

# IAS

## U.P.S.C.

### ENGLISH MEDIUM



LATEST EDITION

## HANDWRITTEN NOTES

# PRE+ MAINS

**General Study paper - 4**

**Part – 1 Ethics, Integrity and Aptitude  
+ Case Study**



**INFUSION NOTES**

WHEN ONLY THE BEST WILL DO

**IAS**

**PRE + MAINS**

**UNION PUBLIC SERVICE  
COMMISSION (U.P.S.C.)**

**GENERAL STUDY PAPER – 4**

**Part – 1 Ethics, Integrity and  
Aptitude + Case Study**

## **PREFACE**

Dear Aspirants, Presented Notes "**UPSC – CSE (PRE + MAINS)**" have been prepared by a team of teachers, colleagues and toppers who are expert in various subjects.

These notes will help the Aspirants to the fullest extent possible in the examination Of Civil Services conducted by the **UNION PUBLIC SERVICE COMMISSION (UPSC)**.

Finally, despite careful efforts, there may be chances of some shortcomings and errors in the notes / So your suggestions are cordially invited in Infusion notes.

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## **ETHICS, INTEGRITY AND APTITUDE + CASE STUDY**

<b><u>SR. NO.</u></b>	<b><u>CHAPTER NAME</u></b>	<b><u>PAGE NO.</u></b>
<b>1. Introduction To Ethics</b>		<b>1</b>
• Ethics And Human Interface		
○ Introduction		
<b>2. Good, Bad, Right, Wrong, Happiness And Pleasure (Used in Moral Sense)</b>		<b>4</b>
○ Some Related Concepts		
○ Morality Vs Ethics		
○ Morality And Sources Of Morality		
○ Source Of Morality		
<b>3. Ethics, Morals And Law</b>		<b>8</b>
○ Morality Without Law		
○ Laws Without Morality		
○ Law And Morality		
○ Ethics And Law		
<b>4. Scope Of Ethics</b>		<b>9</b>
○ What Ethics Is Not?		
○ History Of Ethics		
○ Different Approaches To The Study Of Ethics		
○ Division Of Ethics		
○ Ethics And Religion		
○ Does Ethics Need Religion As Its Basis?		
○ Human Nature As The Basis Of Ethics		
○ Emotions As The Basis Of Ethics		
<b>5. Importance Of Studying Ethics</b>		<b>15</b>
○ Why Be Moral?		
○ Ethics, Morals And Values		

- *Why Should Human Beings Be Moral*
- *Ethics And Values: Western Debates*
- *Ethics And Values: Indian Context*
- *Ramayana*
- *Bhagavad Gita*
- *Kautilya's' Arthashastra*

## **6. Ethics In Human Action**

**21**

- *Impediments to Human Action*
- *Morality of Human Action – Essence, Determinants And Consequences*
- *Purpose of human action*
- *Moral good and moral evil*
- *Essence of (Morality In Human Action)*
- *Determinants Of (Morality In Human Action)*
  - *Object of a Human Action*
  - *Circumstances of a Human Action*
  - *End or Purpose of a Human Action*
  - *Consequences Of (Morality In Human Action)*
  - *Doctrine Of Double Effect*
  - *Consequences Of Ethics In Human Actions Ethics Covers The Following Dilemmas*
- *Determinants Of Ethics In Governance*
  - *The Historical Context*
  - *The Socio-Cultural Context*
  - *Legal-Judicial Context*
  - *The Political Context*
  - *The Economic Context*
  - *Dimensions Of Ethics*

## **7. Dimensions Of Ethics**

**31**

- *Descriptive Ethics*
- *Normative Ethics*
- *Meta Ethics*
- *Applied Ethics*

- *Features of Values*
- *Civic Virtues*
- *Superka, Ahrens and Hedstrom outlined five basic approaches to teaching values*
- *Need for value education*

## **8. Methodology For Value Education 31**

- *Aims Of Value Education*
- *Moral Development*
  - *Piaget's Theory Of Moral Development*
  - *Kohlberg's Theory Of Moral Development*
  - *Carol Gilligan's Theory Of Moral Development*
- *Human Values In Hinduism*

## **9. Role Of Family, Society And Educational Institutions In Inculcating Values 42**

- *Role of family*
- *Challenges/Limitations*
- *Role of educational institution*
  - *Challenges/Limitations*
- *Role of society*
  - *Challenges/Limitations*

## **10. Ethical Teachings Of Raja Ram Mohan Roy And The Brahma Samaj 46**

- *Removing The Caste System*
- *Sati And Child Marriage*
- *Widow Marriage*
- *Women's Education And Status*
- *Ethical Teachings Of Swami Dayanand A Saras Vati And The Arya Samaj*
- *An Ethics Based On Vedic Literature*
- *An Ethics Supporting Hindu Nationalism*
- *Views And Visions*
- *Ethics Of Swami Vivekananda*

- *Ethics Of Mahatma Gandhi*
- *Ethics In Gita*

## **11. Religious And Philosophical Ethics**

**58**

- *Philosophical Ethics*
- *Social And Political Ethics*
- *Human Values*
  - *Meaning Of The Term*
  - *Why Are Values Important?*
  - *Human Values*
  - *The Value Of Gandhism*
  - *Indian Thinkers*
    - *Mahatma Gandhi*
    - *Swami Dayanand Saraswati*
    - *Swami Vivekanand Attitude Towards Life*
    - *Rabindra Nath Tagore*
    - *Aurobindo Ghosh*
    - *Lal Bahadur Shastri*
    - *Chandra Shekhar Azad*
    - *Dr. Rajendra Prasad*
    - *Raja Rammohan Roy*
    - *Maulana Abul Kalam Azad*
- ***Role Of family, Society And Educational Institutions In Inculcating Values***

## **12. Attitude**

**82**

- *What Is Attitude*
  - *Examples*
- *How An Attitude Forms?*
- *Attitude Vs. Values Attitudes*
- *Factors Influencing Attitude Formation*
- *Content Of Attitude (Abc Of Attitude)*
- *Structure Of Attitude*

- *One-Dimensional Perspective*
  - *Two-Dimensional Perspective*
- *Functions Of Attitude*
- *Attitude Change*
  - *Informational Influence*
  - *Normative Influence*
  - *Majority Influence*
  - *Minority Influence*
- *Factors That Influence Attitude Change*
- *Relation Between Attitude And Behavior*
- *Steps To Increase Correlation Between Attitude And Behavior*
- *Types Of Attitude*
  - *Moral Attitudes*
  - *Political Attitudes*
  - *Bureaucratic Attitudes*
  - *Democratic Attitudes*
- *Two Phases Of Liberty*
  - *Positive Liberty*
  - *Negative Liberty*
- *How Does Law Protect Liberty?*
- *How Is Liberty Safeguarded?*
- *Equality*
- *How Can Equality Be Achieved?*
- *Establishing Formal Equality*
- *Civic Equality*
- *Economic Equality*
- *Political Equality*
- *Affirmative Action Vs Reverse Discrimination*
- *Fraternity*

### **13. Behavior**

96

- *Example*
- *Mind & Behavior*
- *Example*



- *What causes Human Behavior?*
- *Attitude & Behavior*
  - *Cases where our behavior different from our attitudes*
  - *Example*
- *Social Behavior*
  - *What causes anti – Social Behavior*
  - *Prosocial Behavior*
  - *Examples*
  - *Prosocial behavior has the following characteristics*
  - *Factors Influencing Social Behavior*
  - *Norms which conditions ProSocial Behavior*
- ***Social Influence & Persuasion***
  - *Example*
  - *Social Influence*
  - *Social Facilitation*
  - *Example*
  - *Why Such Behavior?*
  - *Social Loafing*
  - *Why such behavior?*
  - *Example*
  - *Nature of Social Influence*
  - *How to get Social Influence*
- ***Persuasion***
  - *Applications In Daily Life & Administration*
  - *Moral Standing of Patriotism*
  - *Normative issues*
  - *To solve social problems*
  - *Example*
  - *To eliminate prejudice and discrimination*
  - *Prejudice has one or more of the following sources*
  - *A strong social identity and in-group bias*
  - *Strategies for handling prejudice*
  - *These strategies can be accomplished through*

- *Ethical & Good Governance*
- *Conflict Management*
- *Ways to solve conflicts*
  - *Examples*

#### **14. Aptitude And Foundational Values For Civil Services**

**106**

- ***Civil Services In India***
- *Evolution Of Civil Services In India*
  - *Ancient Period*
  - *Medieval Period*
  - *British administration*
  - *Problems With British (Colonial) Administration*
  - *Measures To Improve Administration*
- *2nd ARC Recommendations To Reform Civil Services*
  - *Setting right the asymmetry of power*
  - *Setting free civil servants from undue political interference*
  - *Professionalization with stability of tenure and competition*
  - *Citizen-centric administration*
  - *Accountability*
  - *Outcome orientation*
  - *Promoting public service values and ethics*
- *Politicization Of Bureaucracy*
  - *Reasons For Increasing Political Interference In Administration*
  - *Ways To Minimizing Political Influence In Bureaucracy*

#### **15. Bureaucratic Neutrality: A Myth**

**110**

- *Conduct Rules For Neutrality*
- *Committed Bureaucracy*
- *Importance Of Committed Bureaucracy*
- *How To Ensure Commitment In Bureaucracy?*
- *Promoting Ethics & Public Service Values*
- *Attributes Of A Good Administrator*
- *Civil Services Values As Recommended By Nolan Committee, Uk*
- *Dwight Waldo's 12 Obligations Of An Administrator*

- *Foundational Values Of Civil Services*
- *Aptitude*
- *Examples*
- *Types Of Aptitude*
- *Aptitude For Civil Servants*
- *Different Ways To Express Aptitude In Civil Services*
- *Aptitude*
- *Intelligence*
- *Attitude*
- *Criticism Against Aptitude*
- *Holistic Competence: 4es*
  - *Ethos*
  - *Ethics*
  - *Efficiency*
  - *Equity*

## **16. Integrity**

**116**

- *Sources Of Integrity*
- *Types Of Integrity*
  - *Moral Integrity*
  - *Intellectual Integrity*
  - *Professional Integrity*
- *Factors That Decides Integrity*
- *Significance OF Integrity In Public Life*
- *Reasons For Declining Integrity In Civil Services*
- *Institutional Framework To Strengthen Integrity*
- *Commonwealth's Model Act Of Integrity*
- *Ways To Improve Integrity In Civil Services*
- *Steps Taken By Govt To Promote Integrity In Civil Servants*
- *Honesty*
- *Consequences Of Absence Of Honesty And Integrity*
  - *Examples*
- *Oecd's Types Of Conflict Of Interest*
- *Different situations where Conflict of Interest occurs*

- *Ways to solve Conflict of Interest in Civil Services*

## **17. Objectivity**

**122**

- *Necessity Of Objectivity For Civil Servants*
- *Objectivity*
  - *Examples*
- *Subjectivity*
  - *Examples*
- *How Objectivity Is Useful In Civil Services?*
- *Criticism Against Objectivity*
- *Ways To Inculcate Objectivity*
- *Non-Partisanship And Impartiality*
- *Civil Services Neutrality*
- *Why Is It Important To Be Impartial And Non-Partisan?*
  - *Non-Partisanship*
  - *Consequences Of Partisanship*
- *Impartiality*
  - *Political Impartiality*
  - *Public Impartiality*
  - *Dedication To Public Service*
  - *Public Services Code*
  - *Importance Of Dedication In Public Service*
  - *Significance Of Dedication For Civil Servants*
  - *Civil Servants Who Dedicated Their Life For Public Welfare*

## **18. Tolerance**

**128**

- *Aristotle Golden Mean*
  - *Examples*
- *Tolerance Can Be Conceptualized In Three Forms*
- *Importance Of Tolerance- Ethics Of Tolerance*
- *Empathy & Compassion Towards Weaker Sections Of Society*
  - *Apathy*
  - *Sympathy*
  - *Empathy*

- *Compassion*
  - *Empathy*
  - *Examples*
- *Importance Of Empathy In Civil Services*
  - *Meanings*
  - *Why Empathy Matters?*
  - *Types Of Empathy*
- *Compassion*
  - *Elements Of Compassion*
  - *Components Of Compassion*
  - *How To Cultivate Compassion*
  - *Sympathy*
  - *Empathy*
  - *Compassion*
  - *Importance Of Empathy & Compassion Towards Weaker Sections Of Society*

## **19. Emotional Intelligence**

**132**

- *Characteristics of Emotion*
- *What is Intelligence?*
- *What Is Emotional Intelligence (EI)?*
- *Examples*
- *Scenarios*
- *What Is An Emotion?*
- *Emotions*
- *Importance Of Emotion*
- *Mechanism Of Emotion*
- *EI helps you to*
- *Types Of Emotions*
  - *Positive Emotions*
  - *Negative Emotions*
- *Component of Emotions*
- *Function of Emotion*
- *History of Emotional Intelligence*

- *Benefits of Emotional Intelligence*
- *Relationship between IQ and EQ*
- *Emotional quotient For public servant*
- *Models of emotional intelligence*
- *Genos EI*
- *Managing Negative Emotions*
- *Depression*
- *Anger Management*
- *Ways to manage negative emotions*
- *Enhancing Positive Emotions*
- *Mixed Model of Emotional Intelligence*
- *Self-Awareness*
  - *Advantages of Self Awareness in daily life and Administration*
  - *Self-Motivation*
  - *Motivation Cycle*
- *Advantages of Self-Motivation*
- *Theory of Self – Actualisation*
- *Social Awareness*
  - *Advantages of Social Awareness*
  - *Social Competence*
  - *Advantages*
  - *Skills required to being Emotionally Intelligent*
  - *Utility Of EI*
  - *Positive Side Of EI*
  - *Negative Side Of EI*
  - *Applications Of EI In Administration And Governance*
  - *Advantages Of Developing Our EI*
  - *Ways to build EI*
- *The Effect Of Artificial Intelligence On EI*
  - *Consequences*
  - *Benefits of EI in the era of AI*
  - *Ways to strengthen Human Intelligence over AI*

- **Philosophy**
- **Philosophers Indian Philosophers**
- **Indian philosophy**
  - *Kautilya*
  - *Tiruvalluvar*
  - *Swami Vivekananda*
  - *Gandhiji*
  - *Jawaharlal Nehru*
- **Western Philosophers**
  - *Socrates*
  - *Plato*
  - *Aristotle*
  - *Epicurus*
  - *Machiavelli*
  - *Thomas Aquinas*
  - *Thomas Hobbes*
  - *Rousseau*
  - *John Locke*
  - *Js Mill*
  - *Immanuel Kant*
- **Indian Schools Of Philosophy**
  - *Sankhya/ Sankhya Philosophy*
  - *Yoga Philosophy*
  - *Nyaya Philosophy*
  - *Vaisheshika Philosophy*
  - *Mimamsa Philosophy*
  - *Vedanta Philosophy*
  - *Ramayana & Mahabharata*
  - *Essence Of Bhagavadgita*
- **Kautilya's Arthashastra**
  - *Kautilya's Thoughts*
  - *Corruption*
  - *Thiruvalluvar*
- **Swami Vivekananda**

