



**INFUSION NOTES**  
WHEN ONLY THE BEST WILL DO

# UPSC-CSE

**PRELIMS+MAINS**  
**ENGLISH MEDIUM**

**General Study Paper-4**  
**Part -1**

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

## PREFACE

Dear Aspirants, The Presented Notes "UPSC - CSE (PRE + MAINS)" have been prepared by a team of teachers, colleagues and Infusion Notes members 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)**.

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## 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, 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."

Ethics is the philosophical study of morality which is the set of beliefs concerning right and wrong, good and bad etc. These beliefs can be our personal judgments and upheld values or principles which guide our actions, define our values and give us reasons for being the persons we are. Ethics attempts to address the powerful question that Socrates formulated years ago – how ought we to live?

Do the questions of executive high-handedness, the crisis of morality in private and public life, gender biased laws, and regressive socio-cultural practices concern you? If these questions concern you then ethics matters to you since these are ethical concerns. Though ethics are inescapable and important in life, still one can look for an easy way out – being indifferent to reason over moral questions. Though this approach may seem to be simple and painless but it has some drawbacks which are as follows;

- **Undermining personal freedom** – If you directly accept and never question the moral beliefs handed to you by your culture, then those beliefs are not really yours—and they, not you, control the path you take in life. Only if you critically examine these beliefs and decide for yourself – you can enjoy freedom in a real sense.
- **Inability to deal with ethical dilemmas** – The

no-questions-asked approach increases the chances that your responses to moral dilemmas will be incomplete, confused or mistaken. Sometimes in real life, moral principles conflict with one another. Solving these problems requires a moral framework to critically evaluate existing moral beliefs.

- **Halt on intellectual moral growth** – To not do ethics is to stay locked in a kind of intellectual limbo where exploration in ethics and personal moral progress are barely possible
- **May end up living a life of Amoral** – If someone blindly embraces societal morality, he will be unable to defend his beliefs derived from upheld morality by rational argument. He will feel lost and bewildered if others contradict his beliefs based on rational arguments. This will compel him to deny all morality and end up living a life of Amoral.

We have seen the drawbacks of being indifferent to ethics and ethical reasoning. Now, it's high time to decode the nature of ethics for better understanding of the concept. Let's understand with the following characteristics of ethics;

- **Attributes of Ethics** – Some of which are universalistic (**Practice of non-violence**) and others are relative (**Adultery in marriage**) in nature. It may be specific to a particular task, profession or area of responsibility, for instance, **Ethics of a doctor**.
- **Cultivation of Ethics** – Ethics can't be cultivated in isolation but requires involvement of society in order to develop social codes of conduct. This is being used to promote and elevate acceptable behaviour as a social value and rejected and condemn unacceptable behaviour. For instance, allowing love birds to roam around freely and condemning the **Bajrang dal**, for their conduct of beating these love birds on Valentine Day.
- **Sense of responsibility** – Ethics cannot be maintained or sustained by merely accountability to some external agency but also to something within. For instance, Corruption in Public life can't be deal with merely by being law abiding public servants (**Virtue of Honesty and Integrity**) but it requires stubborn commitment to expose corrupt activities (**Virtue of Probity**).

- **Variability** – It may vary between cultural and ethnic groups (For e.g. **Consumption of Non-veg meals**) but there tends to be broad agreement within national communities on what is right and what is wrong. Thus, it is best understood in context of moral standards prevailing in particular societies.  
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 which 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 - 5

### IMPORTANCE OF STUDYING ETHICS

*how we think of ourselves. He said that we all hold certain ideas about ourselves and so should accept the ethical views that follow logically from them. These are ideas about **freedom of choice** – we have the freedom and capacity to decide how we ought to behave and **experiences of deciding** for ourselves what we ought to do based on our own reasoning.*

***Intuitions as the basis of ethics** – Sometimes people have intuitions about what is right and wrong which is not derived from other beliefs or ideas but just have an immediate conviction – a feeling of total certainty. So people who have, for example, an intuition that human happiness is valuable will see no need to support it by making any general claims about human nature. Similarly, people who have intuitions that certain types of act, such as, truth telling or promise keeping are right – see no need to support their intuitions by appealing to other beliefs. From these intuitions, they try to develop general ethical guidelines, on the grounds that if something is the right thing to do in one situation it may also be the right thing to do in similar situations.*

***Emotions as the basis of ethics** – Sometimes people base their ethical views on emotional experiences they have had. So someone **who has witnessed the suffering of war victims may become a pacifist** and someone who has felt fulfilled by parenthood may consider that assisting fertility should be a priority for healthcare resources. People may take one or two emotional experiences as the foundation of their ethical thinking and try to work towards general ethical views but those who have not had these experiences may not share this view.*

*Today, more than ever, the importance of ethics is felt at every sphere of human living. The situation in the present world is characterized by an increasing rate in crime, with no end to such increase in sight. Besides, the power of traditional religions to inspire moral conduct continues to decline. Terrorism, civil wars, industrial pollution, planned obsolescence, misleading advertising, deceptive labeling, crooked insurance adjusting, unfair wages, crime syndicates, illegal gambling, forced prostitution, high jacking, match-fixing...so many are the prevailing trends! Truly, there seems to be hardly a few areas in life that remain untouched by growing demoralization! The question that one may ask in this precarious situation is: Are we being sucked into a moral vacuum? Is this our way to the end of ethics?*

*We can point out at least three reasons why we should study ethics. First, the study of moral philosophy or ethics can deepen our reflection on the ultimate questions of life. The study of ethics helps a person to look at his own life critically and to evaluate his actions/choices/decisions. It assists a person in knowing what he/she really is and what is best for him/her and what he/she has to do in order to attain it*

*Second, the study of moral philosophy can help us to think better about morality. Moral philosophy can help us to clarify our moral positions when we make judgments. It improves our perspective, and makes it more reflective and better thought out. It can also improve our thinking about specific moral issues. In our everyday life we are confronted with situations in which we have to decide what is the correct course of action and what is to be avoided.*

*Whether we choose to act or to refrain from acting, we are in either case making a choice. Every decision or choice we make we do so for reasons. However, we should agree that some of these reasons are better than the others in judging the rightness of the decision or choice.*

However, there seems to be a common agreement that we should all strive to do the right thing, to do what is morally acceptable in a given situation or circumstance. However, the issue of disagreement is over the question of what exactly is the right thing to do.

