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**ETHICS
INTEGRITY
& APTITUDE**

for **Civil Services Examination**

Foreword

"A man without ethics is a wild beast loosed upon this world."

- Camus Quotes

Seen with reference to Administration, Ethics is the branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct. In practice, ethics seeks to resolve questions of human morality, by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime.

In UPSC, Ethics (Paper- IV) assumes significance as it offers the candidates ethical rules and principles that enable them to take a cooler view of moral problems. This subject actually can be scoring if one prepares in the right direction. However, to score well, 4 things are very important:

1. **Knowing the Syllabus**
2. **Understanding the demand of UPSC, to bring:**
 - ▶ **Conceptual Clarity**
 - ▶ **Proper understanding of the subject**
3. **Effective coverage of Syllabus**
4. **Application of Concepts**

◉ **How this Booklet is going to help?**

- ▶ **"Syllabus is your passport for success"**. To effectively prepare the subject, it is crucial to understand the syllabus of this subject. This Ethics, Integrity & Aptitude Booklet walks candidate through everything he/she needs to know about the syllabus.
- ▶ Ethics is largely about abstract concepts, while most candidates are primarily concrete thinkers only. This booklet provides a comprehensive account of the various theories on ethics to enable candidates to gather conceptual clarity on the subject in a gradual manner and also gives a clear idea what UPSC actually 'demands' from the candidate.
- ▶ Combining provocative ideas, thoughtful analysis, and tested approaches, this Booklet provides detailed information about the subject by covering the important aspects. It ensures better learning and a more stimulating experience for candidates.
- ▶ This Booklet will help candidate to effectively utilize the knowledge crucial to enhance competitive advantage and improves overall success.

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UNIT - 1

ETHICS & HUMAN INTERFACE

ETHICS & HUMAN INTERFACE

- The word “Ethics” is derived from the Greek word ‘ethos’ (character). Ethics is a branch of philosophy that is concerned with human conduct. It consists of a code of conduct of human beings living in a society. Ethics examines the rational justification for our moral judgments; it is a study of what is morally right or wrong, just or unjust. Together they combined to define how individuals choose to interact with one another. Ethics may be defined as the systematic study of human actions from the point of view of their rightfulness or wrongfulness, as means for the attainment of the ‘ultimate happiness’.
- The social importance of ethics doesn’t simply extend to addressing major social problems and reforming society, however. The study of morality is important because morality itself is important. In fact, without morality, human society itself would not be possible. Imagine, for instance, what it would be like if everyone constantly ignored their moral duty to tell the truth. What would result? The pursuit of business and government would immediately collapse, for no one could depend upon any deals or agreements. Education and news reporting would become useless, for no one could rely on the accuracy of anything they might be told. Science and the general pursuit of knowledge would obviously be precluded. Even families and simple friendships would become impossible, for all interpersonal relationships require some basis of trust, which means that we can normally expect the truth from each other.
- Ethics examines and evaluates moral life and human conduct. Broadly following themes constitute essence.
 - ▶ **Standard of Conduct:** It is derived from theories of several moral thinkers and philosophers. Various religious book also help to set out standards of conduct of human being. Some of the standards are
 - ◆ Our ancient texts and scriptures
 - ◆ The will of God
 - ◆ Moral standard appropriate to the occasion
 - ◆ Another standard is self interest’, because self preservation is the first law of the existence. Darwin’s theory of “struggle for existence and survival of the fittest” comes from this principle only.
 - ◆ Another ethical standard is utilitarianism because it recommends those actions which could produce good result for greatest number of people.
 - ◆ Another view is that of ‘duty’ which recommends actions based upon moral duty only.
- **Principles through which ethical problems could be solved**
 - ▶ Enactment of laws, rules and regulations for ethical actions of human beings and for their compliance.

- ▶ Conscience has also been found to be a major source of ethical guidance especially in the Indian value system.
- **Ethics that shape the society and the nation**
 - ▶ It becomes a part of the preamble of the constitution.
 - ▶ Constitutional values and ethos of a country.
 - ▶ With the passage of time new values are added to make it relevant
- **Moral aspects of relations between human beings**
 - ▶ In personal relationship people experience feelings of hurt, injustice, grievance, neglect, betrayal, etc.
 - ▶ Human relations and interactions are very significant. Social and family pleasure are rooted in human relations
 - ▶ Moral standards and codes need to be made to determine these relations.
- **Ethics of Individual character. There are five important virtues.**
 - ▶ **Prudence:** Sensible and careful while making judgments. It is very significant and important for civil servants.
 - ▶ **Courage:** The ability to face pain or opposition without showing fear. Very significant for the army.
 - ▶ **Temperance:** The practice of controlling behaviour
 - ▶ **Justice:** The fair treatment especially based on law
 - ▶ **Benevolence:** (Especially used for people who are in power or authority) kind, helpful and generous.