- *His Contributions*
- **Gandhiji**
  - *Gandhiji's Thoughts On Politics*
  - *What Swaraj Meant To Us*
  - *Gandhiji's Sarvodaya*
  - *Objectives & Principles Of Sarvodaya*
  - *Gandhi's 11 Vows*
  - *Gandhi's Seven Sins*
    - *Politics without principles*
    - *Wealth without work*
    - *Pleasure without conscience*
    - *Knowledge without character*
    - *Commerce without morality*
    - *Science without humanity*
    - *Worship without sacrifice*
- **Jawaharlal Nehru**
  - *Political Philosophy*
  - *Economic Philosophy*
  - *Secular*
  - *International Ethics*
- **Rabindranath Tagore**
- **Gandhi & Tagore – Similarities**
- **Saint Mother Teresa**
  - *Her Contributions*
- **Adi Shankara**
- **Amartya Sen**
  - *Contributions*
- **Sarvepalli Radhakrishnan**
- **Pandit Jawaharlal Nehru**
- **Vaisheshika**
- **Dr. B R Ambedkar**

## 21. Western Philosophers

- **Socrates: Father Of Western Philosophy**



- *Ethical Thoughts Of Socrates*
- *Ethical Intellectualism*
- *Quotes*
- **Plato**
  - *Four Cardinal Virtues*
  - *Plato's Thoughts*
  - *Quotes*
- **Aristotle**
  - *Aristotle's Thoughts*
  - *Quotes*
- **Karl Marx**
  - *Gandhiji & Marxism*
  - *Quotes*
- **Utilitarianism**
  - *How does it work?*
  - *Application of Utilitarian Principle*
- **John Stuart Mill (Ethical Altruism)**
  - *Mill's Naturalism*
  - *Mill's Utilitarianism*
  - *Mill's On Liberty*
- **Jeremy Bentham (Ethical Egoism)**
  - *Principle Of Utility*
- **Immanuel Kant**
  - *Kant's "Categorical Imperative"*
  - *Kant's Practical Imperative*
  - *Kant's Good Will*
  - *Kant's Duty Ethics*
- **John Rawls: Social Justice Theory**
  - *Principles of Justice*
  - *Social Justice Theory*
  - *Veil Of Ignorance*
- **Other Philosopher's Thoughts Relevant To Ethics Thomas**
  - *Aquinas*
  - *Thoughts*

- *Area Of Application*
- *Thomas Hobbes Thoughts*
- *Area Of Application*
- **John Locke**
  - *Thoughts*
  - *Area Of Application*
- **Epicurus**
  - *Thoughts*
  - *Area Of Application*
- **Machiavelli**
  - *Thoughts*
  - *Area Of Application*
- **Jean Jacques Rousseau**
  - *Area Of Application*

## **22. Public / Civil Service Values & Ethics In Public Administration**

**200**

- *Public service value and public service ethics*
- *Public Administration*
- *Max Weber's Legal-Rationality Model Of Bureaucracy*
- *Legal-Rational Authority*
- *Features Of Officials*
- **Bureaucratic Morality**
  - *Traditional Bureaucracy*
  - *Contemporary Bureaucracy*
  - *Administrative Ethics*
  - *Significance/Importance Of Ethics In Public Administration*
  - *Values In Administrative Ethics*
- **Nolan Committee (1994) On Standards In Public Life**
- **Public Service Values**
- **Principle Of Managing Ethics**
- **Indian Initiatives To Strengthen Ethical Framework**
- **Constitutional Morality**
- **Perseverance**
- **Discipline**

- **Accountability**
  - *Nature Of Accountability*
  - *Significance And Purpose Of Accountability*
  - *Types Of Accountability*
  - *Moral Accountability*
  - *Administrative accountability*
  - *Political accountability*
  - *Legal accountability*
  - *Tools To Achieve Accountability*
- **2nd Arc On Accountability**
  - *Institutions And Mechanisms To Promote Accountability*
  - *Recommendations*
- **Status & Problems In Public Service Values**
  - *Ethical Dilemmas*
  - *Framework For Ethical Decision Making*
  - *Secrecy Vs Transparency*
  - *Duty Vs Personal relationships*
- **Superior Orders/Laws/Rules Vs Conscience Superior**
- **Non-Discrimination Vs Preferential Treatment**
- **Business Vs Social responsibility**

## **23. Approaches To Solve The Ethical Dilemma**

**221**

- *Virtue Approach*
- *Kantian Approach (Categorical Imperative)*
- *Law As Source Of Ethical Guidance*
- *Situational Ethics*
- **Conscience As Guide To Resolve Ethical Concerns**
  - *Gandhi's Talisman*
  - *Justice Approach*
  - *Utilitarian Approach*
  - *Common Good Approach*
  - *Rights Approach*
  - *Steps For Resolving Ethical Dilemma (6 R's)*
- **Sources To The Ethical Guidance In Public Administration**

- *Laws, Rules & Regulations*
- *What is Ethical Law/Rules?*
- *What is unethical Law/rules?*
- *Conscience*

#### **24. Ethical & Moral Values In Governance The Need For Good Governance      225**

- *Key indicators of Governance*
- *The Elements Of Good Governance*
- *The Underlying Problems*
- *The Roots Of These Problems*
- *International Ethics & Funding*
- *Types Of International Funding/Aid*

#### **25. Philosophy Of International Ethics      229**

- *Realism Vs International Ethics*
- *Factors That Promote International Ethics Idealism*
- *Equality Of Life*
- ***Economic, Social And Environmental Framework***
- ***Role Of India In Encouraging Ethical Discourse In International Relation***
- ***Constitution Of India – Article 51 (DPSP)***
- ***Panchsheel***
- ***Non-Aligned Movement (Nam)***
- ***Gujral Doctrine***
- ***Nuclear Doctrine Of India***
- ***Refugees Policy***

#### **26. Corporate Governance      233**

- *History Of The Corporate Governance*
- *Examples*
- *Need Of Corporate Governance*
- *Some Important Provision Of Companies Act*
- *Principles For Strengthening Of Corporate Governance*
- *2nd Arc On Corporate Governance*
- *2nd ARC Recommendations*

- **Corruption In The Private Sector**
  - Measures to achieve these ends may include
  - ETHICAL PERSPECTIVE OF CSR
  - Nine principles
- **Ethical Dilemma In Corporate Governance In The Times Of Covid-19 Pandemic**

## **27. Probity**

**239**

- **Definition of Probity**
- **Probity In Public Life**
- **Need for Probity in Governance**
- **Measures to Ensure Probity of Public Service**
- **Concept Of Public Service**
  - Decoding Public Service
  - Attributes of Public Service
  - Scope of Public Service
  - Public Servants Vs. Civil Servants
  - Role Played by Civil Servants
  - Role Models for Civil Servants
  - Philosophical Basis Of Public Service
  - Features Of Public Service
  - Public Service Values
  - Ethical Concerns In Public Service
- **Probity In Governance**
  - Philosophical Basis Of Probity In Governance
  - Modern View Point Of Probity In Governance – Social Contract
  - Importance Of Probity In Governance
  - Probity In Public Life
- **Issues In The Present System**
  - Ncrwc On Probity In Governance
  - How To Ensure Probity In Governance
  - Challenges In Ensuring Probity
  - Ways To Improve Probity In Governance

- **Information Sharing & Transparency**
  - Importance Of Information Sharing And Transparency
  - Challenges In Transparency & Information Sharing
  - Mechanisms To Ensure Information Sharing & Transparency In Public Offices
  - Evolution Of Right To Information
- **RTI Act, 2005**
  - Objectives Of RTI Act
  - Important Sections Of RTI Act 2005
  - Official Secrets Act And Its Drawbacks To The RTI
  - Issues With OSA
  - Issues In Implementation Of RTI
  - Recommendations To Improve RTI
  - RTI (Amendment) Act, 2019
  - Criticism Of The Amendment Act
- **Central Information Commissioner (CIC)**
  - Issues with the CIC office

## **28. Code Of Conduct & Code Of Ethics**

**256**

- Code Of Conduct
- Code Of Ethics For Civil Servants
- **Public Services Bill, 2006**
  - Public Services Bill Recognizing And Affirming
  - Challenges In Implementing Code Of Ethics
  - Code Of Ethics Vs Code Of Conduct
  - Recommendations Of Second Arc To Strengthen Code Of Ethics
  - Certain Steps To Inculcate Probity Among Politicians
- **Citizen Centric Administration**
  - Prerequisites For Citizen Centric Governance
  - Ways To Achieve Citizen Centric Governance
- **Citizen's Charter**
  - Evolution Of Citizen's Charter
  - Components Of Citizens' Charter
  - Darpq Guidelines

- *Criticism Against Citizens' Charters*
- *Making Citizens' Charters Effective – An Agenda For Reform*

## **29. Second Arc Recommendations**

**263**

### **● Work Culture**

- *Components Of Work Culture*
- *Work Culture: Public Sector Vs Private Work Culture*
  - *Public Sector*
  - *Private Sector*
- *Features Of A Healthy Work Culture*
- *Features Of A Poor Work Culture*
- *Problems In Bureaucratic Work Culture*
- *Steps For Creating Healthy Work Culture*
- *Recommendations To Improve Work Culture In Bureaucratic*
- *Why Private Sector Has Better Work Culture?*

### **● Quality Of Public Service Delivery**

- *Aims & Objectives*
- *Quality Of Service Delivery*
- *Reasons For Poor Quality Of Service Delivery At Public Offices*
- *Measures To Improve Service Delivery*
- *Sevottam Model Of Public Service Delivery*
  - *The Sevottam model has three modules*
- *Public Services Management Code*
  - *Utilization Of Public Funds*
  - *Financial Management*
  - *Sources Of Public Funding*
  - *Need & Importance Of Effective Utilization Of Public Funds*
  - *Ethical Issues Involved In Utilization Public Funding*
  - *Causes Of Ineffective Utilization Of Public Funds*
  - *Consequences Of Ineffective Utilization Of Public Funds*
  - *Ways To Strengthen Public Finance Management*

## **30. Role Of CAG – Financial Accountability**

**272**

- *Duties & Powers Of Cag*

- *Social Audit*
- *Objectives Of Social Audit*
- *Advantages Of Social Audit*

### **31. Corruption And Its Challenges**

**274**

- *Factors That Promotes Corruption*
- *Types And Forms Of Corruption*
- ***Corruption In South Asia – Ti's Corruption Index***
- *Reasons For High Corruption In India*
- *Consequences Of Corruption In South Asian Countries*
- *Measures To Reduce Corruption*
- *Anti-Corruption Interventions In India*
- *Behavioral Framework For Fighting Corruption*
- *Conflict Of Interest*

### **32. Political And Electoral Reforms**

**279**

- *Election and Other Related Laws (Amendment) Act, 2003*
- *Second ARC recommendations to fight Political Corruption*
- *Political Parties Under RTI Act, 2005*
  - *Argument In Favor*
  - *Argument Against*
  - *Conclusion*

### **33. Judicial Reforms – Restoring Judicial Integrity**

**282**

- *Restatement Of Values Of Judicial Life*
- *Second Arc On Judicial Reforms*
- *The Judicial Standards And Accountability Bill 2010*
- *Recent Judgements Of SC Related To RTI*
- *Information Can Be Disclosed*
- *Information Cannot Be Disclosed*

### **34. Legal Framework For Fighting Corruption**

**284**

- *The Prevention of Corruption Act, 1988*



- *The Benami Transactions (Prohibition) Act, 1988 & Amendment act 2016*
- *Provisions of the new act*
- *Protection to Whistle-blowers*
- *Serious Economic Offenses*
- *Parliamentary Privileges*
- ***Institutional Framework***
  - *Lokpal & Lokayukta*
  - *Central Vigilance Commission (CVC)*
    - ❖ *On The Preventive Side*
    - ❖ *On the Punitive side*
    - ❖ *Strengthening Investigation And Prosecution*
- ***Social Infrastructure***
  - ❖ *Systemic Reforms*

### ***35.Ethics Case Studies – UPSC Mains (2020-2013)***

***289 - 377***

- *What Is a Case Study*
- *Question & answers With Daily Life Examples*

## **CHAPTER - 1**

### **INTRODUCTION TO ETHICS**

*Ethical teachings have been an integral part of the Indian education system since ages. Our ancient literature is full of lessons on ethics and morality. The process of imparting ethical learning used to commence in the lap of mother because she served the role of first teacher. Parents, kith and kin, peers and neighbors used to play an important role in the process of socialization of an individual in the past but life has undergone rapid transformations during the last half a century. Ethics are a requirement for human life. It is our means of deciding the right course of action.*

*In the past for most people and even for many people today, an objective moral standard that is binding on all people for all times exists. While there might be disagreement on what the standard was, most acknowledged that there was a "right" choice. But in the last half-century, there has been considerable erosion in the idea that a standard exists or is even needed. For many, decisions about what is right and wrong are completely personal and completely subjective: what is right for me may not be right for you. Such thinking asserts that whatever an individual deems morally acceptable is acceptable for that person. To judge that is often considered unacceptably intolerant and such randomness is often justified in the name of liberalism.*

*By the 1960s a situation of vacuum had developed in the context of a standard of behavior of individuals. Corruption and other white collar crimes increased enormously in the absence of conscientious self-regulation. As the distinction between right and wrong began to blur, the society as well as state began to face various serious challenges. The*

*common suffer most in such an environment because the rich and powerful misuse their resources and authority to fulfill their vested interests at the cost of others. Such challenges have been universal in nature and India is no exception. To overcome such a scenario caused by lack of proper understanding of right and wrong actions, good and evil or the virtue and vice, it is essential that the citizens shall be taught the principles of ethics and morality. The recent changes in UPSC syllabus involving the addition of a GS paper on Ethics, Integrity and Attitude have to be appreciated in this context. All citizens should abide by high standards of ethical behavior but it is must for civil servants as their actions decide the fate of the entire nation.*

*Individuals are not born with an ability to understand ethical-moral values; these are learned aspects of human behavior. As individuals mature, their physical, emotional, and cognitive abilities develop and so does their ability to deal with ethical-moral issues. Aristotle, an early Greek thinker who proposed one of the most influential theories of ethical thinking in the West, argued that our moral abilities which he called virtues or morally good habits, develop solely through constant practice and repetition, in the same way, he argued, humans acquire their moral abilities and when they are taught and habituated by their families and communities to think, feel and behave in morally appropriate ways. Such vitally important human values as courage, generosity, self-control, temperance, self-control, sociability, modesty, fairness or justice, are all virtues that he discussed and that he believed were acquired through this kind of habituation. And although in order to develop such values one must spare a lot of his time and effort, once they are acquired virtuous behavior comes easily and naturally,*

*One shall have the courage to say no to wrongs and the courage to face the truth. You*

shall do the right thing without any fear or favor just because it is right. It's the action, not the fruit of the action, that's important. You have to do the right thing. It may not be in your power, may not be in your time, that there'll be any fruit. But that doesn't mean you stop doing the right thing. You may never know what results come from your actions. But if you do wrong or fail to stand for what is right, then the consequences of such action could be fatal to the entire society and nation. To educate a man in mind and not in morals is to educate a menace to society.

