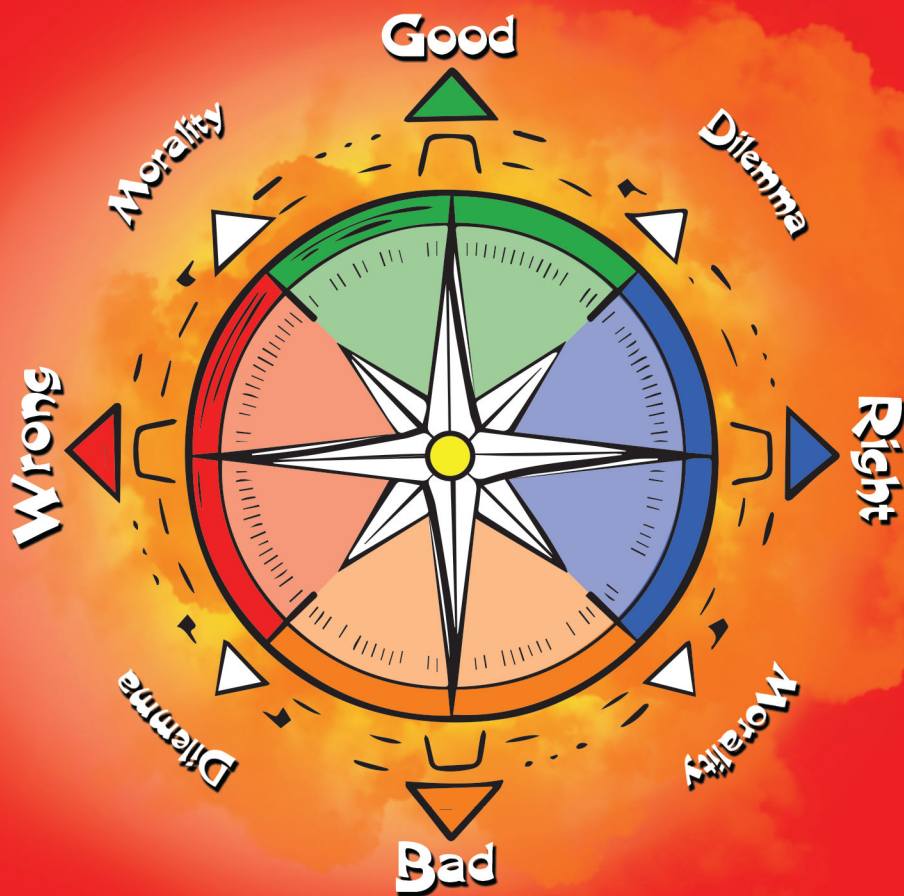


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Preface

It is our pleasure to present to you the **twelfth revised edition** of “The Lexicon For Ethics, Integrity & Aptitude”. This book is a meticulously curated compendium designed to aid aspirants preparing for **UPSC Civil Services Examination (CSE)**, particularly **General Studies Paper IV (Ethics, Integrity & Aptitude)**. It is also useful for various State Public Service Commissions and other exams in which Ethics is a part of the syllabus.

We are thankful for your **continued trust** in Lexicon as a primary source of study and guidance for the **General Studies Paper IV**. To maintain that trust, over the years, the book has **consistently evolved to meet the emerging demands** of the examination. This edition continues that tradition by factoring in the **trends reflected in the UPSC CSE 2025 exam**.

The Changing Nature of Questions in GS Paper IV

The observed trends are with respect to **interdisciplinary nature** of questions, inclusion of **contemporary themes** like the digital age, war and diplomacy, ethics in international relations, national security and environmental concerns, etc. Questions related to **philosophers** like Mahavir, William James, etc. have been asked. The questions reflect a renewed focus on the **crucial role of civil servants** in relation to the key aspects of **ethical governance**.

In case studies, there is emphasis on **resolving situations of ethical dilemmas** requiring knowhow of departmental functioning, welfare schemes, handling humanitarian situations during conflicts, etc.

What's New in this Edition?

This new edition responds to these emerging trends through **restructured and refined content, incorporating substantial revisions** to the pedagogic structure and streamlining of content. Key ethical terms, concepts and theories have been **simplified** further for better conceptual clarity. Ethical terms, which are similar and confusing, have been **differentiated with precision** to arm you with crystal clear understanding. The chapters have been **systematically revised** to maintain a **logical order** of subject matter for better **comprehension** and **application** of ideas.

Various streams of thought and discussions related to **Ethics in International Relations** have been included in different chapters. For example, topics like International Humanitarian Laws (IHL), threats to sovereignty from state actors, disregard for international institutions, human rights issues, nativism, India's nuclear doctrine, etc. have been included.