Third, the study of moral philosophy can help us to sharpen our general thinking processes. It trains our mind to think logically and reasonably and to handle moral issues with greater clarity. Ethics becomes inevitable as by nature human being is a 'social' being, a being living in relationship with other fellow beings and with the nature around. All actions, whether one is aware of it or not, some way or another affects the others. In order to make a decision/judgment one bases himself on a standard of right and wrong even though the measure may not be the same at all times.

Thus, ethical problems confront everybody. Nobody can really get through life without ethics, even if one may not be aware of the ethical principles. Consciously or unconsciously all of us are every day making moral decisions. Whether we are aware of it or not, the fact is that we do have ethical attitudes and are taking moral stances every day of our lives.

### **WHY BE MORAL?**

Not few are the people who ask this question: Why should we be moral? Why should we take part in the moral institution of life? Why should we adopt a moral point of view?

In every human person there is a deep desire for good. Human beings by nature tend to be good -summum bonum. Each man/woman desires what is best for himself/herself. The ethical principles and moral practices help one to attain what is best. It helps a person to perfect himself/herself as a moral being. Morality has to do more with one's interior self than the practice of some customs or set rules. Viewed from this point, morality is a deep down desire in the human person and is something to do with the very nature of the human person. The rational nature of a human person makes him/her aware of certain fundamental principles of logical and moral reasoning. This means that there is not

only a subjective aspect to every human action but also an objective one that prompts a human person to base himself/herself on certain common principles.

We also find that for the functioning of any society we need certain rules and regulations. The conditions of a satisfactory human life for people living in groups could hardly be obtained otherwise (neither a "state of nature" nor a "totalitarian state"). The institutions which are designed to make life easier and better for human kind, cannot function without certain moral principles. However, here the question of individual freedom can also come in. How far can society go on demanding? Should it not respect the freedom of the individual? Is morality made for man or man is made for morality?

Morality is a lot like nutrition. Most of us have never had a course in nutrition or even read much about it. Yet many of us do have some general knowledge of the field, of what we need to eat and what not. However, we also make mistakes about these things. Often thinking of the good a particular diet can do in the long run for our health, we may go for it although it may bring no immediate satisfaction. So too is our moral life. While nutrition focuses on our physical health, morality is concerned about our moral health. It seeks to help determine what will nourish our moral life and what will poison it. It seeks to enhance our lives, to help us to live better lives.

Morality aims to provide us with a common point of view from which we can come to agreement about what all of us ought to do. It tries to discover a more objective standpoint of evaluation than that of purely personal preference.

- **Ethics, Morals and Values**

According to **Charles Colson**, "Morality describes what is, whereas Ethics describes what ought to be". Fundamentally, morals refer to a set of rules defining what is considered to be right or wrong and accepted without questions. These rules are typically defined by society. If someone breaks such a rule then he is typically considered to have been "bad" or "immoral."

**Values, on the other hand, provide direction in the determination of right versus wrong or good versus bad.** Values are what an individual believes to have worth and importance or to be valuable. As such, morals are values defining right from wrong or good from bad.

Ethics refers to the **“moral character of an individual”**. The Greeks believed that it includes an emphasis on an **individual’s character as well as national character of a citizen** as a component of a greater community.

A lawyer may find murder immoral, according to his personal moral code. However, ethics require that lawyer must defend their accused client to the best of their ability, even knowing their client is most likely guilty and that his acquittal could potentially result in additional crime. If lawyer begins to question his ability to adhere to these ethical principles then he must remove themselves from the practice, else he is damaging the ethics of this profession. This is a fundamental concept within our public service system that **ethics must trump personal morals for the greater good** of maintaining the integrity of a system.

#### **WHY SHOULD HUMAN BEINGS BE MORAL?**

- **Argument from Enlightened Self-Interest** – It is generally better to be good rather than bad and to create a world and society that is good rather than a bad one. As a matter of fact, **self-interest is the sole basis of ethical egoism**. It doesn’t mean that one ought to pursue one’s own self-interest, rather, if everyone tried to do and be good and tried to avoid and prevent bad, it would be in everyone’s self-interest. For example, if within a group of people no one killed, stole, lied or cheated then each member of the group would benefit.
- **Argument from Tradition and Law** – Since traditions and laws have governed the behaviour of human beings over the years and urge human beings to be moral rather than immoral. There are good reasons for being so. Self-interest is one reason, but another is **respect for the human thought and effort** that has gone into establishing such laws and traditions and transferring them across generations over the years.

**Common Human Needs** – Examination of human nature reveals that all human beings have many needs, desires, goals and objectives in common. For example, people generally seem to need friendship, love, happiness, freedom in their lives, not only for themselves but for others too. Thus, in order to satisfy these needs, people must establish and follow moral principles that encourage them to cooperate with one another.

**Ethics and Values: Western Debates** (We will discuss this aspect in detail in the section of **Western Moral thinkers**)

Ethics deals with questions concerning the **nature of value in matters of human conduct**. There have been several **philosophical perspectives on ethics and values** which explain the **nature of such judgments, provide criteria for determining what is ethically right or wrong and analyse the grounds or reasons** for holding them to be correct. Some of them are as follows;

- **Socrates** – He asserted that **people will naturally do what is good provided they know what is right and that bad actions are purely the result of ignorance**. “There is only one good – knowledge and one evil – ignorance”. He equated **knowledge and wisdom with self-awareness, virtue and happiness**. He considered self-knowledge and self-awareness to be the essential good because the truly wise person will know what is right, do what is good and therefore be happy. He thought that **virtue is something that can be known and that the virtuous person (one who knows what virtue is) will necessarily act virtuously**.
- **Plato** – He maintained that **true knowledge consists not in knowing particular things but in knowing something general that is common to all the particular cases**. one does not know what goodness is unless one can give such a general account. But what is it that one knows when one knows this general idea of goodness? Plato’s answer is that one knows the **Form of the Good, a perfect, eternal, and changeless entity existing outside space and time, in which particular good things share or participate, insofar as they are good**.