The leaders of thought and of action grope their way forward to a new life, realizing, sometimes dimly, sometimes clear-sighted, that the life of material gain, whether for a nation or an individual, is of little value, real strength comes from devotion to loftier ideals enshrining fundamental human virtues. Governance is admittedly the weak link in our quest for prosperity and equity. Elimination of corruption is not only a moral imperative but an economic necessity for a nation aspiring to catch up with the rest of the world. Improved governance in the form of non-expropriation, contract enforcement, and decrease in bureaucratic delays and corruption can raise the GDP growth rate significantly. The six perceived governance quality measures, each an aggregate of a number of sub-measures, are: voice and accountability; absence of political instability and violence; government effectiveness; reasonableness of the regulatory burden; the rule of law; and the absence of graft. Of these, the last two are the most directly significant in the context of ethical governance. A democratic republic such as ours represents the most gigantic of all possible social experiments. The success of such a state system the quality of the individual citizen is of supreme importance.

## • ETHICS AND HUMAN INTERFACE

### INTRODUCTION

Etymologically the term "ethics" corresponds to the Greek word "ethos" which means character, habit, customs, ways of behavior, etc. Ethics is also called "moral philosophy". The word "moral" comes from the Latin word "mores" which signifies customs, character, behavior, etc. Thus 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. It is the reflective study of what is good or bad in that part of human conduct for which humans have some personal responsibility.

In simple words ethics refers to what is good and the way to get it, and what is bad and how to avoid it. It refers to what ought to be done to achieve what is good and what ought not to be done to avoid what is evil. Ethics, however, is often said to be the fruit of all the sciences since it ultimately perfects the human person, by ordering all other sciences and all things else in respect to an ultimate end that is absolutely free.

As a philosophical discipline, ethics is the study of the values and guidelines by which we live. It also involves the justification of these values and guidelines. It is not merely following a tradition or custom. Instead it requires analysis and evaluation of these guidelines in light of universal principles. As moral philosophy, ethics is the philosophical thinking about morality, moral problems, and moral judgements.

According to Mackenzie, Ethics is the study of what is good or right in conduct.

According to William Lillie, "Ethics is a normative science of the conduct of human beings living in societies which judges this conduct to be right or wrong, good and bad."

Discussion on the question of nature of ethics takes us to another question i.e., subject matter of ethics. How is ethics related to other disciplines of study? **Let's understand relationship of ethics with other sciences;**

- **Normative science instead of Positive science** – Ethics differs from positive science which is concerned with facts and explains them by their causes, but ethics deals with values. It evaluates standards or norms (Normative Science) by which we can judge human action to be right or wrong.
- **Science of Character** – According to **Intuitionists**, Ethics is the science of right and it ought to be obeyed under all circumstances. Thus, it reflects the moral character of a person in the sense – whether there exists consistency or not in the conduct of a person based on moral principles.
- **Ethics and practical science** – Ethics is not like practical science which is a means for the realization of an end. For example, the medical science is a means to remove the causes of disease but ethics tries to see what the ultimate goal of life is and how this goal can be reached.
- **Ethics and Art** – Art depends upon result while **ethics is based on motive**. As **Mackenzie described**, in art the ultimate appeal is to the work achieved whereas in morals the ultimate appeal is to the inner harmony. Further, he argues that virtue implies activity i.e., virtuous men actually practise morality whereas in case of art the possession of skill is more important than the actual activity. For example, a good painter is one who can paint beautifully whereas a good man is not one who can but one who acts rightly.

## CHAPTER - 2

### GOOD, BAD, RIGHT, WRONG, HAPPINESS AND PLEASURE (USED IN MORAL SENSE)

If we go by the definition of Hedonism, whatever human beings consider to be **good involves happiness and pleasure** and whatever they consider to be **bad involves unhappiness and pain**. But it requires broader interpretation (from simple sensual pleasures to intellectual or spiritual

pleasures and from sensual pain to deep emotional unhappiness), otherwise it would be difficult to deny that whatever is good involves at least some pleasure or happiness and whatever is bad involves some pain or unhappiness.

One element involved in the achievement of happiness is the necessity of taking the long-range rather than the short-range view. People may undergo some pain or unhappiness in order to attain some pleasure or happiness in the long run. For example, we will put up with the pain of having our teeth drilled in order to keep our teeth and gums healthy so that we may enjoy eating and the general good health.

But there are some actions that will bring a person some good but will cause pain to another, such as act of a **sadist who gains pleasure from violently mistreating another human being** that can be categorised under "**malicious pleasures**". Let's understand some key concepts associated with these words;

- **EXCELLENCE** – William Frankena states that whatever is good will also probably involve "some degree of excellence". Excellence is an important addition to pleasure or satisfaction in that it makes "experiences or activities better than they would otherwise be." For example, the enjoyment or



satisfaction gained from seeing a fine movie, to a great extent, is attributed to the excellence of the creators and presenters of these events.

- **HARMONY AND CREATIVITY** – There are two other attributes of “good” and “right” – harmony and creativity (on the “good” side) and disharmony and lack of creativity (on the “bad” side). If an action is creative and helps to bring about a harmonious integration of as many human beings as possible then we can say it is a right action. If an action has the opposite effect, then we can say that it is a wrong action. For example, Role of USA in bringing harmony between Israel and Gulf states through Abraham Accords that can create an honourable and lasting peace (Right or good action) whereas USA decision to withdraw NATO force from Afghanistan has caused instability with the rise of Taliban (Wrong and bad action).

### Some Related Concepts

– Ethics deals with what is good, bad, right or wrong in a moral sense whereas aesthetics (study of values in art or beauty) refers to – what is good, bad, right or wrong in art and what constitutes the beautiful and the non-beautiful in our lives. There can, of course, be some overlap between the two areas. For example, one can judge Pablo Picasso’s painting Guernica from an artistic point of view, deciding whether it is beautiful or ugly, whether it constitutes good or bad art in terms of artistic technique. One can also discuss its moral import. In this painting, Picasso makes moral comments on the cruelty and immorality of war and the inhumanity of people towards one another.

**Amoral** – It refers to having no moral sense or being indifferent to right and wrong. Certain people who have had prefrontal lobotomies tend to act amorally after the

operation (No sense of right and wrong) and few human beings, despite moral education have remained or become amoral. Such people are of certain criminal nature who can’t realize their crime and don’t have any remorse or regret for their misconduct. One such example of an amoral person is Gregory Powell, who along with Jimmy Lee Smith gratuitously killed a policeman in an onion field south of Bakersfield, California (Joseph Wambugu’s the Onion Field). Another such example is Colin Pitchfork who raped and killed two young girls in England (The Bloodying by Wambugu).

**Non-Moral** – It refers to those objects that are beyond the question of morality altogether. For example, inanimate objects such as cars and guns are neither moral nor immoral. A person using the car or gun may use it immorally but the things themselves are non-moral.

### MORALITY VS ETHICS

Morality can be an individual set of commitments even when they are rejected by others. But one cannot be ethical alone. Ethics brings other people to the realization of the self. Morality does not demand acquiescence from others the way ethics does. It is possible to be moral alone. A. moralist can say I do not believe in war, so what if everyone else does.

Ethics is a science in as much as it is a set or body of reasoned truths organized in a logical order and having its specific material and formal objects. It is the science of what humans ought to be by reason of what one is. It is a rational science in so far as its principles are deduced by human's reason from the objects that concern free will. Besides it has for its ulterior end the art by which humans may live uprightly or comfortably for the right reason. It is a normative/regulative science in as much as it regulates and directs human's life and gives the right orientation to one's existence.

Ethics is also theoretical and practical. It is theoretical in as much as it provides the fundamental principles on the basis of which moral judgements are arrived at. It is practical in as much as it is concerned about an end to be gained, and the means of attaining it.

Ethics is sometimes distinguished from morality. In such cases, ethics is the explicit philosophical reflection on moral beliefs and practices while morality refers to the first-order beliefs and practices about good and evil by means of which we guide our behavior (e.g. music and musicology). However, in most cases they are referred to as having the same meaning.

Ethics is not merely a set of 'codes'. Ethics certainly deals with moral codes yet one cannot identify ethics to moral codes. Ethics is not primarily to restrict one's behavior, rather to help one to find what is good and how to get it. The obligatory character of ethical norms derives from the very purpose of ethical enquiry, i.e. to discover the most ultimate principles of explanation or the most ultimate reasons why one ought to do anything.

## Morality and Sources of Morality

### Who is morally responsible?

Morality pertains only to human beings, all else is just speculation. If one wants to attribute morality to supernatural beings (God), one has to do so on faith. If one wants to hold animals or plants morally responsible for destructive acts against each other or against humans then one has to ignore most of the evidence that science has given.

Recent experimentation with the teaching of language to animals suggests that they are at least minimally capable of developing some thought processes similar to those of humans. It is even possible that they might be taught morality in the future, as humans are now. If

this were to occur then animals could be held morally responsible for their actions. At the present time, most evidence indicates that animals and plants should be classified as either non-moral or amoral.

While discussing the application of morality, let's understand the various aspects of morality;

- **RELIGIOUS MORALITY** – Relationship between human beings and supernatural being (God) is the source of morality. In Hindu tradition, **Swayam Var** (Choosing one's own groom) is considered as religious duty and those who violate the norms of this divine duty are answerable to God after death. For instance, In **Mahabharat**, Conduct of Bhaism to win queens of Kashi Jan padas on behalf of his step brother is generally regarded as violation to the norms of Swayam bar, thereby, answerable to God.
- **MORALITY AND NATURE** – It refers to a human being in relationship to nature which is been prevalent in all primitive cultures. More recently, the Western tradition has also become aware of the significance of dealing with nature in a moral manner (For e.g., **Environmental Ethics**). Some see nature as being valuable only for the good of humanity but many others have come to see it as a good in itself, worthy of moral consideration.
- **INDIVIDUAL MORALITY** – It is derived as a result of **individual code of morality** that may not be sanctioned by any society or religion. It allows for a "**higher morality**" (**based on Conscience**) which can be found within the individual rather than beyond this world. For example, Diva believes in **Gandharan Vivaz** (**Pre- Marital sex or loosely described as Live-in-Relationship**) based on her conscience or code of morality.
- **SOCIAL MORALITY** – It is the result of human interaction in the society. Whenever human beings come together in social groups, conflict is bound to happen in absence of

on ethical issues (e.g., non-veg foods) for the law to enforce anything that can be seen as an **ethical consensus**.

- Law permits behaviour that many people consider ethically unacceptable – **gambling, high-pressure selling and arms dealing**.
- Law should not be exploited in order to enforce ethical behaviours rather it should ensure **maximum permissible liberty** for the citizens. If law doesn't intend to promote liberty and too restrictive in nature, it can be regarded as unethical. For instance, **Population control laws which attempts to arrest population growth through coercive means instead of this people should be made aware with family planning techniques and given freedom to decide, how many kids they want to produce.**
- Law is not an appropriate instrument to make judgements on critical ethical concerns. Taking the case of legalising **"Misleading truth"** (Read about Bill Clinton and Monica Lewinsky sexual scandal) which is prevalent in public administration wherein public officials exploit the **loopholes in laws (Driven by malicious intention)** in their own interest. Though this is an ethical concern but laws can't be made to punish the public servants for their malicious intentions.

## CHAPTER - 4

### SCOPE OF ETHICS

Ethics deals with voluntary actions. We can distinguish between human actions and actions of humans: human actions are those actions that are done by humans consciously, deliberately and in view of an end. Actions of humans may not be willfully, voluntarily, consciously and deliberately done but all the same they are done by humans (e.g. sleeping, walking, etc.). It is the intention which makes the difference between human action and human action. In ethics we deal only with human actions.

#### WHAT ETHICS IS NOT?

- Ethics is not religion: Many people are not religious, but ethics applies to everyone. Most religions do advocate high ethical standards but sometimes do not address all the types of problems we face.
- Ethics is not following the law: In law, a man is guilty when he violates the rights of another. In ethics, he is guilty if he thinks of doing so. Immanuel Kant A good system of law does. incorporate any ethical standards, but law can deviate from what is ethical. Law may have a difficult time designing or enforcing standards in some important areas, and may be slow to address new problems. (Youths not looking after old parents who are sick or have no means to support them).
- Ethics is not following culturally accepted norms. Some cultures are quite ethical, but others become corrupt -or blind to certain ethical concerns (United States was to slavery before the Civil War, caste system in India). "When in Rome, do as the Romans do" is not a satisfactory Civil War; caste system in India). "When in Rome, do as the Romans do" is not a satisfactory ethical standard.



However, when we consider the ethical theories, philosophers today usually divide them into three general subject areas: metaethics, normative ethics and applied ethics. Metaethics investigates the origin and meaning of ethical concepts. It studies where our ethical principles come from and what they mean. It tries to analyze the underlying principles of ethical values; Normative ethics tries to arrive at moral standards that regulate right and wrong conduct. It is a more practical task. It is a search for an ideal litmus test of proper behaviour; Applied ethics involves examining specific controversial issues, such as abortion, infanticide, animal rights, environmental concerns, homosexuality, and so on. In applied ethics, using the conceptual tools of metaethics and normative ethics, one tries to resolve these controversial issues.

Often the lines of distinction between metaethics, normative ethics, and applied ethics are often blurry. For instance, the issue of abortion is an applied ethical topic in as much as it involves a specific type of controversial behaviour. But it is also an issue involving normative principles such as the right of self-rule and the right to life and an issue having metaethical issues such as, "where do rights come from?" and "what kind of beings have rights?".

## **ETHICS AND RELIGION**

Ethics has no necessary connection with any particular religion. However, it is sometimes argued that without God or religion, ethics would have no point; and therefore in so far as God or argued that without God or religion, ethics would have no point; and therefore in so far as God or religion is in question, so is ethics. This is evidently unacceptable. Although belief in God or religion can be an added reason for our being moral, it is not necessary to relate it to God or to any religion.

The fact that ethics exists in all human societies shows that ethics is a natural phenomenon that arises in the course of the evolution of social, intelligent, long-lived mammals who possess the capacity to recognize each other and to remember the past behavior of others.

Critics of religion such as Marx and Nietzsche saw religion as a profound source of social conformity, as a means of maintaining the status quo and keeping people confined to their existing social and economic positions. Yet there is another face of religion, one which suggests that religion may be a profoundly liberating force in individual's lives and an important force for social change.

Religion is one of the oldest human institutions and we do have evidence of religious practices which were entwined with laws or taboos exhorting early human beings to behave in certain ways. In these earlier times, morality was embedded in the traditions, mores, customs, and religious practices of the culture.