Further, **contemporary ethical issues** like climate justice, Intellectual Property Rights, organ donations and trafficking, pornography, etc. have been included to **develop an ethical perspective** towards critical issues. **Lessons in human values** from the lives of several great leaders, administrators and reformers from India and across the world have been dealt with in greater detail in this edition to develop a comprehensive perspective on **moral inspiration** among the readers.

Quotations of thinkers like Mahavir, Thiruvalluvar, Guru Nanak, Rabindranath Tagore, Marcus Aurelius, Helen Keller, etc. have been included to **familiarise** the readers with **multiplicity of ideas**. This will help in brainstorming on questions on similar lines.

Updated examples and facts included in this edition aim to develop an **empirical basis** of ethical judgments for **enhanced objectivity and balance** in opinions and decisions.

Beyond Theoretical Knowledge: Building Ethical Competence

Understanding Ethics and doing well in the examination requires more than theoretical knowledge; it demands the **internalisation of ethical principles** and their **application** in real-life situations. Further required is an **interdisciplinary & interlinked approach** to different subjects and papers in UPSC syllabus in order to develop a **holistic** and **multidimensional** perspective towards ethical issues. Being **updated with respect to contemporary issues and current affairs** is also important for **enhanced awareness** of dynamic ethical problems and challenges. This edition aims to ensure that students not only **grasp key ethical concepts** but also **develop critical thinking** and are equipped with **the right perspectives** essential for handling ethical dilemmas in governance.

The **Chronicle Editorial Team**, with its rich experience and extensive research, has meticulously revised this book to align it with the **evolving examination trends and contemporary challenges**. This edition aims to serve as a **one-stop reference** for mastering GS Paper IV while providing an ethical and practical approach to solve case studies.

We hope that “The Lexicon For Ethics, Integrity & Aptitude” serves as an **indispensable resource** in your journey towards **becoming an ethical and competent civil servant**. Your **feedback** and **suggestions** are always welcome at **editor@chronicleindia.in**.

Best wishes for your preparation and success!

- N.N. Ojha (Editor)

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GENERAL STUDIES PAPER-IV

Syllabus as Prescribed by UPSC

Ethics, Integrity and Aptitude

This paper will include questions to test the candidates' attitude and approach to issues relating to integrity, probity in public life and his problem solving approach to various issues and conflicts faced by him in dealing with society. Questions may utilise the case study approach to determine these aspects. The following broad areas will be covered:

- **Ethics and Human Interface:** Essence, determinants and consequences of Ethics in human actions; dimensions of ethics; ethics in private and public relationships. **Human Values** - lessons from the lives and teachings of great leaders, reformers and administrators; role of family, society and educational institutions in inculcating values.
- **Attitude:** Content, structure, function; its influence and relation with thought and behaviour; moral and political attitudes; social influence and persuasion.
- **Aptitude and Foundational Values for Civil Service:** Integrity, impartiality and non-partisanship, objectivity, dedication to public service, empathy, tolerance and compassion towards the weaker-sections.
- **Emotional Intelligence:** Concepts, and their utilities and application in administration and governance.
- **Contributions of Moral Thinkers and Philosophers:** From India and World.
- **Public/Civil Service Values and Ethics in Public Administration:** Status and problems; ethical concerns and dilemmas in government and private institutions; laws, rules, regulations and conscience as sources of ethical guidance; accountability and ethical governance; strengthening of ethical and moral values in governance; ethical issues in international relations and funding; corporate governance.
- **Probity in Governance:** Concept of public service; Philosophical basis of governance and probity; Information sharing and transparency in government, Right to Information, Codes of Ethics, Codes of Conduct, Citizen's Charters, Work culture, Quality of service delivery, Utilization of public funds, challenges of corruption.
- **Case Studies:** On above issues.

GS Paper- IV: Ethics, Integrity and Aptitude
Trend Analysis

Category	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025
Ethics - Basic Theory	10	20	30	20	20	00	30	10	30	30	50	20
Attitude	10	00	00	10	00	00	10	10	10	10	10	0
Aptitude	90	85	30	60	70	50	40	70	50	50	30	40
Emotional Intelligence	10	00	10	10	20	10	10	10	00	20	15	0
Moral Thinkers	10	20	40	10	00	30	50	30	10	40	30	30
Ethics in Public Administration	90	90	110	140	140	160	110	120	150	100	115	160

(Note: This is a broad categorization. The numbers in the boxes indicate total marks)