According to Plato, **justice exists in the individual** when the three elements of the soul—**intellect, emotion and desire—act in harmony** with each other. The unjust person lives in an unsatisfactory state of internal discord, trying always to overcome the discomfort of unsatisfied desire but never achieving anything better than the mere absence of want. The soul of the just person, on the other hand, is harmoniously ordered under the governance of reason and the just person derives truly satisfying enjoyment from the pursuit of knowledge.

- **Aristotle** – He holds that the **life of virtue is rewarding for the virtuous as well as beneficial for the community**. For him, the highest and most satisfying form of human existence involves the exercise of **one’s rational faculties to the fullest extent**. The concept of ethics and ethical behaviour is very much influenced by **Aristotle’s distinction between virtues and vices**. In the *Nicomachean Ethics*, Aristotle defined a virtue as a **balance point between a deficiency and an excess of a trait**.

According to Aristotle, **“Nature does nothing in vain”**. It is only when a person acts in accordance with his nature then only he realizes his full potential. He held that **self-realization, the awareness of one’s nature and the development of one’s talents, is the surest path to happiness**, which is the ultimate goal, all other things (such as civic life or wealth) being merely means to an end.

He **encouraged moderation** in all things, the extremes being degraded and immoral, (e.g. courage is the moderate virtue between the extremes of cowardice and recklessness), and held that Man should not simply live, but live well with conduct governed by moderate virtue. **Virtue, according to him, denotes doing the right thing to the right person at the right time to the proper extent in the correct fashion and for the right reason.**

- **Jeremy Bentham** – He held that nature has placed human beings under two masters – **pleasure and pain**. Anything that seems good must be either directly pleasurable or thought to be a means to pleasure or to the avoidance of

pain. Conversely, anything that seems bad must be either directly painful or thought to be a means to pain or to the deprivation of pleasure. From this Bentham argued that the **words right and wrong can be meaningful only if they are used in accordance with the utilitarian principle**. whatever increases the net surplus of pleasure over pain is right and whatever decreases it is wrong.

- **John Stuart Mill** – In his essay **“Utilitarianism”**, he introduced **several modifications to Bentham views on pleasure and pain**. Although his position was based on the maximization of happiness but he **distinguished between pleasures that are higher and those that are lower in quality**. Mill sought to show that utilitarianism is compatible with moral rules and principles relating to justice, honesty, and truthfulness.
- **Rousseau** – He was the proponent of rule by the **“general will.”** For Rousseau, **the general will is not the sum of all the individual wills in the community but the true common will of all the citizens**. Even if a person dislikes and opposes decision carried by the majority that decision represents the general will or the common will.
- **Immanuel Kant** – He doubted whether simple distinctions between good virtues and bad vices make sense. For him, **most virtues and vices are highly ambivalent** and should always be judged in a specific context and whether (or not) they would serve a moral principle. Kant insisted that **actions resulting from desires cannot be free** which is found only in rational action. **Rational action cannot be based on an individual’s personal desires but must be in accordance with a universal law**. Kant’s most distinctive contribution to ethics was his insistence that **one’s actions possess moral worth only when one does his duty for its own sake.**

**Ethics and Values: Indian Context** (We will discuss this aspect in detail in the section of **Indian Moral thinkers**)

In the Indian context, there is a rich heritage of religious influences on ethics and moral values. The ancient texts have emphasized the importance of ethics and moral values in governance. In ancient India there are two broad

to hospital.

### **EMPATHY**

- Understanding others feelings by feeling personally.
- Self – Oriented – “I am Hurt too “
- Words and actions are in sync.
- Essential for eliminating stereotypes and prejudices.
- Behaves with sympathy.
- **Example:** Few youngsters, who faced hunger problems in their childhood formed as a team in Hyderabad and distributed to hungry kids from left out food from events.

### **COMPASSION**

- Unconditional love applied towards others sufferings
- Look from a Humanity Perspective.
- It eliminates the gap between what is desirable and what is actual conduct. It is action oriented.
- Essential to bring social justice.
- Behaves with respecting human dignity and human rights.
- **Example:** Good Samaritan who joins in hospital who was hit with an accident and even ready to donate blood if necessary.

### **IMPORTANCE OF EMPATHY & COMPASSION TOWARDS WEAKER SECTIONS OF SOCIETY:**

- First and foremost, objective behind empathetic and compassionate civil servant should be to uplift the weaker sections of society, SCs, STs, children, women, people below poverty line, wanderers
- India having so much diversity across its continent, so district administration sometimes failed to recognise intended beneficiaries. In that case, empathetic civil servants desire to help such people appreciated.
- It creates cultural harmony and builds trust on public offices
- Serves the purpose of “public service”, service to humanity, service to god.
- Personalities like Mother Theresa, Gandhiji always stand as role models when we talk about compassion. In administration, Shankaran, in his entire career worked for the weaker sections of society without bending any rules and regulations.

## **CHAPTER - 19**

### **EMOTIONAL INTELLIGENCE**

This chapter on Emotional Intelligence (EI) is important to understand our own self. In general, it helps to study self-behavior but in particular, it helps in the day to day administration. This chapter helps you in:

- Management of Emotions
- Taking Ethical actions
- How to control our negative emotions and how to use a negative emotion constructively?
- Helps in self-motivating to bring social awareness
- Resolving conflicts.

One of the most important and fundamental aspects of the human experience is our capacity to experience emotions. Without this, our existence would have been uni-dimensional and nowhere as rich and vibrant as it is.

We experience **joy and pleasure** when we achieve something, become **sad** when we lose and get **frustrated** when things don't turn out the way we want it. All these are manifestation of diverse emotions that we experience. Now, let's understand the concept of emotion.

#### **Decoding Emotion**

Woodworth defines Emotion as a **stirred-up state of an organism** that appears as **feelings** to the individual himself and as a **disturbed muscular and glandular activity** to an external observer.

Common emotions experienced are joy, happiness, anger, sadness etc. For instance, whenever we spend time with loved ones, we feel happiness and contentment whereas discords in inter-personal relationship bring sadness and grief.

