks dignity and self-respect.
- **Hume** - forgiveness is justified only under certain circumstances.
- **process of getting over resentment** (anger that is felt on behalf of one's own self).

Difference between Anger and Resentment

Anger

- **Sudden and instinctive**.
- May be **deliberate** and **sustained over time**.
- A **"reactive attitude,"** provoked by beliefs about the intentions, attitudes, and actions of others towards us.

Resentment

- Involves **taking offence**, umbrage, or exception to the **deeds and intentions of others**.

- **based on moral principles** as they help a person in overcoming resentment that he feels towards a person who has hurt him.
- Also involves **overcoming other "retributive emotions"** like indignation, contempt, or hatred.
- **Moral thinkers contend** whether **forgiveness** should be **unconditional** or be **based on the behaviour of the wrongdoer**.

- Wrongdoer should **confess** his wrong, **apologise**, **show remorse** or attempt to **atone for it** by accepting the right punishment.
- Religious ideas (especially Christian) hold that we should **forgive others** their wrongs as **our own forgiveness by God depends only on it**.
- Some **philosophers** consider **forgiveness** as a **duty** or what one ought to do. Others consider **forgiveness** as **non-obligatory but desirable**.
- As **time** is a **great healer** and **resentment** also **dissipates over time**.
- There are **many offences** which **people readily forgive** in the ordinary course of business.
- Hence, we should not **bear grudges** for **trivial offenses**
- sometimes **forgiveness** becomes **difficult & involves mental struggle**.
- **Self-control** and **strength of will** are **necessary** in order to **manage temper** and **not hold grudges** against wrongdoers.

Self-Control and Good Temper

- Plato - display of anger reflects the vice of intemperance.
- Anger has to be **rationally controlled**.
- Aristotle - "good temper" is the **mean between** the extremes of **irascibility** (marked by hot temper and easily provoked anger) , **anger**, and total **placidity** (tranquillity).
- A good-tempered person "is not revengeful, but rather tends to forgive".
- Aristotle - morally appropriate anger is shown by the virtuous person who is "angry at the right things and with the right people".
- Christianity - based on an ethic of love that focuses on the need to **respond to wrongdoing by accepting it, turning the other cheek, and re-embracing the offender in an act of love or compassion**.
- 2 views on anger:
 - Anger appropriately mediated by reason is a virtue.
 - Transcending anger in an act of love is a virtue.
- Uncontrolled anger - vice.
 - Eg. Teachers who lose self-control and thrash children in a fit of rage. Anyone who is angrily obsessed by someone's wrongdoing may be harming himself since pent up anger produces adverse biochemical effects on the body.

- It may be **desirable to release anger into harmless channels**.
- However, it is **better to control intense anger rather to release it freely**.
- Anger may sometimes be the **initial trigger** for seeking **constructive solutions** to **personal or political problems**- more likely to be **harmful to those expressing it** and to those around them.
- All forms of anger are **inconsistent with moral life** since they **dispose us to cruelty and vengeance**.
- These passions **encourage us to see other people as less than fully human**.
- So, a **person of virtue strives to extirpate anger** in all its forms.
 - Has influenced many great moral leaders like Gandhi.

Fortitude

- Aristotle - fortitude is the means by which men can control their fear of death. Soldiers often face threats to life in battle fields.
- Enables one to contain this fear by the dictate of the reason.
- Soldiers without fortitude will desert the battle field.
- Reason asserts that there are **better things than life and things worse than death** for men of honour.
- Mean between fear and rashness; cowardice leads one to fear, and daring to rashness. Fortitude moderates the two opposing tendencies.
- Life should not be lightly thrown away or risked for trivial or ignoble ends.
- It is not that the brave man fears no danger; he rather controls the fear in his mind through rational means.
- recklessness of an angry man and to be brave from ignorance and folly is not fortitude.
- Philosophers have regarded magnificence, magnanimity and patience as parts of fortitude.
- Christian writers mention fortitude in the context of saints who have become martyrs defending their faith. Eg. martyrdom of Sikh gurus.
- Voluntary workers sometimes perish while rushing to the aid of others in danger. Eg. role of teachers in elections during the pandemic many of who died.
- One of the four cardinal virtues which Plato and Aristotle identified – others being wisdom, temperance (self-control) and justice.
- Plato identified 3 aspects of human nature and paired each with a cardinal virtue.