ETHICS SYLLABUS KEYWORDS DECODED

- **Ethics:** Action based on ideas of right and wrong, being consistent with fundamental human virtues.
- **Integrity:** Moral soundness, the practice of being honest and showing a consistent and uncompromising adherence to strong moral and ethical principles and values.
- **Aptitude:** Natural ability to do something, a component of a competence to do a certain kind of work at a certain level.
- **Attitude:** A settled way of thinking for feeling about something (e.g. religion, race, cast, sex, etc.).
- **Human Values:** Beliefs of a person or social group, in which they have an emotional investment.
- **Persuasion:** Cause somebody to adopt a certain position or belief or course of action.
- **Impartiality:** Quality of treating different views or opinions equally and fairly.
- **Non-Partisanship:** Not supporting or influenced by any political party or special interest group.
- **Objectivity:** Judgment based on observable phenomenon not influenced by emotions or personal prejudice.
- **Sympathy:** Human quality of sharing the suffering of others.
- **Empathy:** Human quality of not only sharing but also understanding the sufferings of others.

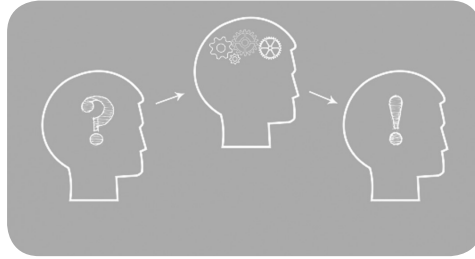
- **Compassion:** Human quality of understanding other's sufferings and willingness to do something.
- **Tolerance:** Willingness to recognize and respect the beliefs of others.
- **Emotional Intelligence:** Ability to identify, assess and manages one's own emotions and other emotions.
- **Dilemma:** State of uncertainty requiring a choice between equality and unfavourable options.
- **Conscience:** Conformity to one's own ideas of right and wrong.
- **Corruption:** Use of position of trust for dishonest gains (monopoly + discretion- accountability = corruption).
- **Accountability:** To take responsibility for the outcome of one's action and address the issues coming out of it promptly and fairly.
- **Integrity:** Consistency of values, principles, expectations, actions and outcomes in the context of the behaviour of an individual.
- **Probity:** Being a person of honesty, integrity and uprightness. Applying values of impartiality, accountability and transparency. Respecting humans, compassion for downtrodden and commitment to their welfare.
- **Citizen's Charter:** An undertaking a public organization gives to citizens to provide a high level of service while meeting standards contained in declaration.
- **Transparency:** Sharing information and acting in an open manner. The information, however, must be timely, relevant, accurate and complete for it to be used effectively.
- **Right to Information:** It refers to the right of Indian citizen to seek any information from the Government, inspect any Government document and seek certified photocopies thereof.
- **Codes of Conduct:** A code of conduct is a set of rules outlining the norms, rules, and responsibilities of, and or proper practices for, an individual. An ethical culture is created by the organization's leaders who manifest their ethics in their attitudes and behavior.
- **Codes of Ethics:** A code of ethics is a guide of principles designed to help professionals conduct business honestly and with integrity.
- **Work Culture:** A set of practices, values and shared beliefs within an organization and among its employees that is generally regarded as appropriate way to think and act.

CASE STUDY

A brief analysis of a case study often involves a thorough examination of the key components to understand its underlying dynamics. In many situations, **ethical dilemmas** such as **conflicts of interest** and **conflict in administration** can emerge, complicating **decision-making processes**. These challenges require adherence to a **professional code of ethics**, which provides guidelines for resolving disputes and ensuring **fairness**. In the context of **international relations & ethics**, the complexity intensifies due to varying cultural norms and legal frameworks. Similarly, **corporate ethics** plays a pivotal role in shaping **organizational behaviour** and guiding individuals through **ethical issues** that may arise in the workplace, ensuring that decisions align with both **moral principles and legal standards**.

Applying the Concepts: Dealing with Real-life Situations

1. **A Brief Analysis of Case Study (GS Paper-IV, 2021-2025)**
2. **Lexicon of Case Study**
3. **Conflict of Interest & Conflict in Administration**
4. **Professional Code of Ethics**
5. **International Relations & Ethics**
6. **Corporate Ethics**
7. **Ethical Issues**



A BRIEF ANALYSIS OF CASE STUDIES (GS PAPER-IV, 2021-2025)

To get familiar with the pattern of questions being asked, in this chapter a brief analysis of previous years' papers are discussed - particularly case study questions - that is the real test of this paper and in practical life.

One should first know about the roadblocks/knots then he should explore ways to overcome/unknot them through the tools provided in this book in a systematic manner.

Further, in this chapter, broader contours of the questions has been taken and certainly this cannot be treated as 'Model' answer as what is 'Model' for UPSC always remains shrouded on mystery and subject to varied interpretations. But, still this can be one of the approaches which you can opt for while attempting this paper.