#### **Characteristics of Emotion**

- It is experienced in response to a **particular internal or external event** which leads to **physical arousal** in the body. For example, when you discovered adulterous act of your girlfriend, your blood pressure may increase in a reaction to this event.
- It motivates to take certain actions such as seeking things and activities that provide pleasure and avoiding those that give rise to pain

or unpleasantness. For example, **compassionate emotion motivates us to help others (inner-satisfaction) and avoid causing harms to others.**

- It arise out of our **sensations, perceptions and thoughts** related to objects, persons and situations.
- It **varies in their intensity**. For example, **happiness** can be experienced as **pleasant and contented** at the lower end of the continuum whereas **excited and thrilled** at the higher end of the continuum.
- It can be **desirable or undesirable** to an individual, depending on whether the said event is perceived as 'positive' or 'negative' one.

### **What is Intelligence?**

- Intelligence is the ability to acquire and apply knowledge and skills.
- Intelligence is the capacity to understand the world and resourcefulness to cope with its challenges.
- Intelligence refers to individuals ability:
  - To understand complex ideas
  - To adapt effectively to the environment
  - To learn from past experiences
  - To engage in various forms of reasoning
  - To overcome obstacles by careful thought.

### **What Is Emotional Intelligence (EI)?**

- Emotional Intelligence is defined as the ability to understand our own emotions and other's emotions and use them constructively to guide one's thinking and actions.
- Emotional intelligence has been defined differently by various scholars. According to Peter Salovey and John Mayer (1990s) it is defined as "the ability to monitor one's own and other people's emotions, to discriminate between different emotions and label them appropriately, and to use emotional information to guide thinking and behavior".
- This definition was adopted by Goleman and further categorized the emotional intelligence into:
  - Self-awareness,
  - Managing emotions,
  - Motivating oneself,
  - Empathy,

- Handling relationships.
- Emotional intelligence is one of several types of intelligence required for success in all kinds of situations.
- Expressions of emotion depend on regulation of emotion for self or others. Persons who are capable of having awareness of emotions for self or others and regulate accordingly are called emotionally intelligent. Persons who fail to do so, deviate and thereby develop abreaction of emotion, resulting in anger, frustration and conflict.

#### **Examples:**

- When I get first rank in the examination, I feel Joy and happiness.
- When someone annoys you, you get frustration and angry
- When you lost your wallet and money, your mood will be sad
- When you are watching a horror movie or walking midnight, may get fear
- When you are in the interview hall, you may feel excitement and nervous.

#### **Scenario:**

Your department is facing some challenges. There is too much politics, back biting and arguments. Recently there was an outburst from one of your team members. Using EI, you can manage destructive emotions and can manage this situation effectively.

#### **Scenario 2:**

I was in a bad mood on Monday, due to family issues. However, I kept myself motivated and happy in the office so that my work should not be hampered, neither work space.

#### **Scenario 3:**

Everyone was not happy in the office because of issues discussed in a recent meeting. However our manager kept everyone motivated and inspired, this increased everyone's efficiency and elevated mood.

- **After the Industrial revolution**, society drastically changed at Individual level, family level, societal level. Individual human beings leading materialistic comforts and giving least importance to human relations, the Joint Family system broke down and society became more selfish.



- Capitalistic society created an atmosphere of uncertainty and insecurity among employees where it can't afford inefficiency. In this process life became more materialistic in nature. There is no inner motivation to do the best of our abilities.
- Leadership failed to inculcate good attitudes among his followers where themselves don't have such attitudes. In the long run, organisations become inefficient if they don't resolve these issues.
- If no peace of mind at individual level it will directly affect his performance at organisational level leading to losses to the organisation.
- Then, what they realised was there is a need to motivate the public, employees and others and understand their emotions and using that information one can guide to improve efficiency of an organisation. This is how the emotional intelligence concept got popularised and this is just effective management of our emotions and using them efficiently.

### What Is An Emotion?

- The term Emotion is often considered synonymous with the terms 'feeling' and 'mood'. For example, Joy, sorrow, hope, love, excitement, anger, hate, and many such feelings are experienced in the course of the day by all of us.
- Feeling denotes the pleasure or pain dimension of emotion, which usually involves bodily functions. Feeling is the name we give to emotion and feelings could be mixed with different emotions.
- Mood is an affective state of long duration but of lesser intensity than emotion.
- Both these terms are narrower than the concept of emotion.
- Affect is a broader term, generally used to describe the experience of feeling or emotion.  
Emotions are irrational. Emotions are unproductive. Emotions are subjective. Emotions should never guide administrative actions.

### Emotions:

- Emotions are complex pattern of arousal, subjective feeling, and cognitive interpretation.
- Emotions, as we experience them, move us internally.

- This process involves physiological as well as psychological reactions
- Emotion is a subjective feeling and the experience of emotions varies from person to person.
- Ten basic emotions are joy, surprise, anger, disgust, contempt, fear, shame, guilt, interest, and excitement with combinations of them resulting in other emotional blends. It has been noted that at least six emotions are experienced and recognised everywhere. These are: anger, disgust, fear, happiness, sadness, and surprise.
- Some of the positive - negative emotion combinations are joy-sadness, acceptance-disgust, fear-anger, and surprise-anticipation.
- Emotions vary in their intensity (high, low) and quality (happiness, sadness, fear).
- Subjective factors and situational contexts influence the experience of emotions. These factors are gender, personality, and psychopathology of certain kinds.
- Evidence indicates that:
  - Women experience all the emotions except anger more intensely than men.
  - Men are prone to experience high intensity and frequency of anger.
- This gender difference has been attributed to the social roles attached to men (competitiveness) and women (affiliation and caring).

As much as 80% of adult's "success" comes from EQ - Daniel Goleman.