Furthermore, religion served (as it has until quite recently) as a most powerful sanction for getting people to behave morally. That is, if behind a moral prohibition against murder rests the punishing and rewarding power of an all-powerful supernatural being then the religious leaders will **strongly dictate their followers against killing human beings.**

- **RELIGIOUS PEOPLE CAN BE IMMORAL**  
– Taking the case of **some priests of the Roman Catholic Church** who even though highly trained in religion and the ethics of their church, nevertheless were guilty of molesting children under their supervision.

**NON-RELIGIOUS PEOPLE CAN BE MORAL**  
– If many human beings do not accept the existence of a supernatural world and yet act as morally then there must be some attributes



नोट - प्रिय IAS उम्मीदवारों, यहाँ हमने इस टॉपिक का मात्र SAMPLE ही दिया है, पूरा टॉपिक नहीं दिया है / यदि आपको हमारे नोट्स के सैंपल अच्छे लगे हों तो कम्पलीट नोट्स खरीदने के लिए नीचे दिए गये हमारे संपर्क नंबर पर कॉल कीजिए या लिंक पर क्लिक करें / दोस्तों, हमें पूर्ण विश्वास है कि ये नोट्स आपकी “UPSC IAS (PRE. & MAINS)” की परीक्षा में पूर्ण संभव मदद करेंगे और आप “INFUSION NOTES” के साथ IAS की परीक्षा में जरूर सफल होंगे, धन्यवाद /

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प्रिय दोस्तों, अब तक हमारे विभिन्न नोट्स में से विभिन्न परीक्षाओं में आये हुए प्रश्नों के परिणाम -

<u>EXAM (परीक्षा)</u>	<u>EXAM DATE</u>	<u>हमारे नोट्स में से आये हुए प्रश्न</u>
<b>RAS PRE. 2021</b>	27 अक्तूबर 2021	74 प्रश्न (150 में से) CUT OFF - 64
<b>UPSC - IAS PRE. (2022)</b>	<b>05 JUNE 2022</b>	<b>69 (100 में से)</b>
<b>SSC GD 2021</b>	16 नवम्बर	68 (100 में से)
<b>SSC GD 2021</b>	01 दिसम्बर	65 (100 में से)
<b>SSC GD 2021</b>	08 दिसम्बर	67 (100 में से)
<b>राजस्थान S.I. 2021</b>	13 सितम्बर	113 (200 में से)
<b>राजस्थान S.I. 2021</b>	14 सितम्बर	119 (200 में से)

<b>राजस्थान S.I. 2021</b>	15 सितम्बर	126 (200 में से)
<b>RAJASTHAN PATWARI 2021</b>	23 अक्तूबर (1st शिफ्ट)	79 (150 में से)
<b>RAJASTHAN PATWARI 2021</b>	23 अक्तूबर (2nd शिफ्ट)	103 (150 में से)
<b>RAJASTHAN PATWARI 2021</b>	24 अक्तूबर (1st शिफ्ट)	95 (150 में से)
<b>RAJASTHAN PATWARI 2021</b>	24 अक्तूबर (2nd शिफ्ट)	91 (150 में से)
<b>RAJASTHAN VDO 2021</b>	27 दिसंबर (1st शिफ्ट)	59 (100 में से)
<b>RAJASTHAN VDO 2021</b>	27 दिसंबर (2nd शिफ्ट)	61 (100 में से)
<b>RAJASTHAN VDO 2021</b>	28 दिसंबर (1st शिफ्ट)	56 (100 में से)
<b>RAJASTHAN VDO 2021</b>	28 दिसंबर (2nd शिफ्ट)	57 (100 में से)
<b>U.P. SI 2021</b>	14 नवम्बर 2021 1st शिफ्ट	91 (160 में से)
<b>U.P. SI 2021</b>	21 नवम्बर 2021 (1st शिफ्ट)	89 (160 में से)

## & Many More Exams

दोस्तों, इनका proof देखने के लिए नीचे दी गयी लिंक पर क्लिक करें या हमारे youtube चैनल पर देखें -

**RAS PRE.** - [https://www.youtube.com/watch?v=p3\\_i-3qfDy8&t=136s](https://www.youtube.com/watch?v=p3_i-3qfDy8&t=136s)

**VDO PRE.** - <https://www.youtube.com/watch?v=gXdAk856Wl8&t=202s>

**Patwari** - <https://www.youtube.com/watch?v=X6mKGdtXyu4&t=103s>

अन्य परीक्षाओं में भी इसी तरह प्रश्न आये हैं Proof देखने के लिए हमारे youtube चैनल (Infusion Notes) पर इसकी वीडियो देखें या हमारे नंबरों पर कॉल करें।

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<p style="color: red; font-weight: bold; text-align: center;">ONLINE ORDER के लिए OFFICIAL WEBSITE</p>	<p>Website-</p> <p style="color: blue; text-decoration: underline;"><a href="https://bit.ly/upsc-ias-notes">https://bit.ly/upsc-ias-notes</a></p>
<p style="color: red; font-weight: bold; text-align: center;">PHONE NUMBER</p>	<p style="color: red; font-weight: bold; text-align: center;">9887809083</p> <p style="color: red; font-weight: bold; text-align: center;"><u>+918233195718</u></p> <p style="color: red; font-weight: bold; text-align: center;"><u>+918504091672</u></p> <p style="color: red; font-weight: bold; text-align: center;"><u>9694804063</u></p>
<p style="color: red; font-weight: bold; text-align: center;">TELEGRAM CHANNEL</p>	<p style="color: blue; text-decoration: underline;"><a href="https://t.me/infusion_notes">https://t.me/infusion_notes</a></p>
<p style="color: red; font-weight: bold; text-align: center;">FACEBOOK PAGE</p>	<p style="color: blue; text-decoration: underline;"><a href="https://www.facebook.com/infusion.notes">https://www.facebook.com/infusion.notes</a></p>
<p style="color: red; font-weight: bold; text-align: center;">WHATSAPP करें </p>	<p style="color: blue; text-decoration: underline;"><a href="https://wa.link/5keqjl">https://wa.link/5keqjl</a></p>

which maintains the cosmic harmony of the universe.

**Concept of Svadharma:** A society prospers when dharma is followed fearlessly. One consumes the world, and it is important to reciprocate, says Krishna, else such alone is considered a thief. Dharma in nut-shell is 'take and give'. Svadharma or one's own duty is to be done for the sake of the well-being of the society and the code of righteous living is determined by time and the people who are seen as the role model of the society. Whatever is done by a famous figure becomes the standard of living of current times. So Krishna says, Arjuna is a famous warrior known for his commitment to dharma and swerving away from his dharma in the time of crisis will be cited as an example for violation of dharma by the commoner. Krishna shows the impact where if one violates dharma the entire society will sheepishly follow such unhealthy 'models' leading to a sociological disruption. This further creates confusion with regard to each one's duty resulting in chaos.

Arjuna questions what is the cause of unrighteous living when one wants to lead a moral life? Krish, II replies, it is her ignorance of the fundamental understanding of the difference between the role of dharma and adharma in a given time. This non-understanding is expressed in the form of two forces, 'want' and 'anger'. Want, says Krishna, is a 'Great Consumer' that never satiates: it eats away the mind to materialism. The non-fulfillment or contrary fulfillment of one's want is expressed as-anger Krishna warns one who is subject to anger can never follow dharma.

- 1) Bring out the concept of dharma in Ramayana and Mahabharata.
- 2) How is Karma Yoga presented in Bhagavad Gita?

## CHAPTER - II

### RELIGIOUS AND PHILOSOPHICAL ETHICS

**Religious Ethics:** The bhakti movement is considered almost a reform period when value structure seems to crumble. An intense devotion to Almighty instantly developed as a widespread movement arousing unity in the nook and corner of the country. Religion gives scope for expression of devotion and a devout helplessness to take to a disciplined life, since a 'clean' life is said to be the path towards the Lord. The different incarnations were eulogized as an event of resurrection of justice and goodness. A situation of chaos in the societal structure, lop-sided development of rich and poor, superstitious belief system etc, were uprooted by the living legends who led simple life and won the grace of God The devotees boosted the morale of the commoner in finding a meaning in leading ethical life. Religion propagated purity at physical, verbal and mental level" The physical expression of devotion was popularized through rituals, festivals and Pilgrimages where people of different strata and walks of life come together. The verbal expression includes study of one's own scripture and the mental mode is practice of meditation. Thus, refinement at three levels paved the path for moral standards Religion facilitated in symbolic representations of the omniscient; it included personification of abstract qualities like faith (shraddha), anger (manyu), intellect (dhi) patience (dhrti) etc. The virtues like humility, non-injury, purity, dispassion etc were identified with devotion. The religious consciousness, thus, presupposed an ethical arm; the ritualistic practices were simplified and compromised to suit the changing times. The religious reformers created a breakthrough by bringing about a sense of oneness of varied practices in the length and breadth of the country. Religion could sufficiently



succeed since the value system was universally accepted that has the indispensably adhered to and this moral scheme was utilized by the devotees to bring about a moral discipline. The value structure in various tones is embedded in lie puranic literatures.

A need for development of dispassion was considered as a pathway to spiritual achievement, and hence we find many religious and philosophical schools eulogizing dispassion towards the ephemeral world and its relation. Many works were specifically devoted to highlight the quality of "dispassion" and one such work is 'Vairagya Satakam' of Bhartrhari. He addresses the desire in mind in a nostalgic mood and says, 'O desire! I traveled distant lands which turned fruitless, giving up family, relatives, and my country. I sought greener pastures in the bargain. I gave up my customs and practices, ate all kinds of food like a crow losing my self-respect, still you O desire! is not satisfied'. The insatiable desire is presented as that which rejuvenates in its youthful luster but the physical body is wrinkled with gray hair and feeble limbs. Bhartrhari says, even when life is cheerful there is a constant fear of its coming to an end. Every sense of pleasure has an intrinsic defect which is the cause of fear. He says,

'If one is born in an illustrious family there is the fear to maintain family reputation. If one amasses wealth there is the fear of Tax norms. One who is conscious of self- respect is afraid of insults. If one is strong there is fear- of enemies. If attached to physical beauty there is fear of old age.

If a scholar, there is fear of debaters. If virtuous; one is afraid of criticism and if attached to the body there is fear of death'.

Bhartrhari exclaims that detachment is the only way by which one can understand fearlessness. He presents the world as a pair of opposites: birth and death, youth and old

age, contentment and temptation, poise and passion, virtuousness and jealousy etc. This is described in the Bhagavad Gita as dvandas or pairs of opposites and the attempt is to maintain a balance in either case and avoid extreme reactions in instances of favorable or unfavorable circumstances.

**Philosophical Ethics:** The classical orthodox and heterodox philosophical systems laid down values or ethics as the prerequisite condition or the very means to liberation Kapila of Sankhya School presents bondage as misery caused by three-fold factors, adhyatma (oneself), adhibhuta (others) and adhidaiva (natural forces). Liberation is overcoming the miseries from these three-fold factors. The attitude towards these three aspects itself calls for an ethical discipline, which is seen as a means to liberation.

The eight-limbed theory of Patanjali's Yoga system is well-known. Yoga emphasizes the discipline of mind, since, for Patanjali, thoughts are the cause of bondage. Thoughts create impressions in the mind which in turn is the cause of the rise of thoughts. This vicious circle can be eliminated in two methods, that is practice and dispassion. Practice of effort is to be repeated for development of concentration of mind and dispassion is to be attained by detaching oneself from sensual pleasures. The refined mind then has to be directed towards God. Patanjali's discipline at physical, verbal and mental level aims at an ethical life.

Gautama in his Nyaya sutras explains dharma which is expressed in two ways, verbal and mental. The verbal expression is speaking the truth that is beneficial and pleasing and recitation of one's own scriptures and the mental expression is compassion, bereft of enviousness and faith. The contrary of these is said to be adharm. Nyaya's liberation is knowledge by removing the adharmic effects which call for a moral life.

for all its prosperity and richness. The credit goes to all the great leaders from Mahatma Gandhi, to Rabindranath Tagore, and Swami Vivekanand and also to great reformers from Raja Rammohan Roy to Dayanand Saraswati, V.D.Savarkar and the like; who had put into practice human values ideology as given in Vedanta and the other ancient Indian thoughts. It is because of these values that we could sustain ourselves through all adversities and cruelties of the earlier invaders and the British Rule. Our leaders like Tagore and Gandhi have lived the human values like purity and holiness, non violence and moral courage.

Coming to the present times; we see all over the world that even the most developed countries that are at the top of materialism have started realizing that material prosperity is not the development of Human beings in true sense. A realization has now come that unless we are developed as better human beings, other forms of development have no meaning.

### THE VALUE OF GANDHISM

History witnessed many great leaders, but it never witnessed another leader before him who ruled half a billion hearts without weapons. He ruled with his vision, his love and values. He proved himself superior human being, people took him as a natural leader, a man who could lead, guide and teach.

Gandhi forcefully and convincingly demonstrated the power of spirit over material things. His greatest leverage was his command over the Indian masses. He gained such a command because the simple folk could understand that he was inspired from within. They called him 'Mahatma'.

-Merely by his hunger strike, the Mahatma could control the behavior of millions of people. He firmly derived his political activities

from dharmic principles and refused to compromise with what was wrong.

No wonder that Nelson Mandela publicly stated his attitude towards Gandhi. There has been no leader like Gandhi and perhaps will not be ever. He is the person who could get God's stature in. thousand years from now, in line with Jesus Christ and Buddha. Albert Einstein once said. about him that history would wonder one day that such a man with blood and flesh ever walked on this earth.

Do not hate another human being. He hated crime, not the criminal. He often stated (Humanity is like an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty) human beings are prone to mistakes. Holding people to unreasonable standards will only create conflicts in the world and negativity within you.

He didn't solicit killing, not even animal slaughter. He was prepared to die for hundred causes but he wasn't ready to kill anyone. He defined a new form of battle, bloodless battle. He showed us how to use truth as a weapon.

In history all shifts in power were brought about after bloody battle, murders and mass killing. Only Gandhi showed us that power can be taken away peacefully without violence.

Establish values in your life - The only difference between a great man and you is that the great men have values; you and I don't usually have those. Can you tell yourself an elevator pitch about your values? I am sure you can't, neither could I. What are the reasons we choose one over the other? What are the reasons you live for? Aren't you wasting your life? If you think about your actions, they'll be significant to the world order, no it won't. But, Gandhi warned us to do our duty sincerely irrespective of what change it brings in. When you have created values even doing daily chores would seem

meaningful to you. Life could become more fulfilling and lively. Because, when you lose the meaning of your existence, you die in your soul.

Shopping trips to grocery stores seem meaningful when you think about your contribution to the store employees' living expenses and the joy you could bring home with the things you buy.

Going to work every day could become more meaningful to you when you start thinking about the contributions your employer is making to society.