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General Overview of Previous Paper

The General Studies Paper IV Case Studies (2025) reflected the emerging trend of interdisciplinary situations related to contemporary issues. Such cases require specific understanding of intersecting issues in complex situations requiring increased agility and balance in decision-making. Cases framed on conventional areas of administration and governance attempted to test a candidate's moral conviction.

The Section-A of GS Paper IV, 2025 had six questions, where each question had two sub-parts with quotation-based question having three sub-parts. In this section also, the tendency of interdisciplinary questions related to contemporary issues is clear.

These questions were framed from topics such as:

1. Ethical dilemmas regarding social media
2. Constitutional morality; Morality and law
3. War as a diplomatic tool in context of geo-political conflicts
4. Environmental issues in border areas along with national security
5. Change in Attitude
6. Role of civil servants in successful implementation of schemes
7. Teachings of philosophers like Mahavir
8. Foundational values of civil services (devotion to duty, perseverance)
9. Work culture and code of ethics
10. Economic growth and accountability in utilisation of funds

An Overview of Case Study Questions

Section-B of GS Paper IV, 2025, featured six case studies requiring application of ethical concepts across diverse areas. These included:

1. Intermixing of professional and personal ethics with environmental disasters
2. Fulfilling constitutional provisions balancing ecological concerns
3. Role of a civil servant in resolving conflict between personal, professional and national interest
4. Work ethics and financial propriety
5. Effective implementation of schemes
6. National security, neighbourhood issues, refugee and humanitarian issues

Case Study: A heavy rain and cloudburst caused massive destruction in a hilly district where Vijay was Deputy Commissioner. With roads and communication disrupted, many dead and thousands injured or homeless, Vijay led rescue and relief efforts. Amid the ongoing crisis, he received news that his mother had died in Kerala, facing the dilemma of leaving for her last rites or staying to manage the deteriorating situation. (2025)



LEXICON OF CASE STUDY

In the following section, we have tried to present in an objective manner, how to look at the Case Study questions, as Case Study is said to be pedagogy of management fraternity. Apart from this, some selected write-ups, which goes a long way in enriching the optimal manner in which one can negotiate Case Study questions has also been given.

What is Case Study?

A case study is an account of an activity, event or problem that contains a real or hypothetical situation and includes the complexities one would encounter in the workplace. Case studies are used to help you see how the complexities of real life influence decisions.

Analysing a case study requires you to practice applying your knowledge and thinking skills to a real situation. To learn from a case study analysis you will be “analysing, applying knowledge, reasoning and drawing conclusions” (Kardos & Smith 1979).

According to Kardos and Smith (1979) a good case has the following features:

- It is taken from real life (true identities may be concealed).
- It consists of many parts and each part usually ends with problems and points for discussion. There may not be a clear cut-off point to the situation.
- It includes sufficient information for the reader to treat problems and issues.
- It is believable for the reader (the case contains the setting, personalities, sequence of events, problems and conflicts).

So, in a nutshell; a case study gives you an opportunity to “participate” rather than be passive. It calls for a more engaged approach from the

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examinees and at the same time it is the best methodology at the hands of the examiner where he can test the probability of the presence/absence of the potential within the candidate beyond what is available in a plain answer/question type exam.

Types of Case Studies

In the Civil Services Examination, General Studies Paper IV is dedicated to Ethics that includes Case Studies section and carries more than hundred marks. Case studies are one of the major scoring areas for the aspirants and therefore, understandings of the case studies are very important aspects of the preparation.

This basic understanding will direct on how to approach the case to solve the given dilemmas. The case studies asked by UPSC are unique in the sense that they are meant to check the attributes that are expected from a civil servant. By contextual analyses of the case studies we may find that they are fundamentally 'a genuine' or 'invented' situation where an individual is exposed to moral problems or ethical dilemmas. Some of the cases may have multi-layers of ethical dilemmas, where the authorized person is exposed to several levels his upper subordinates.

Such dilemmas demand strong moral standards to tackle such situations with multidimensional intellect. Also, some of the ethics cases are based on certain kinds of goals and objectives; these cases are solved by standard ethical practices.

Different cases require different strategies to handle, and therefore, which type of cases are given and what approach should be followed to tackle the ethical dilemmas, calls for - firstly identification of type of case study and the dilemma involved is necessary.

In any case, a case study may take one of the four different forms:

1. Illustrative case studies,
 2. Exploratory case studies,
 3. Cumulative case studies,
 4. Critical case studies.
1. **Illustrative case studies** are descriptive in nature and designed to shed light on a particular situation, set of circumstances, and the social relations and processes that are embedded in them. These case studies are mainly based on one or two specific events or instances exposing a person to a certain situation. They are useful in bringing to light something about which most people are not aware of.