- EMOTIONAL INTELLIGENCE
- Perceiving Emotions
- Understanding Emotions
- Managing Emotions
- Using (Constructively) Emotions

### Importance Of Emotion:

- Emotion derives from charity. It is emotion that has led Bill Gates, Azim Premji and others to give all their wealth for charity.
- Nationalism, respect the national symbols of India, respect constitutional ideals and institutions, the National Flag and the National Anthem, cherish and follow the noble ideals which inspired our national struggle for freedom.
- It is emotion only that drives civil servants to dedicate themselves to the nation. Dedication is

- **Trait model** – It proposes that **emotional intelligence abilities are similar to personality traits** rather than abilities and adopt personality test.
- **Mixed models** – This model defines EI as the combination of **abilities and personality traits**. **Ability model** of emotional intelligence is put forth by **Mayer, Salovey and Caruso**. This model defines emotional intelligence in terms of an **ability**, rather than a **trait or characteristic**. The model proposes four main types of emotional abilities which are as follows;
  - **Emotional Perception** – it refers an individual's ability to recognize his own emotions and to understand the emotions expressed by others. This is the basic skill involved in EI because unless you can perceive emotions you cannot manage them.
  - **Emotional Use** – The ability to use one's emotions involves the skill of leveraging emotions to enhance our thinking, decision-making and relationships. **For example**, Channelizing anger at perceived injustice towards fighting for one's legitimate rights.
  - **Emotional Understanding** – It refers to using the specific information that various emotions provide and knowing how that might affect behaviour of the person. **For example**, you promised your wife to take her to movie but you forgot. Once you return to home, you saw your wife being rude and angry. If you are a man of high EQ, you can easily discover that the angeriness of your wife is the result of your failure to fulfil the promise.
  - **Emotional Management** – It refers the ability of an individual to self-regulate emotions and to regulate emotions in others. The person with a high level of this ability can harness positive or negative emotions and manage them in a way that facilitates the completion of required tasks. Trait Model is the most recent model of EI given by **Petrides**. This model marks a break from the idea that EI is ability-based and proposes that people have, as part of their personalities, a number of **emotional self-perceptions and emotional traits**.  
Simply put, **Trait EI concerns people's perceptions of their own emotional abilities**.

Trait EI is defined as “a constellation of emotional self – perceptions located at the lower levels of personality hierarchies. Petrides terms this as **trait emotional self- efficacy**. This means that emotions are subjective and emotional intelligence is quite simply, an **individual's own perception of his own ability to work with emotions**.”

Petrides asserts that there is **no standard profile of an emotionally intelligent person** because certain traits are adaptive, functional and useful in some situations while the same traits may hamper individuals in other contexts. **For example**, being reserved would be useful in a job role that demands research in isolation (e.g. job of a scientist) but may not be suited to a job role that expects social interaction and agreeableness (e.g. job of a public servant)

Thus the trait model of EI focuses on **particular personality traits helpful in perceiving and regulating emotions**. It emphasizes the emotional self-perceptions and emotional traits in one's personality plays a significant role in one's emotional intelligence.

Mixed models of emotional intelligence are those that **combine the Ability with personality characteristics**. Two models are generally thought to fall under the mixed model of emotional intelligence – **Bar-On's Model** and **Goleman's Competence Model**.

#### **Bar-On Model of EI**

Bar-On is acknowledged to have coined the term “emotional quotient” as a measure of emotional intelligence. He emphasised the adaptive function of EI by defining it as “an array of non-cognitive abilities, competencies and skills that influence one's ability to succeed in coping with environmental demands and pressures”.

Emotional intelligence in his view allows individuals to function well and maintain well-being by adapting in a certain way to his environment. The major areas or skills that the model maps are:

- **Intrapersonal Skills**
- **Emotional self-awareness** – It refers to being aware of and understanding one's own emotions.
- **Assertiveness** – It refers to expressing one's feelings non- aggressively or non- passively.

- **Self-Regard** – It refers to being aware of, understanding and accepting oneself.
- **Self-Actualization** – It refers to setting and achieving goals to fulfil one's potential.
- **Independence** – It refers to being self-reliant as opposed to emotional dependency on others.
- **Interpersonal Skills**
- **Interpersonal relationships** – It refers to establishing and maintaining mutually satisfying relationships.
- **Social responsibility** – It refers to identification and association with social groups, as well as acting to support them.
- **Empathy** – It refers to being aware of and understanding how others feel.
- **Adaptability Scales**
- **Problem solving** – It refers to generating effective solutions to interpersonal and intrapersonal problems.
- **Reality testing** – It refers to keeping emotions in touch with reality and facts.
- **Flexibility** – It refers to coping with and adapting to changes in the environment.
- **Stress-Management Scales**
- **Stress tolerance** – It refers to managing one's emotions effectively and constructively in times of mental anxiety and conflict situations.
- **Impulse control** – It refers to controlling emotions effectively and thinking through before taking action.
- **Happiness** – It refers to the feeling of contentment with oneself, others and life in general.
- **Optimism** – It refers to having a positive outlook on life.

### **Goleman's Competence Model**

This model conceptualizes **emotional intelligence** as a large range of dispositions and competences ranging from individual traits to learned abilities.

Goleman's initial model consisted of **five dimensions of emotional intelligence** categorised broadly into – **Personal competencies** (Self-awareness, Self-regulation and Motivation) and **Social competencies** (Empathy and Social skills). Later, Goleman revised his competence model and put it under **four domains**;

- **Self-Awareness** – It is the ability to honestly reflect on and understand one's emotions, strengths, challenges etc. It provides the foundation on which the other three domains (**self-management, social awareness, and relationship management**) This competency enables one to be conscious of personal limitations and use personal strengths to achieve desired goals. It includes three personal competencies:
  - **Emotional Self-Awareness** – It is the ability to effectively read how one reacts to cues in the environment and be aware of how one's emotions affect performance.
  - **Accurate Self-Assessment** – It means knowing one's abilities and limitations, seek out feedback and learn from their mistakes, and know where they need to improve and when to work with others who have complementary strengths.
  - **Self Confidence** – Self-Confidence is a belief in one's own capability to accomplish a task and select an effective approach to a task or problem.
  - **Self-Management** – It is equated to an **ongoing inner conversation that frees us from being a prisoner of our feelings**. It allows to develop mental clarity and concentrated energy that leadership demands, and keep disruptive emotions away from us. It encompasses six personal competencies:
    - **Emotional Self-Control** – It is the ability to keep one's impulsive feelings and emotions under control and restrain negative actions when provoked.
    - **Transparency** – It is about **having one's actions consistent with what one says**. It includes communicating intentions, ideas, and feelings openly and directly, and welcoming openness and honesty, even in difficult situations with multiple parties involved.
    - **Adaptability** – It is the ability to be flexible and work effectively within a variety of changing situations, and with various individuals or groups.
    - **Achievement Orientation** – It refers to, a **striving to continually improve performance**. Achievement is not just accomplishing things but accomplishing things through one's own efforts against a challenging standard of excellence.