Aspect of human nature	Corresponding cardinal virtue
Cognitive or intellectual	Wisdom
Active power	Fortitude
Appetitive or pertaining to human impulses	Temperance

- Essential in any **rational conception of human life**.
- **Necessary** for the **goodness of human character**.
- **Locke** - "Fortitude is the guard and support of the other virtues".
- **Bacon**- Fortitude is the armour of the will. Although one may have noble intentions, one needs courage to act on them.
- In **administration**, **civil servants** need to have **moral courage** or the courage of conviction - should display **firm resolve**, and **adhere to rules, norms** and follow courses of action that **promote public welfare**- should **not yield to illegal pressures** or allow themselves to be won over by inducements.

Cowardice

- **Gandhi** adhered to tenets of **truth** and **non-violence** - abhorred violence in all its forms.
- Was also concerned that **non-violence** or absence of anger may serve to hide cowardice.
- A cowardly person can **never take up a cause** and **fight** for it.
- **Gandhi** condemned cowardice for this reason.

Empathy

- A **quality** that causes concern for others.
- Helps to **feel keenly** the sufferings, pain and torments of others.
- **Fellow feeling** and **compassion** and enable to **identify** with the feelings, emotions and sentiments of others.

Difference between sympathy and empathy.

Sympathy: Feeling for someone

Empathy: Feeling with someone.

- **Emotional sharing** with others.
- **First stage** whenever **anyone** is moved to help others in distress.

- An **empathetic point of view** is achieved by **setting aside** our own **interests, current disposition**, and **relation** to the **agent** and **sympathising** with the effects of a person's actions on those around him.

- **Adam Smith**- empathy is **imaginatively placing oneself in another's position**, or what would now be called **simulation**, rather than mere **emotional contagion, association, or inference**.
- **Fairness, justice** and **interdependence** are involved in **empathy**, it may be **considered rational in nature** and its application understood as an activity based on sound judgment.
- **Annie Lennox** - when empathy atrophies in men driven by **ideological or religious fanaticism** or by xenophobia, they turn against one other with great ferocity.
 - **Eg.** terrible massacres perpetrated in world wars.
- **Some people** may be **cold, indifferent** or **unresponsive** to the suffering of others. **Not empathetic** and fail to summon the necessary energy to assist those in trouble.
 - **Eg.** in accidents, people just refuse to help the victims or just drive away leaving the victims to their fate.
- An **innate aspect** of human nature.
- Helps human beings to **adapt** to **environment** and to **survive** and **reproduce**.
- Comes into play in many situations – in **personal life**, **social life**, and **professional life** and in **appreciating literary works** like novels, dramas and poems.
- Helps in **breaking down** the **barriers** which **egoistic tendencies** erect around men.
- **Ways to strengthen the quality of empathy:**
 - One should **listen carefully** and **attentively** to **others**, and **resist** the temptation to **switch off**.
 - While **reading** about **literature** and **humanities**, one should **stay focused** without **getting distracted**.
 - One should take **genuine interest** in the problems which **friends** and **relatives** face, and **extend a helping hand** without **getting intrusive**.
 - One should **extend one's impersonal interests**, and **minimise self-preoccupation**.
- **Albert Einstein** - our interests should not be limited to ourselves and our immediate family but should extend to the whole living world.
- **Empathy** is a **chief ingredient** of **emotional intelligence** which managers need.
- **Empathetic understanding** is **necessary** for **effective work performance**.
- In **administration**, all **relevant viewpoints** have to be **elicited** and **suitably accommodated**; so **administrators** require this quality.

Altruism

- aka **selflessness**.
- Coined by **Auguste Comte**.
- Concern for the **welfare of others**.
- A **traditional virtue** in many cultures and a **core aspect** of various religious traditions and secular worldviews.
- **Opposite** of selfishness.
- **Ethic of altruism/ moralistic altruism / ethical altruism** is an ethical **doctrine** that holds that the **moral value of an individual's actions depends solely on their impact on other individuals, regardless of the consequences on the individual himself**.
- **Altruist dictum** - An **action** is **morally right** if the consequences of that action are **more favourable than unfavourable to everyone except the agent**.
- **Auguste Comte** calls for **living for the sake of others** - individuals had a **moral obligation** to **renounce self-interest** and live for others.
- **C. D. Broad** - altruism is "the doctrine that **each of us has a special obligation to benefit others**."
- **W. G. Maclagan** - "a **duty to relieve the distress and promote the happiness of our fellows**".
- **Utilitarianism** can result in altruism.
 - Recommends acts that **maximise the good of society**.
- **Classical economic theory** holds that if every economic agent pursues his **self-interest**, **social welfare** will be maximised. This view **works against altruism**.
- **Friedrich Nietzsche** - the idea to **treat others as more important than oneself** is **degrading and demeaning to the self** - hinders the individual's pursuit of self-development, excellence, and creativity.
- **Rational egoism** - **rationality** consists in **acting in one's self-interest** (without specifying how this affects one's moral obligations).
- Many **writers question** the possibility of 'true' altruism.
 - **Psychological egoism** - no act of **sharing, helping or sacrificing** can be **described as truly altruistic**. Although these seem as **disinterested and self-denying**, the **moral agent may receive an intrinsic reward** by way of **psychological gratification**.