ETHICS, INTEGRITY & APTITUDE

Ethics, values and morality play a crucial role in shaping the framework for **ethical behaviour**, particularly within the civil services. Ethical behaviour is determined by various factors such as the individual's **attitude, aptitude, and foundational values**, which influence **decisions in public administration**. The dimensions of ethical behaviour in the civil services encompass the **standards and human interface** required to maintain **integrity** and trust in governance. **Emotional intelligence** further complements this by helping individuals navigate complex social and **moral situations**. The **contributions of moral thinkers and philosophers**, whose **quotations and sayings** highlight core **ethical principles**, also guide public administrators in upholding **probity in governance**. **Civil services values**, such as **accountability, transparency and fairness** are rooted in these ethical foundations, ensuring that the **values of public administration** align with the greater good.

Laying the Foundation: Key Concepts, Theories & Approaches

1. Ethics, Values & Morality
2. Ethical Behaviour: Determinants, Dimensions, Standards & Human Interface
3. Attitude
4. Aptitude & Foundational Values for Civil Services
5. Emotional Intelligence
6. Contribution of Moral Thinkers & Philosophers
7. Quotations & Sayings
8. Civil Services Values & Ethics in Public Administration
9. Probity in Governance



ETHICS, VALUES & MORALITY

Etymologically, the term 'ethics' corresponds to the Greek word 'ethos' which means character, habit, customs, ways of behaviour, etc.

Ethics can be defined in two broad ways: 1) as a set of standards and principles and 2) as a systematic study of right or wrong.

In the first sense, Ethics is the set of ideals, principles and standards which determines human actions as right or wrong. It is a set of standards that a society places on itself which helps guide behaviour, choices and actions.

In the second sense, Ethics may be defined as the systematic, rational study of rightfulness or wrongfulness of human actions in order to attain the ultimate goal of life. Here, ethics is a branch of Philosophy. It is the reflective study of what is good or bad in that part of human conduct for which there is some personal responsibility.

As a philosophical discipline, ethics is the study of the values and guidelines by which we live. It also involves the justification of those values and guidelines. It is not merely following traditions and customs blindly. Instead, it requires their analysis and evaluation in light of universal principles.

As a branch of Philosophy, Ethics is also known as moral philosophy. It is the philosophical thinking about morality, moral problems and moral judgments. The word 'moral' comes from the Latin word 'mores' which signifies customs, character, behaviour, etc.

Evolution of Ethics

Evolution of Ethics in India

During Ancient Times

The evolution of ethics in ancient India is deeply connected with its spiritual traditions and philosophical explorations. Early Vedic texts emphasised the concepts of rita (order and discipline in the universe) and dharma (moral duty to follow rita).

The Upanishads introduced introspection and the pursuit of self-realisation of truth as ethical ideals, linking morality with spiritual liberation.

Jainism and Buddhism further transformed ethics by stressing non-violence (ahimsa), compassion and self-discipline. They expanded moral concern beyond humans to all living beings.

Buddha's Middle Path advocated a balanced ethical life avoiding extremes, promoting peace and welfare.

Jainism's strict adherence to non-attachment and truthfulness influenced ideas of personal responsibility and respect for the environment.

Chanakya emphasised righteous leadership focused on justice, welfare and morality. His Arthashastra outlined practical governance, stressing integrity, wisdom and disciplined decision-making. It shaped ethical standards in politics and society.

Ancient Indian texts, such as the Mahabharata, Bhagavad Gita, Ramayana, smritis, puranas, etc. codified duties and virtues essential for societal functioning.

During Medieval Times

In medieval India, ethics evolved through the fusion of religious teachings and social norms. Bhakti and Sufi movements emphasized devotion, love, and equality. They challenged rigidities of caste and ritual exclusivity.

Saints like Kabir, Meera Bai, Guru Nanak, etc. promoted personal piety, compassion and social justice, broadening ethical concerns beyond rigid hierarchies.

The influence of Hindu law books continued, but ethical ideas increasingly focused on inner spirituality and communal harmony.

Islamic teachings emphasised equality before God and fairness in social dealings. It strengthened community practices like charity.

This period marked a shift towards ethical pluralism, personal moral responsibility, and inclusive social values fostering tolerance and communal cohesion.



ETHICS IN HUMAN ACTIONS: DETERMINANTS, DIMENSIONS, STANDARDS & HUMAN INTERFACE

The determinants of ethical behaviour are crucial to guide individuals and organizations in making morally sound decisions. They ensure actions align with core principles like fairness, justice, and integrity. The key determinants, such as personal values, organizational culture, legal standards, and societal norms, shape ethical conduct. Thus, establishing these determinants helps in resolving ethical dilemmas, maintaining trust, and fostering a positive environment. It also promotes accountability and encourages consistent decision-making aligned with moral and professional expectations.