Approaches of Ethical Study ▀▀

- Thinking ethically is an important aspect of the image we create of ourselves. We all have an image of our better selves—of how we are when we act ethically or are “at our best.” We probably also have an image of what an ethical community, an ethical business, an ethical government, or an ethical society should be. Ethics really has to do with all these levels—acting ethically as individuals, creating ethical organizations and governments, and making our society as a whole ethical in the way it treats everyone.
- However, Human beings have long worried about how they should live, and act; often they take decisions about good and bad ways of acting; they form views about good and bad ways of living. In other words, they engage in what they consider to be worthwhile moral living, i.e., in action and ethical thinking. Or they take morality for granted, as a ‘given’ in their culture and religious or mythological heritage.

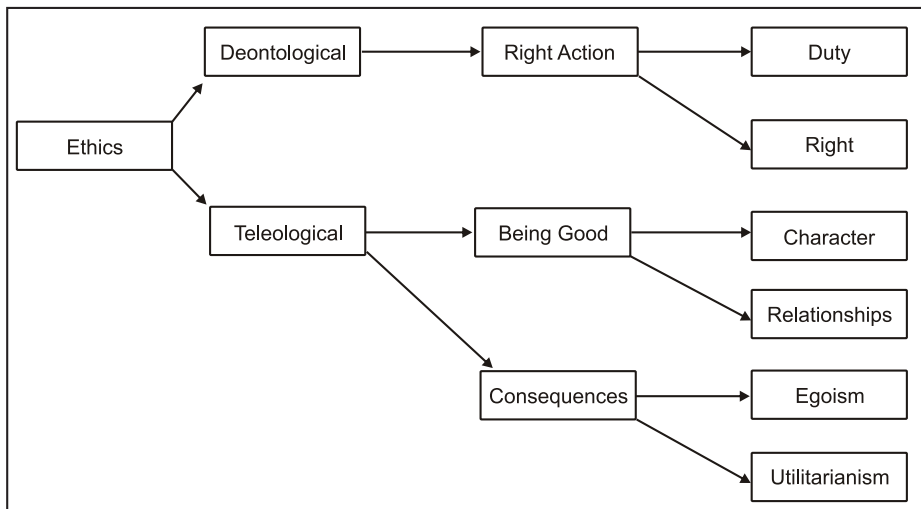
Thinking Ethics from the topoi of India

Ethics as a speculative science is based on the foundations of the moral behaviour of man, but a substantial portion of the moral codes are based on religious beliefs, social customs and traditions. When we take the **Indian ethics** too the morality is very much based on certain beliefs, customs and traditions of Indian religions. It is true that the foundations of Indian ethics can be sought in the metaphysical and the theological beliefs in the form of worship, prayers and in the form of ideals and principles that directed man's life in the society. When we speak of Indian ethics, we cannot deny the intimate relationship that prevails between ethics and Hindu or any other religion. Ethics and religion are so closely related and whatever may be the religion, it contains within itself some system of morality for the guidance of its followers. And thus Indian ethics is an indispensable part of Hindu religion and other religions of Indian origin. Indian ethical ideals and principles are very much found in the Vedas and in other Indian literatures and in other teachings of the Indian religions.

Thinking Ethics in the West

- In general, western Ethical theory has largely fallen within the ambit of philosophy, in which Religion and theology have been actively involved in the enterprise, and much effort has been concentrated in philosophically theorizing such concept such as:
 - ▶ Inquire into the rules and principles that govern our conduct
 - ▶ Investigate and clarify meanings of moral terms and statements
 - ▶ Analyze and explain moral judgments or positions
 - ▶ Establish criteria and methods for validating ethical judgments
 - ▶ Develop ideal patterns of behaviour or rules for ethically sound praxis (e.g. virtues, principled action, practical reasoning, self-formation, care for the other) towards some greater end states (be that self-actualization, social integration, global harmony, or other-worldly salvation)
- By and large, the Western efforts have tended towards the construction of a rationalistic system of moral principles, and moral theorizing in contemporary philosophy which has been concerned with establishing an objective set of norms, i.e., a normative framework in which all intents and purposes are independent of subjectivist or individual and culture-specific values with a moral system, i.e., based on emotions, intuitions, or subjective feelings, or historical and historicized traditions. However, there might be rationalistic conception of the moral order which yields a consistent set of rules and principles and basic pattern of conduct. This is a belief shared from the eighteenth-century German philosopher, Immanuel Kant to John Rawls closer to our time.