Truthfulness

- A **vast theme** with many implications.
- Involves various discussions in **philosophy, religion, morals and literature**.
- **Gandhi** considered **truth** as the **highest virtue**.
- **Aspects of truth** -
 - **Definition of truth**

- **Truth as a moral virtue**
- **High value** accorded to truth in the hierarchy of virtues
- **Criteria** for calling something as true
- **Social utility** of truthfulness
- **Socially sanctioned exceptions** to truth-telling
- **Other virtues allied to truthfulness**.
- **Aristotle** - "to say of what is that it is, and of what is not that it is not, is true." He also added "he who thinks the separated to be separated and the combined to be combined has the truth, while he whose thought is in a state contrary to the objects is in error".
- **3 major theories** of truth in modern philosophy:
 - **Correspondence theory**:
 - **What we believe or say is true** if it corresponds to the way things are or to facts.
 - When a **proposition is true**, it is **identical** to a fact, and **belief** in that **proposition is true**.
 - **Similar to the Greek view**.
 - **Modern philosophers** discuss the idea of truth with logic.
 - **Coherence theory of truth**:
 - Those **thinkers who subscribe to philosophical idealism** hold this view.
 - Truth is that **systematic coherence** which is the **character of a significant whole**.
 - **One can speak meaningfully of truth** about ideas that are embodied in a system of ideas that form a whole.
 - A **belief is true** if it is a **part of a coherent system of beliefs**.
 - Truth is a **property of a whole system** and not of isolated facts.
 - **Pragmatic philosophers** like **William James** proposed - theory of truth based on its social utility.
 - Truth is something which **we find useful or satisfactory to believe**.
 - This **does not mean** that **we should permanently reside in a world of comfortable dreams**.
 - Truth of a belief acts as a **reliable guide to action**.
 - Some **pragmatists** associate truth with **experimental or scientific truth**.

Philosophical doctrine of objectivism

- Belief that the **world exists objectively, independent** of the way we think about it or describe it.
- Our **thoughts and claims** are about that world.

- Truth is a **settled position that emerges after a painstaking inquiry.**

- **Veracity** (truth telling) - **intrinsic virtue - not based on rights** of others or on any external circumstances.
- **Social existence** of human beings **depends on truth telling.**
- If **witnesses habitually tell lies**, **judicial proceedings will end in mockery of justice.**
- If **people cannot trust one another**, **business and commerce will shrink drastically.**
- **Without truth telling**, the **ordinary transactions** of common life **will be enmeshed in incessant doubt and suspicion.**
- **People often distort truth partially and mislead others.** That is why witnesses are asked to tell "the truth, the whole truth, and nothing but the truth".
- A **statement may have a double meaning**, and in the given circumstances **mislead people into accepting the false meaning.**
- **Half truth** may be **told to misguide listeners.**
- **Solzhenitsyn** - truth has to be unvarnished otherwise it does not remain truth.
- **Einstein** - truth has to be expressed plainly and simply without adornment.
- **Somerset Maugham** - men pursue their comforts and advantage, and in the process abandon truth.
- **Diderot** - men readily swallow flattering lies which bolster their egos, but avoid acknowledging unpalatable truths which undermine their self-images.
- **Reasons for telling lies:**
 - **Religious and other groups who face persecution may tell lies** to cover up their identity.
 - **Governments may not disclose matters** deemed vital for national defence.
 - **People utter falsehood to damage** the interests and reputation of others.
 - **People may tell lies to flatter those in power**, and thus get into their good books.
- **Socrates** - lies can be told to guard against enemies and to prevent harm to others.
- **St. Augustine** - no lie can ever be just since it is against divine dispensation.
- **Immanuel Kant** - truth telling is an absolute imperative which has no exceptions.
- **Dr. Johnson** - lying for protecting an innocent man from killers is justified but denies that lying to patients about their serious illness is justified.
- Another point is **how easy or hard it is to perceive truth.** **Gandhi says truth has a quality of self-evidence.** Once we see it, we identify it without further intellectual

effort. All that is **required** is **to remove the veil of ignorance** which surrounds it.