Ethics in Human Actions

Ethics in human actions refers to consciously choosing right or wrong based on moral principles. For example, a doctor voluntarily deciding to save lives represents ethical human action, whereas accidental harm lacks ethical judgment.

Ethics in human actions guides deliberate, responsible behaviour impacting self and society.

The Ethical Mind

How does an ethical mind think?

- “What kind of a person, worker, and citizen do I want to be?”
- Should I be supporting my close friend, even though I know he is wrong?
- Is my job and personal comfort more important than the suffering of larger society using my company’s adulterated food products?”

An ethical mind is more community-oriented. Ethical mind is not equivalent to a respectful mind, which aids you to understand and form relationships with other human beings. It’s important to clarify the distinction between the respectful and the ethical mind, because we assume that one who is respectful is ethical and vice versa.

You can be respectful without understanding why: As a child, you might have respected your parents and grandparents because you were taught to. But ethical conceptions and behaviours demand a certain capacity to go beyond your own experience as an individual person.

Once you have developed an ethical mind, you become more like an impartial spectator of the team, the organization, the citizenry, the world.

‘Then, you have to prioritise ethics and respectfully disagree with those you respect. This should be done for damage control to protect an ideal or institution you ethically believe in.’

Characteristics of an Ethical Mind

- ♦ Upholds and practices values like honesty and integrity, fairness and justice, compassion and empathy, respect for others, etc.
- ♦ Undergoes self-reflection and accepts accountability for actions.
- ♦ Has the capability to identify the right principles and purpose and the courage to stand and act for them.
- ♦ Is open and tolerant to diverse views.
- ♦ Displays consistent ethical behaviour in different situations.

E.g. A person who returns a found bag full of money and valuables, a senior in office who is open to criticism, etc. can be said to have an ethical mind.



ATTITUDE

Attitude refers to a psychological tendency that is expressed by evaluating a particular object with some degree of favour or disfavour. "Object" includes people, things, events, and issues. Attitudes are the feelings and beliefs that determine the behaviour of the persons. They provide framework for responding in a particular fashion.

The attitudes may be positive or negative. The positive attitudes yield favourable behaviour and the negative attitudes yield unfavourable behaviour. Therefore all variables must be identified and analysed which help in the formation of favourable attitudes. The persons having positive attitudes towards the job and organisation may contribute their best to the organisation.

Components of Attitude - 'CAB'

Attitude involves the expression of an evaluative judgment about a stimulus object. In other words, reporting an attitude involves making a decision concerning liking vs. disliking, approving vs. disapproving or favouring vs. disfavouring a particular issue, object, or person.

The most influential model of attitude is multi-component model that conceptualizes three components of attitude, generally called CAB:

1. Cognitive
2. Affective
3. Behavioural

A. Cognitive Component

The cognitive component of attitudes refers to the beliefs, thoughts, and attributes we associate with an object. When you form your opinion or judgment on the basis of available information and decide whether you have a favourable or unfavourable opinion on that, it is the cognitive part of an attitude we are talking about.

B. Affective Component

The affective component of attitudes refers to feelings or emotions (e.g. fear, sympathy, hate, like, pleasure) linked to an attitude object. Affect plays a very important role in attitude formation. Also, affect is a common component in attitude change, persuasion, social influence, and even decision making. How we feel about an outcome may override purely cognitive rationales.

C. Behavioural Component

The behavioural component of attitudes refers to a tendency or a predisposition to act in a certain manner. The predisposition to behave in a certain manner may be caused by affective and cognitive components. For example, the things you believe about something (for e.g. ‘my boss is corrupt and is misusing company funds’) and the way you feel about it (e.g. ‘I can’t stand working for him’) may have some effect on the way you are predisposed to behave (e.g. ‘I’m going to quit my present job’).

Attitude: Structure and Dynamic Properties

Structure of attitude is about the arrangement of negative and positive feelings, beliefs and behaviours within and among the affective, cognitive and behavioural component of attitude.