**"Wealth without work Pleasure without conscience Science without humanity Knowledge without character Politics without principle Commerce without morality**

**Worship without sacrifice." - 7 sins, Gandhi**

Growth is the only option you have - Doesn't matter what it should be, if it's good, it has to grow, humanity has to grow, love and harmony has to grow. For the US to grow you need to grow within our own mind and society. No country can grow by causing trouble to another country. If we can keep this in mind when we play little office politics, we can make our work place a better place to live in.

If as a manager you stop exploiting your subordinates, start caring about them and their families you can make your workplace desirable. When you let others grow, you can grow, even in your corporate ladder. Growth is the law of life; it can go either towards good or bad. It's your responsibility to turn it towards good.

Care what you think - You are a product of your thoughts. You believe in things you think about. You become a person who was there in your thoughts much before you became. You can be as powerful as you thought yourself to be, you can be as weak as well.

**"Your beliefs become your thoughts, your thoughts become your words, your words become your actions, your actions become your habits, your habits become your values, and your values become your destiny" - Mahatma Gandhi**

We had two great leaders in the last century leading at the same time, probably the best leaders in human history ever. One chose to adopt evil ways, the other believed in love. One tried to become the greatest by using power and force. The other stayed a common man and believed he could achieve his goals with determination, courage and leading by example. Both had charisma and leadership skills, they mobilized millions of people with their words and actions.

Only one is remembered, loved and acknowledged by billions, the other is the most hated. They were, even though great leaders, very distinct in their thoughts and beliefs. Their thoughts led to the actions and the actions brought far-extending consequences for human kind. They both will remain in history as two emblems - one for peace, another for violence.

**Gandhi wrote to Hitler - "We have found in non-violence a force which, if organized, can without doubt match itself against a combination of all the most violent forces in the world"**

The world needs another Gandhi to be born, no matter in which country that may be, or which religion he'd follow, Not even the skin color or sex matters: We need someone of the same caliber who can show us the way ahead, upon whom we can rely for all the wisdom.

God is great, he has all the answers, but he should send someone among us time-to-time, to spread the message along. To reinforce and re-emphasize that human beings are most powerful for a reason, to bring happiness and harmony for every living creature, to change



## **EQUITY**

- Treats all citizens alike, ensures justice to all, with empathy for the weaker section, Consultation and Consensus Building, Decision Making, Delegation.

## **CHAPTER - 16**

### **INTEGRITY**

- Literal meaning of Integrity is “the whole” or “completeness”. Therefore, Integrity is referred to as a holistic set of values and thoughts. But from the civil services point of view “Integrity defined as being a person with integrity means having the quality of being honest and having strong moral principles that one refuses to change”.
- Integrity is always defined in terms of a person's relationship with the institution. It means the organisation's interests put it above the self-interest. Civil servants should be guided solely by public interest in their official decision making and not by any financial or other consideration either in respect of themselves, their families or their friends.
- Personalities with highest degree of integrity are TN Seshan, Ashok Khemka, Abdul kalam.
- Usually, Integrity measures in terms of

“You will not have a united India if you do not have a good Ail India Service, which has the independence to speak out its mind and which has a sense of security. I need hardly emphasize that an efficient, disciplined and contented service assured of its prospects as a result of diligent and honest work is the sine qua non of sound administration under a democratic regime, even more than under authoritarian rule” – Sardar Vallabhai Patel on Civil services in India.



Financial Integrity, how honest is he. And also, we can have other types of integrity like Intellectual integrity, Moral Integrity, Professional Integrity.

According to Ministry of Personnel, a person with integrity "Consistently behaves in an open, fair and transparent manner, honours one's commitments and works to uphold the Public service values."

### SOURCES OF INTEGRITY:

- **Conscience** – One's inner conscience always guides how to adhere to our values.
- **Constitution as a source** – Part IV-A and Article 51A on fundamental duties mentioned as: "Uphold and protect the sovereignty, unity and integrity of India"
- **Code of conduct** and code of ethics for civil services.
- **Rewards and awards** for recognising Integrity of individuals who uplift the values of the organisation. e.g. Annual Vigilance awards, On Civil services day and good governance day, best administrators will be recognised and awarded by PM.
- **Learning from peers and role models**
- **Foundational training and midterm career training** who frequently teaches importance of values in Administration.

### TYPES OF INTEGRITY:

Integrity involves managing various commitments and values, it can be said that such types of integrity are simply manifestations of a person's overall integrity, or of their personal integrity.

#### Moral Integrity

- Moral integrity is doing the right thing when no one is watching.
- Judging others and own self based on honesty and consistency.
- Moral integrity is having the courage to

follow what we believe in our hearts is right.

- Strongest integrity when compared to other types of integrity.

#### Intellectual Integrity

- Intellectual integrity is to being honest with own thinking while judgement.
- This leads to true moral judgement, avoid false consciousness, ability to admit own mistakes, respect other's efforts and also lead to moral accountability.
- Factors like avoiding self-centred attitude, Leadership, aware of ground reality, liberal personality, avoiding discrimination and stereotyping, motivating counterpart, maintains harmony amongst colleagues develops intellectual integrity.
- A person has intellectual but not personal integrity, or has more of the former than the latter.

#### Professional Integrity

- Upholding the code of ethics, standards, norms and values of the respective profession
- Professional integrity thus defines the professional who consistently and willingly practices within the guidelines of the mission of a chosen profession under the obligation of a Code of Ethics.
- Varies from organisation to organisation
- Professional integrity can be compromised sometimes when compare to moral integrity and narrower than other types.

### FACTORS THAT DECIDES INTEGRITY:

- **Consistency:** Consistency is a precondition for Integrity. Consistency in thoughts, decision making. It is not about making the correct decision now and later rush into decision making hastily is not the consistency. Consistency is about being the same regardless of the situation. Unwavering adherence to our decisions and values

long process to prosecute corrupt officials which require departmental permission.

- **Conflict of Interest** – By having conflict of interest, civil servants choose sides with personal affiliations.

### **INSTITUTIONAL FRAMEWORK TO STRENGTHEN INTEGRITY:**

Presently the following legal and institutional framework we have to promote integrity and check corruption

- Prevention of corruption act, 1988
- Civil services conduct rules
- Central Vigilance commission and state vigilance commission
- CBI
- Lokpal and Lokayukta
- Integrity pacts

### **COMMONWEALTH'S MODEL ACT OF INTEGRITY:**

- The Model Act provides for Ministers and non-elected public officials to abide by the terms of the Codes of Conduct and to make written declarations of conflict of interest.
- It details offences constituting abuse of office, misconduct and neglect of duty.
- It sets up an Integrity Commission and provides for its composition, functions and powers.
- The Model Act is explicitly drafted to apply to public servants involved in all of the main areas of governance: the executive, the legislature and officers employed by parliament, and the judiciary.
- A requirement for signature of a copy of the Code of Conduct generates a public undertaking to act in a particular way, to which the general public can hold Ministers and all public officials accountable. In this way transparency and accountability – both of which are key constituents in upholding integrity in public life – are enhanced.
- In types of cases that are particularly

blameworthy, of conduct contrary to the terms of the Model Act, the Act proposes an offence under the heading of “abuse of office” or “misconduct and neglect of duty”.

In the Model Act, responsibility for administering the Act is placed on a dedicated **Integrity Commission** established specifically for the purpose with the following main functions:

- To promote and enforce integrity and accountability of public officials
- To identify areas of public duty in which significant conflict of interest issues are likely to arise
- To devise guidelines on conflicts of interest
- To advise public officials on the application of the Act, the Codes of Conduct and the guidelines
- To oversee the signing of Codes of Conduct by public officials
- To investigate allegations of offences under the Act.

### **WAYS TO IMPROVE INTEGRITY IN CIVIL SERVICES:**

- Developing habit of Accountability of their official conduct which indirectly enhances integrity and develops habit of being responsible while dealing with public
- There should be no conflict of interest
- Inculcate courage of conviction and spirit of service which are two most fundamental ideals to ensure integrity
- Implementation of RTI in letter and spirit which ensures transparency and information sharing
- Impartial in official conduct and no political bias
- Politely reject undue political requests and pressures for seeking any favouritism
- Public funds should be utilised with utmost care, financial integrity can be achieved only

with efficient use of public purse

- Check and intelligence gathering on bribing at subordinate level in your office.

### STEPS TAKEN BY GOVT TO PROMOTE INTEGRITY IN CIVIL SERVANTS:

Some of the initiatives taken by govt to promote Integrity among civil servants:

- Separate column of integrity in ACR.
- In CVC selection criterion one integrity clause has been added that person should be of unquestionable integrity.
- Integrity pledge by CVC and Integrity index by CVC and IIM Ahmedabad
- IMF has Integrity Hotline for handling allegation against staff misconduct for internal and external sources.
- Integrity pacts - a tool developed by transparency International. It was used in AgustaWestland deal.
- Integrity survey for honest officers.
- Integrity recognition certificate by government.

### HONESTY

- It simply means representing the same what exactly they are in convergence of thoughts and actions.
- Upholding the truth
- Non manipulation of facts
- Providing unbiased, rational and meritorious decisions.

### HONESTY

- Being truthful and standing by what we say.
- Telling lies may or may not break our Honesty.
- May or May not reflect actual conduct.
- Can be Honest without integrity - Just words no action.
- Honesty is One of the components of

Integrity.

- **Example:** Lal Bahadur shastri known for his honesty and moral commitment. He resigned when a rail accident happened during his tenure as railway minister.

### INTEGRITY

- Consistency in value system, thoughts and actions.
- Being truthful is the first pre condition for Integrity.
- Must be reflected in actual conduct.
- It can't be possible without Honesty - Words and actions are in sync.
- Honesty is a subset of Integrity.
- **Example:** TN Sheshan who reformed elections was known for his integrity.

### CONSEQUENCES OF ABSENCE OF HONESTY AND INTEGRITY:

- **Knowledge without Integrity:** Integrity & knowledge, both of which are essential components of governance & efficiency. A blend of both integrity and knowledge is required for public service as well as for the inclusive growth of the society. Knowledge without integrity is both dangerous and dreadful. A man without integrity will not only imbalance the harmonious work culture and efficiency but will also promote nepotism, corruption and inefficiency thus eroding the aspect of inclusive growth.

**The integrity of a person depends on two factors:**

- One is skills means ability to do
- The other factor is the values within that guide such action.

In other words, however talented a person may be his contribution to the society directly depends on the values he has



highly on EI skills will have a higher chance of retaining their jobs, compared to the ones who just have their basic technical and digital skills in place

- Reskilling the workforce frequently
- Increasing the area of opportunities for employees
- The hiring, learning, and feedback programs in organizations have not been adapted to the age of the machine. Ready to change with changing attitudes of technology. Over the years job satisfaction declining. To achieve synergy between man and machine, EI will be the only arrow in the human hand to win against Artificial Intelligence.

## CHAPTER – 20

### MORAL THINKERS & PHILOSOPHERS FROM INDIA & WORLD

Moral Thinkers & Philosophers from India & World terms are important from Ethical perspectives in the UPSC exam. IAS aspirants should thoroughly understand their meaning and application, as questions can be asked from this static portion of the IAS Syllabus in both the UPSC Prelims and the UPSC Mains exams. Even these topics are also highly linked with current affairs. Almost every question asked from them is related to current events. So, apart from standard textbooks, you should rely on newspapers and news analyses as well for these sections.

This Chapter on Thinkers is very much important in linking both theoretical and practical aspects of ethics. One should integrate into other areas applications. It will provide a valid ground to prove your stand or opinion in answering Ethics questions and case studies. Some of the Tips to write a good answer to quote based questions are:

#### **PHILOSOPHY:**

- Philosophy as a word derived from the Greek work “philosophia” which means love of wisdom. Therefore, philosophy which answers to some of the most fundamental questions about life, human existence, rationality, god, religion etc.
- Man as a social animal desire to seek cause-effect relationships and motivates him to question the society where he lives. This kind of questioning and seeking answer ultimately derives truth and knowledge. Philosopher who is a knowledge seeker. Philosophy can be applied to physical world existing around us and also applied intangible objects and

imaginary like god, cosmology.

### PHILOSOPHERS INDIAN PHILOSOPHERS

- Indian philosophy
  - Kautilya
  - Tiruvalluvar
  - Swami Vivekananda
  - Gandhiji
  - Jawaharlal Nehru

### WESTERN PHILOSOPHERS

- Socrates
- Plato
- Aristotle

- Epicurus
- Machaivalli
- Thomas Aquinas
- Thomas Hobbes
- Rousseau
- John Locke
- JS Mill
- Immanuel Kant

### INDIAN SCHOOLS OF PHILOSOPHY

Indian system of philosophy consists of six schools of philosophy called "Shad Darshan". They are ancient texts of Indian philosophy.

Philosophy	Author	Main theme
Samkhya Philosophy	Kapila	Eliminate physical and mental pains and receive liberations.
Yoga Philosophy	Patanjali	Practice of meditation and samadhi for renunciation.
Nyaya Philosophy	Gautama	Logical quest for god and phases of creation.
Vaisheshika Philosophy	Kanada Rishi	Science of logic and futility of maya.
Mimamsa Philosophy	Jaimini	Vedas are eternal and divine.
Uttara Mimamsa Philosophy (Vedanta)	Badrayana	Explains the divine nature of soul, maya and creation.

### SANKHYA/ SANKHYA PHILOSOPHY:

Samkhya, (In Sanskrit, "Enumeration" or "Number") also spelled as Sankhya.

- Samkhya adopts a consistent dualism of matter (prakriti) and the eternal spirit

(purusha).

- The two are originally separate, but in the course of evolution Purusha mistakenly identifies itself with aspects of prakriti.
- Right knowledge consists of the ability of purusha to distinguish itself from prakriti.

- The Samkhya school assumes the existence of two bodies, a temporal body and a body of “subtle” matter that persists after biological death.
  - When the former body has perished, the latter migrates to another temporal body.
  - The body of subtle matter consists of the higher functions of buddhi (“consciousness”), ahamkara (“I-consciousness”), manas (“mind as coordinator of sense impressions”), and prana (“breath,” the principle of vitality).
  - Three primal qualities of matter that are called Gunas (“qualities”). They make up the prakriti but are further important principally as physio psychological factors.
1. The first is **Tamas** (“darkness”), which is obscurity, ignorance, and inertia
  2. The second is **Rajas** (“passion”), which is energy, emotion, and expansiveness
  3. The highest is **Sattva** (“goodness”), which is illumination, enlightening knowledge, and lightness.
- To these correspond personality types:
1. **Tamas**, that of the ignorant and lazy person
  2. **Rajas**, that of the impulsive and passionate person
  3. **Sattva**, that of the enlightened and serene person.