## CHAPTER - 21

### WESTERN PHILOSOPHERS

history, Ambedkar learned that religious revolutions strengthened oppressed communities to fight for freedom. "It was **Puritanism (religious movement)** which won the war of **American Independence**. The political revolution led by Chandragupta was preceded by the religious and social revolution of Buddha. The political revolution led by Shivaji was preceded by the religious and social reform brought about by the saints of Maharashtra."

**Economic philosophy** – It was based on the principles of **Utilitarianism**. An economic system was acceptable only if it had looked after the welfare of the majority who had been in the base of society. In his memorandum submitted to the British Government titled '**States and Minorities**' in 1947, Dr. Ambedkar laid down a strategy for India's economic development. The strategy placed "an obligation on the State to plan the economic life of the people on lines which would lead to highest point of productivity without closing every avenue to private enterprise and also provide for the equitable distribution of wealth".

**Religious Criticism** – He was consistent in his attack upon Hinduism because it had inbuilt mechanism of oppression and exploitation. He believed that the Untouchables could never overcome their 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?"

#### 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.

### PLATO'S THOUGHTS:

<b>Ideal State</b>	<ul style="list-style-type: none"> <li>● According to him, an Ideal State should be made up of three classes namely <b>Ruling Class, Military Class and Economic Class</b>.</li> </ul>
<b>Ideal Justice</b>	<ul style="list-style-type: none"> <li>● He believed that justice resided both in one single human being as well as the State. He said every human being is endowed with three qualities though in different proportions. He said these qualities are Reason, which resides in a person's head, Spirit which resides in a person's heart and Appetite which resides in a person's stomach. He said these are the three parts of the human soul.</li> <li>● Firstly, he said true justice is that these three parts should do their rightful business in order to make a human being whole.</li> <li>● Secondly, these three parts existing in every individual, should be faithfully reflected in the State which is a collective of human beings as a whole through the formation of the three classes namely, Ruling Class, Military Class and Economic Class by which his Ideal State is formed.</li> </ul>
<b>Education</b>	<ul style="list-style-type: none"> <li>● Plato designs an education system based on various stages suited to the age of the students from childhood to adulthood. He also devises methods of elimination as higher stages of education are reached by human beings depending on the proportion of the three parts of their souls namely reason, spirit and appetite.</li> <li>● Persons who are found suited to fulfil economic duties of the State are separated from the ones suited for Ruling and Military services. In the second process of elimination the persons suited for ruling are given special training to become what Plato calls 'Philosopher Kings' to rule his 'Ideal State'.</li> </ul>

## CHAPTER - 34

### LEGAL FRAMEWORK FOR FIGHTING CORRUPTION

#### **The Prevention of Corruption Act, 1988:**

- **Definition of Corruption:** The act does not provide a definition of corruption so the act should be amended to define what is corruption and what acts do come under corrupt acts. Indirect definition of corrupt practices is paradoxically restrictive and detrimental to public interest.
- **Collusive Bribery:** Need to be dealt with by effective legal measures so that both the bribe giver and bribe taker do not escape punishment.
- **Sanction for prosecution** – Act provides that previous sanction of the competent authority is necessary before a court takes cognizance of the offences defined under various sections of the act. The objective of this provision is to prevent harassment to honest servants through malicious complaints.
- **Public servants** should be made liable to pay damage for causing loss to the state or citizens by their corrupt acts. But Adequate safeguards should be provided so that bonafide mistakes should not end in award of such damages, otherwise public servants would be discouraged from taking decisions.
- **Speeding up** trails under the act and fixing a time limit for various stages of trail.
- **Private sector** corruption should be addressed by effective enforcement of regulations on corporate governance. Bringing private sector corruption within the fold of PCA, 1988 is neither desirable nor practical.

#### **The Benami Transactions (Prohibition) Act, 1988 & Amendment act 2016:**

A benami who acquired the property in the name of another person from claiming it as his own. Assets of any kind – movable, immovable, tangible, intangible, any right or interest, or legal documents are considered as benami transactions. As such, even gold or financial securities could qualify to be benami.

#### **Provisions of the new act:**

- The new law amends the Benami Transactions

<https://www.infusionnotes.com/>

Act, 1988

- The law provides for up to seven years' imprisonment and fine for those indulging in such transactions.
- The amendments aim to strengthen the Act in terms of legal and administrative procedure.
- As per the Act, properties held benami are liable for confiscation by the government, without payment of compensation.
- An appellate mechanism has been provided under the act, in the form of an adjudicating authority and appellate tribunal.

#### **Protection to Whistle-blowers:**

The Whistle-blower Protection Act, which was passed in 2014 after an inordinate delay, lays down the rules that protect whistleblowers in non-corporate cases. Under this Act, the Central Vigilance Commissioner has to receive complaints, review public disclosure requests and ensure that the complainants are protected. The Act stipulates imprisonment of up to two years and fine of up to ₹30,000 if the complaint is false. The government has proposed a few amendments to these rules still under parliament scrutiny. Whistle-blower may himself seek transfer in case he apprehends any victimisation in the current position. Govt yet to set a mechanism to implement the act.

#### **Serious Economic Offenses:**

Economic offenses became high gain low risk activity. Second ARC felt that provisions in the Banking regulations act, 1949, SEBI act 1992 and companies act 1956 are not strong enough to prevent large scale fraudulent practices so there is need to define "Serious economic offence" Under a statute and prescribe punishment for it.

- A Serious Frauds Office (SFO) should be set up (under the new law), to investigate and prosecute such offences. It should be attached to the Cabinet Secretariat. This office shall have powers to investigate and prosecute all such cases in Special Courts constituted for this purpose. The SFO should be staffed by experts from diverse disciplines such as the financial sector, capital and futures market, commodity markets, accountancy, direct and indirect taxation, forensic audit, investigation, criminal and company law and information technology.