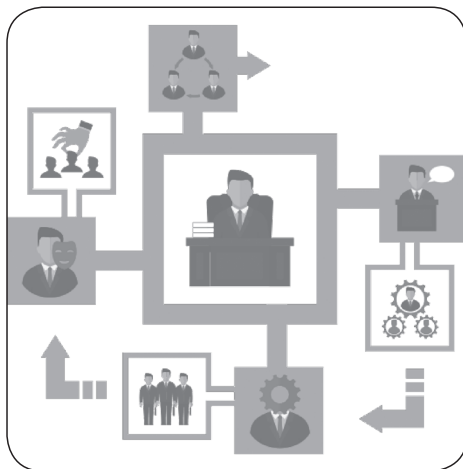
Attitudes may consist of			
+ ↓ - ↑	+ ↑ - ↓	+ ↓ - ↓	+ ↑ - ↑
Few positive and many negative elements	Few negative and many positive	Few positive and few negative	Many positive and many negative elements

The structure of attitudes can be examined by exploring their (CAB’s) dynamic implication for information processing, retrieval and judgment. These dynamic properties of attitudes are as follows-

- Attitude Strength
- Attitude Accessibility
- Attitude Ambivalence

Attitude Strength

Attitudes differ in strength. Strong, central attitudes refer to important attitude objects that are strongly related to the self. These attitudes are often related to important values. Attitude strength involves several dimensions, such as - certainty, intensity and extremity, attitude origin, personal importance.



APTITUDE & FOUNDATIONAL VALUES FOR CIVIL SERVICES

Ethical issues in civil services are common these days. Almost every country whether developed or developing is facing challenges of corruption in public administration. India is nowhere aloof of this.

If we see everyday newspaper, we find cases of corruption not only at junior level but also at higher level of civil service hierarchy where important decisions are made. Therefore it becomes important to inculcate the value of ethics in civil servant in order to ensure the true essence of public administration and welfare.

Therefore, a clear understanding of foundational values of civil services is essential not only to excel in the civil services exam but also to actually fulfil the mandate and responsibility of the job after getting selected.

In this chapter, we have discussed most important ethical values from the perspective of a civil servant. The understanding of these values not only helps to write answer in section A of ethics paper but also help in case studies asked in section B.

Foundational Values

Why are values important?

Values are essential components of organisational culture and instrumental in determining, guiding and informing behaviour. For civil services, adherence to high-level public service values can generate substantial public trust and confidence. Conversely, weak application of values or promotion of inappropriate values can lead to reductions in these essential elements of democratic governance, as well as to ethical and decision-making dilemmas.

In spite of the enactment of laws, rules and regulations to ensure impartiality, honesty and devotion among the civil services, there still remains a vast area of administrative discretion which cannot be controlled by formal laws, procedures and methods. In such areas, says Otto Kirchheimer, “no supervision from above can be as effective as an automatic control on the minds of those possessing it and creating standards of efficiency as well as honesty”.

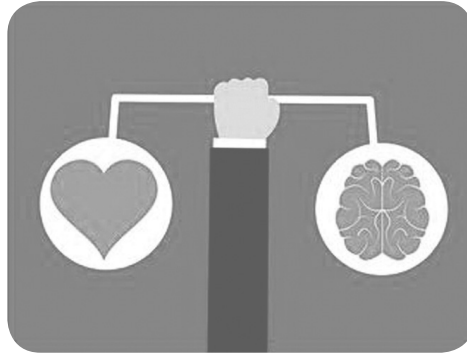
Any deviation from the common standards under such circumstances is likely to be discovered sooner or later and rooted out. In the words of McCann, in all such areas “they must answer to their own conscience, to their own senses of dignity and pride, to the opinions of their fellow-men and above all, to their devotion, to their own honest effort to define the total welfare and to serve it”.

Values for Civil Service

There are obvious constraints to attempts to prescribe values which public services should adopt, given the variety of historical, social and cultural forces at play in different parts of the world. But according to Second Administrative Reform Commission, integrity, dedication to public service, impartiality, political neutrality, anonymity, etc. are said to be the hallmarks of an efficient civil service. The Commission is also of the opinion that in addition to commitment to the Constitution these values should include:

- a. Adherence to the highest standards of probity, integrity and conduct
- b. Impartiality and non-partisanship
- c. Objectivity
- d. Commitment to the citizens’ concerns and public good
- e. Empathy for the vulnerable and weaker sections of society.

The public servant’s duties today remain many, complex and often seemingly contradictory. This is reflected in the values and principles underpinning those duties - including maintaining confidentiality, acting in the public interest, providing quality advice, avoiding conflicts of interest, ensuring accountability to a range of actors and treating all colleagues equitably.



EMOTIONAL INTELLIGENCE

Emotionally intelligent people are sensitive to other people. They are able to manage their own emotion as well understand the emotion of others. Therefore, an emotionally intelligent civil servant can efficiently ensure welfare of people at large by understanding their hardships. In this chapter, we have discussed emotional intelligence, its characteristics, functions, etc. Also how emotional intelligence can deliver desired outcome in civil services, management and other profession.