### YOGA PHILOSOPHY:

- Yoga, in Sanskrit: “Yoking” or “Union”
- The practical aspects of Yoga play a more important part than does its intellectual content, which is largely based on the philosophy of Samkhya, with the exception that Yoga assumes the existence of god, who is the model for the aspirant who seeks spiritual release.
- Yoga holds with Samkhya that the achievement of spiritual liberation (moksha) occurs when the spirit (purusha) is freed from the bondage of matter (prakriti) that has resulted from ignorance and illusion.

- An aspirant who has learned to control and suppress the obscuring activities of the mind and has succeeded in ending attachment to material objects will be able to enter samadhi —i.e., a state of deep concentration that results in a blissful ecstatic union with the ultimate reality.
- Generally, the Yoga process is described in Eight stages (Ashtanga-yoga, “Eight-membered Yoga”). The first two stages are Ethical preparations. They are:
  1. **Yama** (Restraint), which denotes abstinence from injury (ahimsa), falsehood, stealing, lust, and avarice and
  2. **Niyama** (“discipline”), which denotes cleanliness of body, contentment, austerity, study, and devotion to God.
- The next two stages are physical preparations:
  1. **Asana** (“seat”), a series of exercises in physical posture, is intended to condition the aspirant’s body and make it supple, flexible, and healthy.
  2. **Pranayama** (“breath control”) is a series of exercises intended to stabilize the rhythm of breathing in order to encourage complete respiratory relaxation.
- The fifth stage, **(5) Pratyahara** (“withdrawal of the senses”), involves control of the senses, or the ability to withdraw the attention of the senses from outward objects.
- The above five stages are external aids to Yoga, the remaining three are purely mental or internal aids.
- **(6) Dharana** (“holding on”) is the ability to hold and confine awareness of externals to one object for a long period of time (a common exercise is fixing the mind on an object of Meditation, such as the tip of the nose or an image of the deity).
- **(7) Dhyana** (“concentrated meditation”) is the uninterrupted contemplation of the object of meditation, beyond any memory of

of escape from suffering for all living beings through the destruction of the world.

### MIMAMSA PHILOSOPHY:

- Mimamsa, (Sanskrit: "Reflection" or "Critical Investigation")
- Mimamsa, probably the earliest of the six, is fundamental to Vedanta, another of the six systems, and has deeply influenced the formulation of Hindu law
- The aim of Mimamsa is to give rules for the interpretation of the Vedas, the earliest scriptures of Hinduism, and to provide a philosophical justification for the observance of Vedic ritual.
- Because Mimamsa is concerned with the earlier parts of the Vedas, it is also referred to as Purva-Mimamsa ("Prior Study") or Karma-Mimamsa ("Study of Actions").
- Vedanta, which deals with the later portion of Vedic literature called the upanishads, is called Uttara-Mimamsa ("Posterior Study") or Jnana-Mimamsa ("Study of Knowledge").

This School was founded by Jaimini who was the author of '**Mimamsa sutra**'. It deals with the **initial part of the Veda** (which concerns on human action, their rituals and the sacrifices) and is therefore called as **Purva-Mimamsa (PM)**.

**Metaphysics** – PM is a pluralistic realistic philosophy but it is **not empirical** as it accepts extra-sensory entities as being real. The World is eternal and uncreated (not a creation of god) and the dynamics of the world (creation and destruction) is governed by the **laws of Karma**.

**EPISTEMOLOGY** – It deals with **knowledge of an object**. When we recognize an object we possess knowledge of that object. To verify whether our knowledge of that object is correct or not, we have to consider four conditions which are as follows;

- It must not arise from defective causes.
- It must be free from contradiction i.e. it must be self-consistent and should not be contradicted by subsequent knowledge.
- It provides the experience of an object which has not experienced earlier.
- It must represent the object.

Once these conditions are satisfied, our cognition of an object will be treated as valid. While considering these conditions, **memory can't be regarded as valid knowledge** because it arises from the **impression of a prior cognition which contradicts the third condition** of valid knowledge.

### SOURCES OF VALID KNOWLEDGE

- **Perception** – It results from the **contact between the object and the sense- organs**. Whatever is perceived by our senses must be true because in perception, the objects are directly known through our sense-organs. For instance, by seeing and touching a table one can acquire the knowledge of that table.
- **Inference** – Herein, an object is inferred to be present in a particular case because it has been invariably perceived to be present in all such similar cases. Thus the cognition of an object is based on our prior knowledge of it. For example, we see smoke in a distant hill and infer that there must be fire in the hill.
- **Comparison** – It is determined by comparing it from other similar kinds of objects. For example, Suppose You have not seen a **wild cow** but a forester told you that a wild cow is like a country cow but she is more furious and has big horn in her forehead. Once you come across a wild cow and recognizes it by comparing the descriptions made by the forester.
- **Verbal Testimony** – Testimony is a reliable statement uttered by a trust worthy person **similar to Nyaya Philosophy.(Refer)**
- **Postulation** – It is the knowledge which resolves the conflict between two



collecting revenue, Protecting revenue, Distribution of revenue.

### THOUGHTS FROM HIS WORK "THIRUKKURAL"

- **Talk with caution:** "Even the most powerful person in the world will get into serious trouble with a loose tongue". "Even fire burns will heal easily but burns from loose words will never be".
- **Grace/Charity:** "Grace is the child born out of the mother called love. However, grace is always raised as the stepchild of wealth".
- **Righteousness:** "Nothing will protect you as much as righteousness. Nothing will destroy you as much as the lack of righteousness".
- **Nation/State:** "A Nation should have 5 key elements – Good health, Good economy, Harvest, Happiness and Strong defence".
- **Wealth:** "Wealth is like a lamp taken into a dark room. It can eliminate the despair of darkness and poverty".
- **Win or lose:** "Better to lose fighting an elephant than to feel elated winning a rabbit".

### SWAMI VIVEKANANDA:

- Swami Vivekananda, disciple of Ramakrishna Paramahansa, was a pioneer of the rationalist movement in India.
- Follower of Vedanta Philosophy. His version of Vedanta is called "Practical Vedanta" based on Adi Shankar's Advaita Philosophy.
- He tried to find a scientific account of practical Vedanta. Vivekananda was deeply impressed with western materialism and scientific discoveries. He desired Indian spiritualism plus western materialism for a happier life of a man.

He was born in Calcutta and was a pupil of **Ramakrishna Paramahansa**. In 1893, he

addressed the **World Parliament of Religions at Chicago**.

### PHILOSOPHY OF VIVEKANANDA

– Vivekananda is an idealist as he believes the **ultimate reality to be spiritual**. Reality is one absolute Brahman who is beyond space, time and causation and the same reality viewed from religious point of view is God.

**God** – An outright rejection of God is impossible as God is presupposed as the necessary support and ground of both the world and the soul. Some of the arguments for the existence of God from the teachings of Vivekananda are as follows:

**Argument from Design** – The vastness, harmony and the grandeur of the world lead us to suppose that there must be an architect, an intelligent designer of the universe.

**Argument from Causality** – Everything in the universe is by turn a cause and an effect. This causal series leads to an ultimate cause, which is the Uncaused Cause (God).

**Argument from Unity** – The universe expresses an essential unity of all things. The things that look very different from each other are really and basically one and the same. This fact of unity reveals the most underlying and unifying principle of all things, namely, God.

**Argument from Love** – Love consists in discovering oneself in the object of love. In the act of love, the distinction between 'me' and 'thou' would vanish. The conclusion is that the reality behind everything is just one, supreme principle of love is God.

**Argument from Authority of Scriptures** – So long as we have not been able to know and realize God, we can base ourselves on the authority of the scriptures and rely on their authority in teaching about God.

**Argument from Analogy** – That person enjoys a picture who looks at it without the



intention of buying and selling. Similarly, the whole universe is the picture of God, which would be enjoyed by humans when all their desires have vanished.

- **Argument from Intuition** – Every human has the capacity to experience God directly through intuition if one is prepared to follow the path of rigorous religious discipline and meditation. The rational ‘proofs’ are needed only so long as the capacity to have a direct vision (intuition) is not developed.

**World** – World is God’s creation which is the expression of the Creator in finite forms. The Absolute has become the universe by passing through time, space and causation.

**Maya** – Maya is the **power of the Creator**. It is the **principle of change** which makes creation possible. It reflects the fact of contradiction that the universe so clearly exhibits. For instance, wherever there is good, there is evil; wherever there is life, there is death and so forth. Maya is neither existence nor non-existence, but something in **between Absolute Being and non-being**.

**Human** – Human is an **organized unity of the physical and the spiritual being**.

Human is physically superior to all other animals because human’s physical nature is better organized and exhibits a greater unity. This uniqueness of human’s physical nature is also due to the presence of spirituality in the person.

**Freedom and Karma** – The real nature of human is freedom which constitutes the very essence of the soul. Freedom **does not mean ‘no-determination’ at all but it means self-determination** in which the free agent is not determined by anything else but by himself. In this way, freedom and karma no longer remain incompatible with each other. One’s own actions create tendencies that bear fruit for the future. Karma does not contradict human’s freedom since final

escape rests ultimately with one’s own actions. By one’s own good deeds, one can win over one’s ignorance and suffering i.e. human is basically free.

**Immortality** – Vivekananda admits that it is not possible to give an exact and scientific demonstration of the soul’s immortality. The soul survives death that assumes the form of rebirth and finally the realization of immortality. True immortality can be attained only when the **‘cycle’ of birth and rebirth is stopped**. The following are some of the evidences for immortality:

- **Simplicity of Soul** – The soul is immortal because it is simple. Simplicity is the absence of complexity. What is liable to destruction is invariably something complex.
- **Infinite Potentialities** – Human has the capacity to go beyond every task that one is faced with.

**Yearning for Liberation** – Our yearning for liberation from death is a sign of immortality. Our desire for immortality itself is an evidence

**Liberation and the Means** – The liberation can be attained through the practice of yoga. Vivekananda proposes the following four set of yogas;

- **Karma-Yoga** – Work is not done due to compulsion but out of a sense of duty. The karma-yogi works as a free being, unattached to all self-interest. Such work leads to knowledge, which in turn brings liberation.
- **Bhakti-yoga** – It is a genuine search for the Lord in love which grows and assumes supreme devotion in which all forms and rituals vanish. In bhakti- yoga, one trains to control one’s feelings and emotions and gives the soul higher and higher direction towards God.
- **Jnana-Yoga** – In jnana-yoga, the entire energy of the body can be concentrated in the direction of knowledge. In course of time,

नोट - प्रिय IAS उम्मीदवारों, यहाँ हमने इस टॉपिक का मात्र SAMPLE ही दिया है, पूरा टॉपिक नहीं दिया है / यदि आपको हमारे नोट्स के सैंपल अच्छे लगे हों तो कम्पलीट नोट्स खरीदने के लिए नीचे दिए गये हमारे संपर्क नंबर पर कॉल कीजिए या लिंक पर क्लिक करें / दोस्तों, हमें पूर्ण विश्वास है कि ये नोट्स आपकी “UPSC IAS (PRE. & MAINS)” की परीक्षा में पूर्ण संभव मदद करेंगे और आप “INFUSION NOTES” के साथ IAS की परीक्षा में जरूर सफल होंगे, धन्यवाद /

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प्रिय दोस्तों, अब तक हमारे विभिन्न नोट्स में से विभिन्न परीक्षाओं में आये हुए प्रश्नों के परिणाम -

<u>EXAM (परीक्षा)</u>	<u>EXAM DATE</u>	<u>हमारे नोट्स में से आये हुए प्रश्न</u>
<b>RAS PRE. 2021</b>	27 अक्तूबर 2021	74 प्रश्न (150 में से) CUT OFF - 64
<b>UPSC - IAS PRE. (2022)</b>	<b>05 JUNE 2022</b>	<b>69 (100 में से)</b>
<b>SSC GD 2021</b>	16 नवम्बर	68 (100 में से)
<b>SSC GD 2021</b>	01 दिसम्बर	65 (100 में से)
<b>SSC GD 2021</b>	08 दिसम्बर	67 (100 में से)
<b>राजस्थान S.I. 2021</b>	13 सितम्बर	113 (200 में से)
<b>राजस्थान S.I. 2021</b>	14 सितम्बर	119 (200 में से)

<b>राजस्थान S.I. 2021</b>	15 सितम्बर	126 (200 में से)
<b>RAJASTHAN PATWARI 2021</b>	23 अक्तूबर (1st शिफ्ट)	79 (150 में से)
<b>RAJASTHAN PATWARI 2021</b>	23 अक्तूबर (2nd शिफ्ट)	103 (150 में से)
<b>RAJASTHAN PATWARI 2021</b>	24 अक्तूबर (1st शिफ्ट)	95 (150 में से)
<b>RAJASTHAN PATWARI 2021</b>	24 अक्तूबर (2nd शिफ्ट)	91 (150 में से)
<b>RAJASTHAN VDO 2021</b>	27 दिसंबर (1st शिफ्ट)	59 (100 में से)
<b>RAJASTHAN VDO 2021</b>	27 दिसंबर (2nd शिफ्ट)	61 (100 में से)
<b>RAJASTHAN VDO 2021</b>	28 दिसंबर (1st शिफ्ट)	56 (100 में से)
<b>RAJASTHAN VDO 2021</b>	28 दिसंबर (2nd शिफ्ट)	57 (100 में से)
<b>U.P. SI 2021</b>	14 नवम्बर 2021 1st शिफ्ट	91 (160 में से)
<b>U.P. SI 2021</b>	21 नवम्बर 2021 (1st शिफ्ट)	89 (160 में से)

## & Many More Exams

दोस्तों, इनका proof देखने के लिए नीचे दी गयी लिंक पर क्लिक करें या हमारे youtube चैनल पर देखें -

**RAS PRE.** - [https://www.youtube.com/watch?v=p3\\_i-3qfDy8&t=136s](https://www.youtube.com/watch?v=p3_i-3qfDy8&t=136s)

**VDO PRE.** - <https://www.youtube.com/watch?v=gXdAk856Wl8&t=202s>

**Patwari** - <https://www.youtube.com/watch?v=X6mKGdtXyu4&t=103s>

अन्य परीक्षाओं में भी इसी तरह प्रश्न आये हैं Proof देखने के लिए हमारे youtube चैनल (Infusion Notes) पर इसकी वीडियो देखें या हमारे नंबरों पर कॉल करें।

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<p style="color: red; font-weight: bold; text-align: center;">TELEGRAM CHANNEL</p>	<p style="color: blue; text-decoration: underline;"><a href="https://t.me/infusion_notes">https://t.me/infusion_notes</a></p>
<p style="color: red; font-weight: bold; text-align: center;">FACEBOOK PAGE</p>	<p style="color: blue; text-decoration: underline;"><a href="https://www.facebook.com/infusion.notes">https://www.facebook.com/infusion.notes</a></p>
<p style="color: red; font-weight: bold; text-align: center;">WHATSAPP करें </p>	<p style="color: blue; text-decoration: underline;"><a href="https://wa.link/5keqjl">https://wa.link/5keqjl</a></p>



### His Contributions:

- **Education and Social service through RK Mission:** To awaken the people of India through education, to develop a sense of patriotism through discipline and to serve the society he established the Ramakrishna Mission and Ramakrishna Math.
- **Brotherhood:** Through speech at World parliament of religions and later initiatives developed sense of brotherhood among the people of India and people of globe.
- **Rationality and Scientific temper:** He condemned blind superstitious beliefs and searched for rationality and scientific meaning to every aspect of religion. He says that if superstition enters into the brain, man becomes ignorant and path of degradation of life.
- **Materialism & Spiritualism:** The West appeared to him as the land of material civilization. The spirit of that civilization to him was essential for Indian progress. Therefore, he declared "From the great dynamo of Europe, the electric flow of that tremendous power vivifying the whole world, we want that energy, that love of independence, that spirit of self-reliance, that immovable fortitude, that dexterity in action, that bond of unity of purpose that thirst for improvement".
- **Religion:** He distinguishes institutional religion from personal religion. According to him true religion is one who follows their conscience and personal religion. Religion is the highest form of expressing love and devotion.
- **Empowerment:** His birth anniversary is celebrated as National Youth Day. He believed that Youth energy can change the shape of the country.