## **Case Study for Ethics** **Coronavirus disease (COVID-19)**

*Expert's take: Coronavirus epidemic raises several ethical questions:*

*It is known from the SARS epidemic that using wild animals for food may promote the spread of the virus to people. Why did the Chinese authorities continue permitting markets and restaurants to provide food from wild animals? Should traditional cultural customs be changed to prevent future epidemics? Should the temporary ban on wild animal trade be permanent?*

*As early as November 2019, some patients in Wuhan were detected with an unidentified pneumonia-like illness. Why didn't the local health officials report these cases to the centre for disease control and try to isolate the pathogen from the biological samples of these patients and identify its nature?*

*Why, at the beginning of the epidemic, did the Wuhan Health Commission characterize the infection as mild, treatable, and under control? Why did the commission say, without adequate supporting evidence, that there was no transmission from human to human?*

*Was the information about the epidemic disclosed to the Chinese public and international community adequate, complete, and faithful, without any cover-up?*

*Are the cases of isolation and quarantine that are in effect ethically justifiable and proportionate? Do these interventions minimize the infringement upon individual freedom?*

*Isolation treatment unavoidably leads to the shortage of drugs, equipment, and medical staff. How do we ensure equitable access to and fair allocation of these resources?*

*Which interventions should we take to effectively prevent and fight discrimination against the people from Wuhan or those infected with the virus?*

*Do medical staff have a moral responsibility to treat patients infected with the virus? Do health administrative departments and the government have a responsibility to provide extra support to medical staff who stick to their posts?*

*It is hoped that China will learn from the latest Coronavirus epidemic and will reform policy and law to improve transparency, release accurate and timely updates, and address the many ethical questions that an epidemic raises to prove that Hegel is not all correct to say: "We can learn a little bit from history after paying extraordinarily great and painful costs."*

### **COP 25, Madrid: failed environmental ethics**

*Expert's take: The final fact and the bitter truth is that the just concluded 25th Conference of Parties (COP 25) to the UN Framework Convention on Climate Change (UNFCCC) held in Madrid failed. More than 25,000 people attended this longest ever UN climate change conference and ended up with more animosity between countries than ever before. Most disconcerting about the failed talks is the petty issues on which the dispute happened.*

*In a nutshell, the COP 25 at Madrid failed because few developed countries wanted to do as little as possible, and few developing countries were interested in making quick money from the carbon market. When millions of people are suffering due to global warming every year, including in India, the dispute over a few billions of dollars is nothing but petty and insensitive. This is the crux of the problem with the current negotiations—they are petty and inconsiderate. Every country is looking at its narrow in climate negotiations. Worst still, they view the talks as a zero-sum game.*

*It is clear that in a rapidly warming world, the interest of countries and the interest of the planet are two sides of the same coin. Climate crisis makes it incumbent on countries to cooperate and work together to reduce emissions, and not focus on their petty self-interests. But, this can only happen if the climate change negotiations move from being viewed as a zero-sum game to a positive-sum game. At the UNFCCC, this is not possible; the politics is just too toxic. We should, therefore, seriously think about abandoning UNFCCC and creating multi-sectoral, multi-regional platforms to cooperate on climate change. Without this, we are doomed.*



Adequate law and order arrangements should be made upon release of the movie to uphold the rule of law and freedom.

**Q.2** You have been appointed by the Election Commission as a booth level officer to oversee the conduct of elections in a remote and under-developed area. For the preparations of elections, you have been instructed to ensure maximum voter turnout. For this, you conduct a series of meetings with the people in villages encouraging them to vote in large numbers. However, they confront you with the fact that despite so many previous elections, the promises made by representatives remain unfulfilled and even the basic necessities of livelihood are not available. As such, they are ignorant of your appeals and are subsequently not forthcoming even to listen to you, let alone giving assurances to vote. Based on this information, answer the following questions:

- (1) Identify the stakeholders in the situation along with their interests.
- (2) What are the factors that you will take into account to convince the people and ensure maximum voter turnout?

**Approach:**

Briefly outline voters' low turnout as one of the challenges for effective functioning of democracy Identify all the stakeholders, at micro and macro levels, along with their interests Highlight all the factors that you will consider to convince people to vote

**Answer :-**

1) Democracy is essentially about the institutions that are directly or indirectly served for and by the people. In this, voting is the first step towards the constitution of such institutions. Yet, due to the inherently slow-progressing nature of democracy, at times, the public deems voting as an exercise in futility. The case study at hand depicts the same.

(a) The following stakeholders have been identified in this situation, along with their interests:

All registered voters of the village: All registered voters must vote, as only when they choose their

representatives, development indicators will improve. Special groups of voters include:  
**Women and youth** – Since the Systematic Voters' Education and Electoral Participation (SVEEP) Plan of ECI focuses on women and youth to come out in large numbers to cast their political rights via voting, it is in their interest to participate in fair and free elections as they are critically affected by policies of elected heads.

**Elders:** They should encourage others to vote to ensure a healthy democracy and development.

**First time voters:** First time voters should be encouraged to vote and spread awareness on the importance of voting and developmental works. They are youth who are most affected by education, employment and health policies.

**Local political parties/politicians:** They should adhere to the Model Code of Conduct, Representation of People's Act (1951) and practice free and fair ethical procedures. Mistrust of voters has put the electoral process in danger. This threatens the very existence of politico-democratic setup. Hence, their very interest is dependent on maximum participation of people.

**District Collector:** He/She is a nodal officer at district level to ensure smooth elections. Low participation implies that they have failed in their duty to conduct free and fair elections.

**Myself:** Being assigned to ensure voter participation, a failure on my part would amount to failing in my professional duty.

2) The factors that I shall take into account while convincing the people to vote are as follows:

Despondency amongst voters because of which they think that no positive change is possible

- Lack of trust in elected representatives
- Rigidity in their attitude towards utility of elections
- Limited understanding of the significance of electoral process
- Unawareness about the accountability mechanisms available to them
- Remoteness and under-development of the area

Thus, if their attitude towards the election is changed and their cognitions are corrected, I can convince people and ensure maximum voter turnout. This can be done through the following:

- 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 ASHA 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.