Ethical paths in Western philosophy



- The word **deontological** is derived from the Greek word Deon, meaning '**duty**'. It is concerned with **right** action as its theories are focussed on whether ethical decisions per se are right or wrong, regardless of the consequences or intentions of those ethical decisions.
- Whereas, the word **teleological** is derived from two Greek words: telos, which means 'purpose' or 'goal'; and logos, which refers to 'science' or 'study'. It is concerned with **being good** - in other words, with being a good person with good intentions. Therefore, in contrast to deontological ethics, the teleological ethical traditions concentrate on the purpose of - or the intention behind - human actions. The focus of teleological ethical theories is on what the goal of a given decision is.

To summarize, several moral thinkers and philosophers of ancient times to modern period provided intellectual arguments against the various ways of developing a virtuous character. Aristotle took his stand to debate that the actions contribute greatly to the way a character is. Earlier to that, he elucidated how individuals act the way they speak or behave. Confucius in Analects demonstrated the notion of how the environment acts upon the way the person interacts. Another prominent figure, Plato exemplified the soul as a lead to the characters desires and wants. Several modern thinkers of India such as Mahatma Gandhi

have great contribution in developing ethical ideologies. Thus, Indian and Western Ethics are by no means united and are incredibly diverse within themselves since Ethics as a subject is full of competing ideas.

Consequences of Ethics in Human Actions ▀▀

- There are factors in human behaviour that determine whether it is good or bad. There are three such determinants of ethics, namely **the object, the end, and the circumstances**.
 - ▶ **'Object'** means what the free will chooses to think, say, do or not to do.
 - ▶ **By end** is meant the purpose for which the act is willed, which may be the act itself (as one of loving God) or some other purpose for which a person acts (as reading to learn). In either case, 'the end' is the motive or the reason why an action is performed.
 - ▶ **By circumstances** are meant all the elements that surround a human action and affect its morality without belonging to its essence. Some circumstances so affect the morals of an action as to change its species. Other circumstances change the extent of kindness or badness of an act. In bad acts they are called aggravating circumstances.
- Every human action has an object which defines it and set it off from other actions. The object can be good, bad or indifferent.
- The three principles which apply to any action are listed below:
 - ▶ An action whose object is by nature is bad will always remain so. For example, no circumstance or purpose can change the nature of a lie.
 - ▶ An action which is good can become bad because of circumstance.
 - ▶ An action which is indifferent can become good or bad depending on circumstance or purpose.

Impediments to Human Actions

- **Ignorance:** It is defined as absence of knowledge in a subject for which a person is capable off.
 - ▶ An animal cannot be ignorant because of its inability to have knowledge.
 - ▶ But a civil servant cannot be said to be ignorant if he/she lacks knowledge of administration and governance.
- **Passion:** Passion influences human action. It includes anger, grief, love, hatred, or greed.
- **Fear:** It is defined as a mental or emotional reaction, arising from an impending danger. It is of two categories.
 - ▶ Grave fear, which would affect courage of a person. It destroy's a person freedom of choice and hence will adversely affect the voluntariness of action. It can influence the degree to an extent in which actions are not considered human.
 - ▶ Light fear, which would not affect a person's courage. It does not destroys the person freedom but only diminishes it.
- **Violence:** It is external physical force exerted on a person. When a person offers all the resistance he can, actions done in these circumstances are unfree and therefore not human actions.
- **Habit:** It is a quality acquired through frequent repetitions that enable the subject to be acted easily and prompt by -
 - ▶ Good habits which are virtue and bad habits are vices.
 - ▶ Voluntariness and choices do not remain in these cases.
- **Temperament:** Temperament is the sum of a person's natural propensities as opposed to character which is the collection of a person's acquired propensities. Both may sometime lessen the voluntariness of action.