### GANDHIJI:

- In the first half of the 20th century, Gandhiji led our nation to a successful fight against the then mightiest power with unique

tools of love, truth and non- violence.

- However, during the same period, the world faced two World Wars, and the Mahatma himself faced assassin's bullets. After his death, global society faced many anxious moments – from the Cold War to the 9/11 at the turn of the century and the creation of many flashpoints across the world. At national and international levels there were instances of injustices, apathies, distrusts and disparities despite Gandhi's message.
- However, his thoughts are still relevant even today. Many world leaders quoted him several times how they got inspiration from his ideology such as Einstein, Nelson Mandela, Martin Luther King JR, Barack Obama etc.
- So, the struggle persists, but the hope that 'truth shall prevail' also persists. If we believe in the continuance of life on this planet, there is no option but to sustain this hope. And this is, perhaps, the essence of Gandhiji's relevance. Gandhiji's message is not political alone.
- It is manifested in a holistic manner for the wholesome development of humankind. The politics, sociology, economics and ethics of Satyagraha, Constructive Programme, Trusteeship, Swadeshi and Khadi, basic education, Truth and Nonviolence, eleven vows, peace and sustainability of human society  
– all contribute to a Gandhian dream of a sane, just and empathetic society.

### GANDHIJI'S THOUGHTS ON POLITICS:

- Gandhiji was not a political philosopher. For all his sayings were pouring from his deep feelings and sincere realization of the truth. Without going into disputes, it can be agreed that he was not committed to any exclusive school of thought. His speech and pen had generally come from responses from particular situations. Thus, Gandhi had revised his opinions from time to time though his conceptual framework remained the

same. He had not altered from his basics.

- Gandhi's political thought stems from different traditions, Eastern and Western. Though he had inherited many traditions he had not agreed with any one of them. He had picked up many traditional concepts from his immediate predecessors as well as from ancient texts.
- Gandhi never claimed to be an original thinker. But when we look into all his sayings, we find a conceptual framework, common to a philosopher. Moreover, when we find that his theoretical formulations and practical pursuits are identical, we have every reason to accept him as a philosopher in the Indian sense. But unlike other philosophers and political scientists of both the East and the West, only he could emerge not only as the man of destiny of the nation but also as the man of the millennium.
- For him, politics had encircled him like the coil of a snake. He must wrestle with the snake, there is no respite. He could have thought of avoiding politics, if without politics food and work could be provided to the hungry unemployed people of India. He strongly felt that without involving himself in politics, it is not possible to remove socio-economic exploitation and political subjugation and thereby moral degradation of the people of India unless he involved himself in politics.
- In this perspective, we have to understand Gandhi's confrontation with the coil of a snake. No matter how tough, the task might be, we have to come out from it by wrestling with the snake. This can be successfully performed if we can alleviate the present state of politics to Dharmic politics. By Dharmic, Gandhi meant that it should be removed from corrupting influences and sectarianism. This politics should be the privilege of all. Gandhi was not prepared to accept any fixed dogma or mechanical way for either politics or religion.
- To understand Gandhi's politics, it is also

necessary to understand Gandhi's concern for the cleavage between state and civil society. Gandhi's political philosophy integrates the ethical, the moral, and the spiritual into a political way of being that is best suited for India's transition from colony to independent nation. He believed in Swaraj, self-rule to Indian country men.

### WHAT SWARAJ MEANT TO US:

- Swaraj to the poor – Awakening and upliftment of poor
- No majority rule
- Freedom of expression
- Means to achieve swaraj through patience, perseverance, ceaseless toil, courage and intelligent appreciation of the environment.
- Basis in self-sacrifice
- Through Truth and Non violence
- Genius of our civilisation – If Swaraj was not meant to civilize us, and to purify and stabilize our civilization, it would be worth nothing. The very essence of our civilization is that we give a paramount place to morality in all our affairs, public or private.

### GANDHIJI'S SARVODAYA:

Gandhi's Economic philosophy based on SARVODAYA, Universal upliftment of all or Progress for all. This is the 21st century, which is the globalisation era. New Economic policy making the world a global village. New challenges and problems coming before the state and humanity like Extremism, Environmental issues, social dichotomy etc.

What is happening today, Gandhiji predicted long back in his writings in Hind Swaraj, 1908. Gandhiji put forward four main goals before humanity to resolve contemporary issues. They are,

- Sarvodaya
- Non-Violence

- Swaraj
- Swadeshi

### Objectives & Principles of Sarvodaya:

- The Objective of Sarvodaya is to know Gandhian philosophy of Sarvodaya for changing the attitude of youth & aware youth for their rights & duties.
- Self-supported Village network where agriculture produce enough to consume by everyone in that village
- Family relationships go well beyond blood relationships where society is divided based on race, caste, region etc.
- Strengthening of village councils, which determines needs of the village through consensus by village members themselves.
- Village industries based on cottage basis
- Politics will not be instrument of power but agency of service
- Society will function based on the spirit of love, fraternity, non-violence, truthfulness.
- Everyone is equally represented; liberty and equality should be respected. There is no room for discrimination and exploitation.
- The Sarvodaya society is socialist in the true sense of the term. All calling will be the same moral, social and economic values. The individual personality has the fullest scope for development.
- The gain to the individual would be small. The development of each quality depends upon every other. If all the qualities are improved a little, then the individual would gain more.

Sarvodaya aims for Service for Common Welfare. It lays great emphasis on moral and spiritual values. It seeks to create new social and economical values. The concept of possession yields place to the concept of trusteeship. People will work for the good of all and family feeling will animate the entire

community. There will be fullest scope for freedom, fellowship and equality.

Though Sarvodaya ideals are noble and sacred, they do not work practically as per present political atmosphere. Politics mainly focus on winning elections than progress of community, Economic values mostly oriented on profit making and crony capitalism, society more and more polarising. As human beings are mostly selfish, it's very difficult to bring change among them. For example, as part of Sarvodaya campaign "Bhoodan movement", people donated useless land to landless poor. So, the need of the present era for youth is 'Think Globally and Act Locally'.

### Gandhi's 11 Vows

1. Swadeshi or Use locally made goods.
2. Remove Untouchability.
3. Bread labour.
4. Non-Violence.
5. Truth
6. Non-Stealing
7. Self-discipline
8. Non-Possession
9. Control of the palate
10. Fearlessness
11. Equality of all religions.

### GANDHI'S SEVEN SINS:

Gandhiji in his weekly "Young India" publication mentioned Seven types of sins which destroy us. They are:

### Politics without principles.

- Present day politics and Ethical principles must go hand in hand. Main aim of politics is to win the elections.
- Ethics ends and means both are important and they should be ethically and morally correct. But in Politics ends are more important than means.



misery if they were attached to Hinduism. He worked hard to unite the depressed classes, separate them from Hindu fold against the wish of national leaders like Gandhi.

**Conversion to Buddhism** – He borrowed Buddha's path after considering its theoretical and practical strengths such as a humanitarian and dominance-free attitude and denial of doctrinal control. He answered his critics, "My religious conversion is not inspired by any material motive. There is no other feeling than that of a spiritual feeling underlying my religious conversion. Hinduism does not appeal to my conscience. Why should you live under the fold of that religion which has deprived you of honor, money, food, and shelter?"

## CHAPTER - 21

### WESTERN PHILOSOPHERS

#### SOCRATES: FATHER OF WESTERN PHILOSOPHY

- Socrates was a Greek philosopher from Athens who is credited as one of the founders of Western philosophy, and as being the first moral philosopher of the Western ethical tradition of thought.
- He grew up during the golden age of Pericles' Athens, served with distinction as a soldier, but became best known as a questioner of everything and everyone.
- His style of teaching – Famously known as the Socratic method – involved not conveying knowledge, but rather asking question after clarifying question until his students arrived at their own understanding. He wrote nothing himself, so all that is known about him is filtered through the writings of a few contemporaries and followers, most notably his student Plato.
- Socrates was accused of corrupting the youth of Athens and sentenced to death. Choosing not to flee, he spent his final days in the company of his friends before drinking the executioner's cup of poisonous hemlock.

**Virtue based approach** – Most important virtue for human beings as per Socrates is knowledge. [Jainism – Right faith, Right Knowledge and Right Conduct]

#### ETHICAL THOUGHTS OF SOCRATES:

##### A) VIRTUE ETHICS:

- Virtue ethics primarily concerned with helping one person become a better person through self-improvement. Virtue ethics requires us to understand how to transform



ourselves into better people. That means we have to understand what is moral, how to be motivated to be moral, and how to actually behave morally.

- Socrates thought that knowledge is virtue, and virtue leads to happiness. It makes sense to think that moral people know what morality is. If you know right from wrong, then you might be able to choose to do what you know to be right.
- It also makes some sense to suspect that our 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 be 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.
- Socrates proposed “unity of the virtues” – if you have one virtue, then you have them all. Courage requires wisdom, wisdom requires moderation (e.g. appropriate eating habits), and moderation requires courage. Socrates argued that all virtues are a sort of wisdom, but it isn't clear that one sort of wisdom would require all sorts of wisdom.
- Example, I don't know anything about programming computers, but that doesn't seem to make me less virtuous. However, Socrates might have envisioned a person with an ideal virtue (such as ideal courage) that would require us to possess all other virtues assuming that there will be at least one situation when one virtue requires another.
- Example, Courage to feel the pain of someone's withdrawal symptoms after becoming addicted to cigarettes.

### **Virtue as Happiness**

- He believed that life of virtue was always in a person's best interests. Socrates believed

that only people with self-knowledge could find true happiness.

- According to Socrates, Happiness flows not from physical or external conditions, such as bodily pleasures or wealth and power, but from living a life that's right for your soul, your deepest good.

### **Virtue as Knowledge**

- Self-knowledge is a sufficient condition for a good life. Socrates identifies knowledge with virtue. If knowledge can be learned, so can virtue. Thus, Socrates states virtue can be taught.
- He believes “the unexamined life is not worth living.” One must seek knowledge and wisdom before private interests. In this manner, knowledge is sought as a means to ethical action.
- What one truly knows is the dictates of one's conscience or soul.

### **B) ETHICAL INTELLECTUALISM:**

**Socrates pre-supposes reason is essential for a good life.**

- One's true happiness is promoted by doing what is right.
- When your true utility is served (by tending your soul), you are achieving happiness. Happiness is evident only in terms of a long-term effect on the soul.
- Human action aims toward the good in accordance with purpose in nature.

**Socrates states no one chooses evil; no one chooses to act in ignorance.**

- We seek the good, but fail to achieve it by ignorance or lack of knowledge as to how to obtain what is good.

- He believes no one would intentionally harm themselves. When harm comes to us, although we thought we were seeking the good, the good is not obtained in such a case since we lacked knowledge as to how best to achieve the good.

**To summarise Socrates ethics, he offers three argument in favour of the just life over the unjust life:**

1. The just man is wise and good, and the unjust man is ignorant and bad
2. Injustice produces internal disharmony which prevents effective actions
3. Virtue is excellence at a thing's function and the just person lives a happier life than the unjust person, since he performs the various functions of the human soul well.

#### QUOTES:

- The only true wisdom is in knowing you know nothing.
- Sometimes you put walls up not to keep people out, but to see who cares enough to break them down.
- Contentment is natural wealth; luxury is an artificial poverty.
- Understanding a question is half an answer
- The hottest love has the coldest end.
- To be is to do
- He is not only idle who does nothing, but he is idle who might be better employed.
- Be true to thine own self
- True knowledge exists in knowing that you know nothing.

#### PLATO:

- Plato was born in 427/428 BCE and belonged to an aristocratic family in Athens, a Greek City State. He was a disciple of Socrates who was one of the foremost philosophers of Greece.

- During his time there was great chaos in the political life of Athens. This resulted in the Athenian government condemning Socrates to death because of his teachings. This greatly affected Plato's views on politics especially in Athens.
- In about 387 BCE Plato founded his 'Academy'. The name 'Academy' comes from the name of a famous Athenian hero called 'Akademos'. Here Plato taught Political Philosophy which contained politics, ethics, mathematics and sociology.
- The three most important works of Plato are 'The Republic', 'The Statesman' and 'The Laws'. Apart from these works, he has written a number of other smaller books.

#### FOUR CARDINAL VIRTUES (MORAL UNIVERSALISM):

Plato identifies four cardinal virtues that are necessary for a happy individual and a good society. He also believed that an ideal state should have people with these virtues.

- **Prudence** – prudence is the right reason in action. It plays a vital role in terms of guiding and regulating all other virtues.
- **Temperance** – is a strength that protects against excess and consists of self-regulation and obedience to authority. It suggests harmony among conflicting elements.
- **Courage** – courage is bravery to do justice. It removes obstacles that come in the path of justice.
- **Justice** – Different philosophers have different ideas of justice.

## CHAPTER – 31

### CORRUPTION AND ITS CHALLENGES

- Corruption is an important manifestation of the failure of ethics. The word 'corrupt' is derived from the Latin word 'corruptus', meaning 'to break or destroy'.
- Corruption is operationally defined as the misuse of entrusted power for private gain or the use of public office for private gain. The corrupt behaviour would include bribery, fraud, stealing the public resources favouritism, seizure of public assets for private use, etc.
- Second ARC report on Ethics in Governance came up with a formula to define what is corruption in public life.

It is unfortunate that corruption has, for many, become a matter of habit, ranging from grand corruption involving persons in high places to retail corruption touching the everyday life of common people.

#### **FACTORS THAT PROMOTES CORRUPTION:**

The factors or causes that promote corruption affect both the demand side that is public for corrupt acts as well as supply side public officials of their corrupt acts.

#### **THE FACTORS FROM DEMAND SIDE i.e. PUBLIC:**

- Regulations and Authorisations
- Rigid Tax system
- Certain spending systems Availability of goods and services.