प्रिय दोस्तों, अब तक हमारे नोट्स में से विभिन्न परीक्षाओं में आये हुए प्रश्नों के परिणाम देखने के लिए क्लिक करें -  (Proof Video Link)

**RAS PRE. 2021 - <https://shorturl.at/qBJ18> (74 प्रश्न, 150 में से)**

**RAS Pre 2023 - <https://shorturl.at/tGHRT> (96 प्रश्न, 150 में से)**

**UP Police Constable 2024 - <http://surl.li/rbfyn> (98 प्रश्न, 150 में से)**

**Rajasthan CET Gradu. Level - <https://youtu.be/gPqDNlc6UR0>**

**Rajasthan CET 12th Level - <https://youtu.be/oCa-CoTFu4A>**

**RPSC EO / RO - <https://youtu.be/b9PKj14nSxE>**

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

**Patwari - <https://www.youtube.com/watch?v=X6mKGdtXyu4&t=2s>**

**PTI 3<sup>rd</sup> grade - [https://www.youtube.com/watch?v=iA\\_MemKKgEk&t=5s](https://www.youtube.com/watch?v=iA_MemKKgEk&t=5s)**

**SSC GD - 2021 - <https://youtu.be/2gzzfJyt6vl>**

<b>EXAM (परीक्षा)</b>	<b>DATE</b>	<b>हमारे नोट्स में से आये हुए प्रश्नों की संख्या</b>
<b>MPPSC Prelims 2023</b>	<b>17 दिसम्बर</b>	<b>63 प्रश्न (100 में से)</b>
<b>RAS PRE. 2021</b>	<b>27 अक्टूबर</b>	<b>74 प्रश्न आये</b>
<b>RAS Mains 2021</b>	<b>October 2021</b>	<b>52% प्रश्न आये</b>

**whatsapp - <https://wa.link/v3yx0t> 1 web.- <https://shorturl.at/JLQRY>**





<b>RAS Pre. 2023</b>	01 अक्टूबर 2023	96 प्रश्न (150 में से)
<b>SSC GD 2021</b>	16 नवम्बर	68 (100 में से)
<b>SSC GD 2021</b>	08 दिसम्बर	67 (100 में से)
<b>RPSC EO/RO</b>	14 मई (1st Shift)	95 (120 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 अक्टूबर (1st शिफ्ट)	79 (150 में से)
<b>RAJASTHAN PATWARI 2021</b>	23 अक्टूबर (2 <sup>nd</sup> शिफ्ट)	103 (150 में से)
<b>RAJASTHAN PATWARI 2021</b>	24 अक्टूबर (2 <sup>nd</sup> शिफ्ट)	91 (150 में से)
<b>RAJASTHAN VDO 2021</b>	27 दिसम्बर (1 <sup>st</sup> शिफ्ट)	59 (100 में से)
<b>RAJASTHAN VDO 2021</b>	27 दिसम्बर (2 <sup>nd</sup> शिफ्ट)	61 (100 में से)
<b>RAJASTHAN VDO 2021</b>	28 दिसम्बर (2 <sup>nd</sup> शिफ्ट)	57 (100 में से)
<b>U.P. SI 2021</b>	14 नवम्बर 2021 1 <sup>st</sup> शिफ्ट	91 (160 में से)
<b>U.P. SI 2021</b>	21 नवम्बर 2021 (1 <sup>st</sup> शिफ्ट)	89 (160 में से)
<b>Raj. CET Graduation level</b>	07 January 2023 (1 <sup>st</sup> शिफ्ट)	96 (150 में से)
<b>Raj. CET 12<sup>th</sup> level</b>	04 February 2023 (1 <sup>st</sup> शिफ्ट)	98 (150 में से)
<b>UP Police Constable</b>	17 February 2024 (1 <sup>st</sup> शिफ्ट)	98 (150 में से)

**& Many More Exams like UPSC, SSC, Bank Etc.**







# Our Selected Students

Approx. 483+ students selected in different exams. Some of them are given below -

Photo	Name	Exam	Roll no.	City
	<b>Mohan Sharma</b> S/O Kallu Ram	Railway Group - d	11419512037002 2	PratapNag ar Jaipur
	<b>Mahaveer singh</b>	Reet Level- 1	1233893	Sardarpura Jodhpur
	<b>Sonu Kumar Prajapati</b> S/O Hammer shing prajapati	SSC CHSL tier- 1	2006018079	Teh.- Biramganj, Dis.- Raisen, MP
N.A	<b>Mahender Singh</b>	EO RO (81 Marks)	N.A.	teh nohar , dist Hanumang arh
	<b>Lal singh</b>	EO RO (88 Marks)	13373780	Hanumang arh
N.A	<b>Mangilal Siyag</b>	SSC MTS	N.A.	ramsar, bikaner



	<b>MONU S/O KAMTA PRASAD</b>	SSC MTS	3009078841	kaushambi (UP)
	<b>Mukesh ji</b>	RAS Pre	1562775	newai tonk
	<b>Govind Singh S/O Sajjan Singh</b>	RAS	1698443	UDAIPUR
	<b>Govinda Jangir</b>	RAS	1231450	Hanumang arh
N.A	<b>Rohit sharma s/o shree Radhe Shyam sharma</b>	RAS	N.A.	Churu
	<b>DEEPAK SINGH</b>	RAS	N.A.	Sirsi Road , Panchyawa la
N.A	<b>LUCKY SALIWAL s/o GOPALLAL SALIWAL</b>	RAS	N.A.	AKLERA , JHALAWAR
N.A	<b>Ramchandra Pediwal</b>	RAS	N.A.	diegana , Nagaur

	<b>Monika jangir</b>	RAS	N.A.	jhunjhunu
	<b>Mahaveer</b>	RAS	1616428	village- gudaram singh, teshil-sojat
N.A.	<b>OM PARKSH</b>	RAS	N.A.	Teshil- mundwa Dis- Nagaur
N.A.	<b>Sikha Yadav</b>	High court LDC	N.A.	Dis- Bundi
	<b>Bhanu Pratap Patel s/o bansi lal patel</b>	Rac batalian	729141135	Dis.- Bhilwara
N.A.	<b>mukesh kumar bairwa s/o ram avtar</b>	3rd grade reet level 1	1266657	JHUNJHUN U
N.A.	<b>Rinku</b>	EO/RO (105 Marks)	N.A.	District: Baran
N.A.	<b>Rupnarayan Gurjar</b>	EO/RO (103 Marks)	N.A.	sojat road pali
	<b>Govind</b>	SSB	4612039613	jhalawad

	<b>Jagdish Jogi</b>	EO/RO Marks) (84	N.A.	tehsil bhinmal, jhalore.
	<b>Vidhya dadhich</b>	RAS Pre.	1158256	kota
	<b>Sanjay</b>	Haryana PCS	96379	Jind (Haryana)

And many others.....

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