- **Goethe** - error is visible on the surface **whereas** truth lies in buried structures. People are unwilling to undertake the labour of digging out truth.
- **Gandhi identifies truth with the highest form of divinity** according to which no higher God exists. He regards truth as the substance or essence of morality.
- He **also identifies truth with non-violence** - even if one's ends are noble, violent means should not be used for achieving them.
- The identification of **truth with God or with non-violence is not free from obscurity.**
- As a practical moralist Gandhi **emphasised that mere theoretical discussions** of truth or simply lavishing praise on truth as a virtue is **of no use.**
- **People have to adopt truth as a practical virtue** in their actual life. They **should follow the narrow and straight path of truth** and be ready to sacrifice life for it. Eg. saints who laid down their lives for what they regarded as religious truth.
- **Fear of bad consequences** should **not cause abandonment** of the quest for **truth.**

Keeping Promises

- **Keeping promises + honesty + integrity = part of veracity.**
- **Gandhiji** considers **breaking a promise** as equivalent to **abandoning truth.**
- **Failure to honour promises** is an indicator of moral bankruptcy.
- **Keeping promises** is **important** in the **economic sense.** No economic transactions are possible when no one is serious about keeping promises.
- **2 parts to keeping promises:**
 - **No one should light-heartedly make a promise** i.e. there should be an honesty of purpose in making a promise.
 - **One should not enter into immoral or illegal promises.** If someone makes such a promise unknowingly, he should get out of it.
- If the **person to whom the promise has been made** is likely to **suffer loss because of breaking the promise**, he should be **compensated accordingly.**
- Many **constitutional functionaries take oath** to **uphold the constitution** and to **perform their duties without getting influenced by personal or other extraneous considerations.**
- It is the reason why **oath taking** is an important element of **judicial proceedings.**

Honesty

- Means **truthfulness in financial matters.**
 - Individuals who perform such functions—accountants, custodians of cash, wealth managers, guardians of minors, trustees of charitable bodies, bankers, and treasury officers—**have to be very honest.**
- **Honesty in public administration:**
 - Civil servants should **discharge** their duties **honestly** without giving into monetary temptations or inducements.
 - They need to **understand that honesty is the best policy.**
- **Businessmen should also avoid all forms of deception, cheating and fraud.**
 - Their **financial transactions** should be **clean and transparent.**
 - This is the **reason for corporate governance** i.e., to promote clean business practices.

Integrity

- **Actions resulting from a set of well-ordered commitments and beliefs that promote trust.**
- Means **moral agent acts according to one's inner convictions.**
 - His conduct is **free from hypocrisy and deception.**
 - His actions are in **conformity with his stated values.**
- The **British historian GM Trevelyan:**
 - **Covers aspects of Puritanism** i.e., rigid pursuit of high morals "by making a shibboleth of virtue, it (puritanical version of Christianity) bred notorious hypocrites".
 - But it **does not mean that one needs to abandon morals.**
 - One **should be moral sincerely without making a show of it.**
- **Creates interpersonal trust.**
- **Trust - capacity to depend on and place confidence in the actions of others.**
- **All social interaction depends on integrity and trust.**
- **Integrity is especially relevant in public administration in which cooperative, corroborative and collective efforts are needed to solve interconnected problems.**
- **Ethics of integrity tries to impart to civil servants the necessary skills to analyse moral problems on their own.**
 - **Consists of training** in areas like public service ethos, ethical standards and values and **in the processes of ethical reasoning.**

Power and Morality

Power

- **Ability to get others to do what you want.**
- **Can take many forms, from brute force to subtle persuasion.**
- **Bertrand Russell considers power as the fundamental concept of all social science.**
- **Takes many forms such as political, economic, social and religious.**
- **Most of political and economic power in modern nations is concentrated in governments.**
- **Unlimited power invariably leads to corruption, abuse and oppression.**
- **Anyone who acquires or is vested with power undergoes a psychological transformation.**

Power and Political Morality

- Those who wield political power must realise that what they do has **enduring consequences affecting the lives of an incalculably large number of people.**
- This brings with it **enormous public responsibility** which derives in no small part from the fact that they have at least temporary legitimacy to use force against ordinary citizens
- Even when an individual is **righteous** in his life, but is **not adhering to principles of justice** - it can create problems.
- **Moral scrupulousness** [i.e conformity to high standards of ethics] in one's private life **doesn't always automatically guarantees high moral stature in political life.**

Prudence

- Means **discretion, cautiousness, care, forethought or good sense.**
- **Prudent individuals avoid rashness and recklessness and tend to be wary of needless risk taking.**
- They tend to be **conventional and stick to the well-trodden path.**
- **An inappropriate basis of morality.**
- In the sense of moderation and practical wisdom, is a **highly desirable virtue in civil servants.**
- Can be seen as consisting in **avoiding extreme positions, and adopting moderate courses of action.**