#### **FACTORS FROM SUPPLY SIDE i.e. GOVT.**

- Bureaucratic traditions
- Level of public sector wages

- Penalty provisions
- Institutional controls
- Transparency in laws, rules
- Examples set by Leadership.

It is not possible to measure corruption but it is possible to measure perceptions of corruption.

#### **TYPES AND FORMS OF CORRUPTION:**

Any asymmetry between desired conduct and actual conduct led to corrupt practices. Some of the types and their forms of corruption are:

1. **Political Corruption:** Bribery, extortion, cronyism, nepotism, parochialism, patronage, influence peddling, graft, and embezzlement etc.
2. **Bureaucratic Corruption:** Discrimination, Partiality, Political affiliation, Bribery, nepotism, accepting private gifts, misuse of public funds, violation of rules & regulations etc.
3. **Economic Corruption:** Crony Capitalism, conflict of interest etc.
4. **Behavioural corruption:** Non-performance of duty, lack of discipline, no respect towards downtrodden sections of society, no moral and ethical values etc.

#### **CORRUPTION IN SOUTH ASIA – TI's CORRUPTION INDEX:**

- Corruption in South Asia occurs up-stream, not down-stream. Corruption at the top distorts fundamental decisions about development priorities, policies and projects. In industrial countries, these core decisions are taken through transparent competition and on merit, even though petty corruption may occur down-stream.
- Most of the corrupt gains made in the South Asia region are immediately smuggled out to



## **CHAPTER - 35**

### **ETHICS CASE STUDIES – UPSC MAINS (2020-2013)**

#### **Ethics Case Studies**

**2020**

##### **Case Study 1**

- Rajesh Kumar is a senior public servant, with a reputation of honesty and forthrightness, currently posted in the Finance Ministry as Head of the Budget Division. His department is presently busy in organising the budgetary support to the states, four of which are due to go to the polls within the financial year.
- This year's annual budget had allotted Rs. 8300 crores for National Housing Scheme (NHS), a centrally sponsored social housing scheme for the weaker sections of society. Rs. 775 crores have been drawn for the NHS till June.
- The Ministry of Commerce had long been pursuing a case for setting up a Special Economic Zone (SEZ) in a southern state to boost exports. After two years of detailed discussions between the centre and state, the Union Cabinet approved the project in August. Process was initiated to acquire the necessary land.
- Eighteen months ago a leading Public Sector Unit (PSU) had projected the need for setting up a large natural gas processing plant in a northern state for the regional gas grid. The required land is already in possession of the PSU. The gas grid is an essential component of the national energy security strategy. After three rounds of global bidding the project was allotted to an MNC, M/s XYZ Hydrocarbons. The first tranche of payment to the MNC is scheduled to be made in December.
- The Finance Ministry was asked for a timely

allocation of an additional Rs. 6000 crores for these two developmental projects. It was decided to recommend re-appropriation of this entire amount from the NHS allocation. The file was forwarded to the Budget Department for their comments and further processing. On studying the case file, Rajesh Kumar realized that this re-appropriation may cause inordinate delay in the execution of NHS, a project much publicized in the rallies of senior politicians. Correspondingly, non-availability of finances would cause financial loss in the SEZ and national embarrassment due to delayed payment in an international project.

- Rajesh Kumar discussed the matter with his seniors. He was conveyed that this politically sensitive situation needs to be processed immediately. Rajesh Kumar realized that diversion of funds from the NHS could raise difficult questions for the government in the Parliament.
- Discuss the following with reference to this case:
  - Ethical issues involved in re-appropriation of funds from a welfare project to the developmental projects.
  - Given the need for proper utilization of public funds, discuss the options available to Rajesh Kumar. Is resigning a worthy option?

##### **Case Study 2**

- The Chairman of Bharat Missiles Ltd (BML) was watching a program on TV wherein the Prime Minister was addressing the nation on the necessity of developing a self-reliant India. He subconsciously nodded in agreement and smiled to himself as he mentally reviewed BIL's journey in the past two decades. BML had admirably progressed from producing first generation anti-tank guided missiles (ATGMs) to designing and producing state of the art ATGM weapon systems that would be the envy of any army. He sighed in reconciliation with his

assumptions that the government would probably not alter the status quo of a ban on export of military weaponry.

- To his surprise, the very next day he got a telephone call from the Director General, Ministry of Defence, asking him to discuss the modalities of increasing BML production of ATGMs as there is a possibility of exporting the same to a friendly foreign country. The Director General wanted the Chairman to discuss the details with his staff at Delhi next week.
- Two days later, at a press conference, the Defence Minister stated that he aims to double the current weapons export levels within five years. This would give an impetus to financing the development and manufacture of indigenous weapons in the country. He also stated that all indigenous arms manufacturing nations have a very good record of international arms trade.
- **As Chairman of BML, what are your views on the following points?**
  - As an arms exporter of a responsible nation like India, what are the ethical issues involved in arms trade?
  - List five ethical factors that would influence the decision to sell arms to foreign governments.

### Case Study 3

- Rampura, a remote district inhabited by a tribal population, is marked by extreme backwardness and abject poverty. Agriculture is the mainstay of the local population, though it is primarily subsistence due to the very small land holdings. There is insignificant industrial or mining activity. Even the targeted welfare programs have inadequately benefited the tribal population. In this restrictive scenario, the youth has begun to migrate to other states to supplement the family income. Plight of minor girls is that their parents are persuaded by labour contractors to send

them to work in the Bt Cotton farms of a nearby state. The soft fingers of the minor girls are well suited for plucking the cotton. The inadequate living and working conditions in these farms have caused serious health issues for the minor girls. NGOs in the districts of domicile and the cotton farms appear to be compromised and have not effectively espoused the twin issues of child labour and development of the area.

- You are appointed as the District Collector of Rampura. Identify the ethical issues involved. Which specific steps will you initiate to ameliorate the conditions of minor girls of your district and to improve the overall economic scenario in the districts.

### Case Study 4

- You are a municipal commissioner of a large city, having the reputation of a very honest and upright officer. A huge multipurpose mall is under construction in your city in which a large number of daily wage earners are employed. One night, during monsoons, a big chunk of the roof collapsed causing instant death of four labourers including two minors. Many more were seriously injured requiring immediate medical attention. The mishap resulted in a big hue and cry, forcing the government to institute an inquiry.
- Your preliminary enquiry has revealed a series of anomalies. The material used for the construction was of poor quality. Despite the approved building plans permitting only one basement, an additional basement has been constructed. This was overlooked during the periodic inspections by the building inspector of the municipal corporation. In your enquiry, you noticed that the construction of the mall was given the green signal despite encroaching on areas earmarked for a green belt and a slip road in the Zonal Master Plan of the city. The permission to construct the mall was accorded by the previous Municipal Commissioner who is not only your senior

and well known to you professionally, but also a good friend.

- *Prima facie*, the case appears to be of a widespread nexus between the officials of the Municipal Corporation and the builders. Your colleagues are putting pressure on you to go slow in the enquiry. The builder, who is rich and influential, happens to be a close relative of a powerful minister in the state cabinet. The builder is persuading you to hush up the matter, promising you a fortune to do so. He also hinted that if this matter is not resolved at the earliest in his favour there is somebody in his office who is waiting to file a case against you under the POSH Act.
- Discuss the ethical issues involved in the case. What are the options available to you in this situation? Explain your selected course of action.

### Case Study 5

- Parmal is a small but underdeveloped district. It has rocky terrain that is not suitable for agriculture, though some subsistence agriculture is being done on small plots of land. The area receives adequate rainfall and has an irrigation canal flowing through it. Amria, its administrative centre, is a medium-sized town. It houses a large district hospital, an Industrial Training Institute and some privately owned skill training centres. It has all the facilities of a district headquarters. A trunk railway line passes approximately 50 kilometers from Amria. Its poor connectivity is a major reason for the absence of any major industry therein. The state government offers a 10 years tax holiday as an incentive to new industry.
- In 2010 Anil, an industrialist, decided to take benefits to set up Amria Plastic Works (APW) in Noora village, about 20 km from Amria. While the factory was being built, Anil hired the required key labour and got them trained at the skill training centres at Amria.

This act of his made the key personnel very loyal to APW.

- APW started production in 2011 with the labour drawn fully from Noora village. The villagers were very happy to get employment near their homes and were motivated by the key personnel to meet the production targets with high quality. APW started making large profits, a sizable portion of which was used to improve the quality of life in Noora. By 2016, Noora could boast of a greener village and a renovated village temple. Anil liaised with the local MLA to increase the frequency of the bus services to Amria. The government also opened a primary health care centre and primary school at Noora in buildings constructed by APW. APW used its CSR funds to set up women's self-help groups, subsidize primary education to the village children and procure an ambulance for use by its employees and the needy.
- In 2019, there was a minor fire in APW. It was quickly extinguished as fire safety protocols were in place in the factory. Investigations revealed that the factory had been using electricity in excess of its authorized capacity. This was soon rectified. The next year, due to a nationwide lockdown, the requirement of production fell for four months. Anil decided that all employees would be paid regularly. He employed them to plant trees and improve the village habitat.
- APW had developed a reputation of high quality production and a motivated workforce.
- Critically analyse the story of APW and state the ethical issues involved. Do you consider APW as a role model for development of backward areas? Give reasons.

### Case Study 6

- Migrant workers have always remained at the socio-economic margins of our society, silently serving as the instrumental labour force of urban economics. The pandemic has



- Listen patiently to all the concerns raised by the villagers
- Encourage elders to vote and educate the younger generations about how they are the key change agents
- Ask Anganwadi and AASHA workers to act as micro level / grassroots agents to enable people to come out and vote and leading by examples
- Encourage youth and women voters to participate and also convince them that they should vote for the right person who they think can bring change
- Educate people that till the time they don't participate in the electoral processes, they are also not taking charge of their responsibilities as voters seriously and therefore in order to bring about change it is them the people of India who should participate
- Educate them about the use of NOTA, through which they can register their dissatisfaction
- Educate them on Constitutional provisions of elections as well as rights of citizens
- Highlight the problem of governance, communication and resources associated with remote areas and how bringing change will take time. I will bring to their notice examples of political leaders bringing positive change in remote areas through continuous efforts.
- Make them aware and learn about the use of tools like RTI, Social Audit, Grievance Redressal cells and websites etc. through which they can hold MPs/MLAs accountable even later. This will reduce their despondency
- Facilitate and implement SVEEP Plan objectives
- Apprise the SDM, District's Collector's Office of all the challenges and concerns raised by people during these meetings.

These steps are expected to yield results and ensure greater participation of people in the election.

**Q.3** You are working as an Executive Engineer in the construction cell of a Municipal Corporation and are presently in-charge of the construction of a flyover. There are two Junior Engineers under you who have the responsibility of day-to-day inspection of the site and are reporting to you, while you are finally reporting to the Chief Engineer who heads the cell. While the construction is heading towards completion, the Junior Engineer has been regularly reporting that all construction is taking place as per design specifications. However, in one of your surprise inspections, you have noticed some serious deviations and lacunae which, in your opinion, are likely to affect the safety of the flyover. Rectification of these lacunae at this stage would require a substantial amount of demolition and rework which will cause a tangible loss to the contractor and will also delay completion. There is a lot of public pressure on the Corporation to get this construction completed because of heavy traffic congestion in the area. When you brought this matter to the notice of the Chief Engineer, he advised you that in his opinion it is not a very serious lapse and may be ignored. He advised for further expediting the project for completion in time. However, you are convinced that this was a serious matter which might affect public safety and should not be left unaddressed.

What will you do in such a situation? Some of the options are given below. Evaluate the merits and demerits of each of these options and finally suggest what course of action you would like to take, giving reasons.

Analysis-

This is a very important issue that often comes before the government employees. Here, the important issues involved are: whether to abide by the deadlines for the projects, or whether to protect the public interest, and prevent any possibility of an accident.

### **Solution-**

1. would be unethical to follow. Although it is in compliance with the norms of the organizational structure, it violates the ethical principles. Since the project has been observed for severe lapses in quality, it is unwise to carry forward with it.
2. might be appropriate from a formal perspective, as it would make sure that the Chief Engineer has noticed the lacunae in the project, and still is ordering to carry on with it. This would save the concerned Executive Engineer from any implications. However, from an ethical point of view, it is highly unwise to carry on with the project.
3. is a plausible option, as the Junior Engineers, directing in-charge of the project should be called for explanation for the lapses in the project. Also, all possible moves shall be made to make sure that the project is completed in a stipulated time frame. The contractor should also be dealt with strictly, and held answerable for the shortcomings in the quality standards.
4. might be resorted in case the Chief Engineer is adamant about going on with the project. Since there would be no option left, if the Chief Engineer is adamant about his decision, the Executive Engineer would have to approach the superiors with a detailed report.
5. would be an attempt to escape from the

problem, while ignoring one's moral responsibility. Thus, it would be unethical on the part of the Executive Engineer to run away from his duty.

An ethical, and required course of action would be to halt the project immediately, and make the preparations for the re-work. Since the matter involves public safety, it cannot be left to chances. Any outburst from the public shall be dealt with appropriately. Also, those responsible for the lapses in the project shall be dealt strictly.

**Q.4 You are the Deputy Collector. You had lunch today in a restaurant. You saw there some small children cleaning the table and washing the dishes. What are your ethical responsibilities as an officer in view of this scenario?**

### **Answer**

Often the officers ignore this type of situation and argue that this place is out of their scope, but in reality the basic question is of insensitivity and lack of moral responsibility. In such a situation, the officer should give a written complaint to the officer of that jurisdiction. This is a serious problem. This problem is linked to both child labor and child abuse.

The officer should not consider the end of his duty just by registering the complaint, but first of all he should be completely freed from there. Provision should be made for the punishment of restaurant owners, as well as efforts should be made to rehabilitate the children. If an officer lacks sufficient time for all these tasks, then he should also take the help of any NGO. There are many NGOs working on this subject in India and the officer should inform the government in writing about the difficulties faced in this regard.



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<u>EXAM (परीक्षा)</u>	<u>EXAM DATE</u>	<u>हमारे नोट्स में से आये हुए प्रश्न</u>
<b>RAS PRE. 2021</b>	27 अक्तूबर 2021	74 प्रश्न (150 में से) CUT OFF - 64
<b>UPSC - IAS PRE. (2022)</b>	<b>05 JUNE 2022</b>	<b>69 (100 में से)</b>
<b>SSC GD 2021</b>	16 नवम्बर	68 (100 में से)
<b>SSC GD 2021</b>	01 दिसम्बर	65 (100 में से)
<b>SSC GD 2021</b>	08 दिसम्बर	67 (100 में से)
<b>राजस्थान S.I. 2021</b>	13 सितम्बर	113 (200 में से)
<b>राजस्थान S.I. 2021</b>	14 सितम्बर	119 (200 में से)

<b>राजस्थान S.I. 2021</b>	15 सितम्बर	126 (200 में से)
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# UPSC – CSE (IAS) PRE. AND MAINS

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Part - 3      Social Justice and Welfare Schemes

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