Emotions

Emotion is an affective state of consciousness in which joy, sorrow, fear, hate, or the like, is experienced, as distinguished from cognitive and volitional states of consciousness.

Whereas, the term 'affective' is defined as something pertaining to feeling or emotions, especially pleasurable or unpleasurable aspects of a mental process.

Intelligence

Intelligence is a set of cognitive abilities which allow us to acquire knowledge, to learn and to solve problems.

Emotional Intelligence

Emotional intelligence is the ability to perceive emotions, to assess and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth (Mayer and Salovey).

According to Goleman, “emotional intelligence” refers to the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions, well in ourselves and in our relationships. In simple words, emotional intelligence refers to attributes such as understanding one’s feeling, empathy for others, and the regulation of emotions to enhance one’s life. Aristotle wrote about emotional intelligence in 350 BC, centuries before the term became popular.

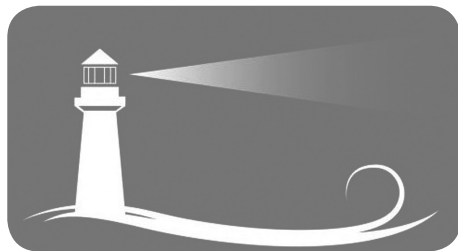
It is important to understand that Emotional Intelligence is not the opposite of intelligence, it is not the triumph of head over heart but is the unique intersection of both. Think about the definition of emotion, intelligence, and especially, of the three parts of our mind - affect/emotion, cognition/thinking, volition/motivation. Emotional Intelligence combines affect with cognition and emotion with intelligence.

Emotional intelligence, then, is the ability to use your emotions to help you solve problems and live a more effective life. Emotional intelligence without intelligence, or intelligence without emotional intelligence, is only part of a solution. It is the head working with the heart.

Mayer & Salovey (Ability Model)

In the words of Mayer and Salovey, Emotional Intelligence is the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth. There are four different areas as perceived by Mayer and Salovey in above definition-

- **Perceiving Emotions:** In order to properly understand the emotions, it is, first, necessary to accurately perceive them. In many cases, this might involve understanding non-verbal signals such as body language and facial expressions.
- **Reasoning with Emotions:** Reasoning with emotions involves using emotions to promote thinking and cognitive activity. Emotions help prioritize what we pay attention and react to; we respond emotionally to things that garner our attention.
- **Understanding Emotions:** The emotions that we perceive can carry a wide variety of meanings. If someone is expressing angry emotions, the observer must interpret the cause of their anger and what it might mean. For example, if your boss is acting angry, it might mean that he is dissatisfied with your work; or it could be because he got a speeding ticket on his way to work that morning or that he's been fighting with his wife.



CONTRIBUTIONS OF MORAL THINKERS & PHILOSOPHERS

Moral thinking is vital part of any human civilization. From time immemorial, it has been observed that various philosophers, leaders, scholars have worked hard to inculcate the moral values in society to develop harmony and peace. In this chapter we have discussed some important moral thinkers and philosophers whose contributions in society were appreciated. Familiarity with such moral thinkers, scholars, philosophers and their vision would help to write better answer in ethics paper of UPSC.

Philosophy

Philosophy is the methodical work of thoughts. It is an art of life. It tries to understand the meaning and the value of life. It is an attempt to understand the Ultimate Reality. Philosophy is the study of the principles which underlie all knowledge. Philosophy tries to discover ultimate truth. It is an attempt of rational interpretation and unification of all our experiences. It tries to give a rational picture of the whole universe.

The word 'Philosophy' is derived from Greek words 'philos' and 'sophia' where philos means love and sophia means wisdom or knowledge. Thus, Philosophy is the love of wisdom or knowledge and a philosopher is a person who continuously seeks knowledge. In India, Philosophy is called 'Darshan' which means 'Vision' and also the means or instruments of Vision. Indian philosophy arises out of the urge for the direct realization of ultimate Reality. We find the seeds of Indian philosophy in the Upanishads, the sacred books of Hindus.

Modern Moral Philosophy

In the 20th century, moral theories have become more complex and are no longer concerned solely with rightness and wrongness, but are interested in many different kinds of moral status. W.D. Ross for instance, argues that moral theories cannot say in general whether an action is right or wrong, but only whether it tends to be right or wrong according to a certain kind of moral duty such as beneficence, fidelity, or justice.

Other philosophers have questioned whether these principles or duties can be articulated at all at a theoretical level; some have moved away from the theories and principles of normative ethics towards descriptive morality and meta-ethics. Other philosophers are still defending moral theory on the grounds that it need not be perfect in order to capture important moral insight.

Modern moral philosophy is increasingly revolving around 'claims-based' or 'rights-based ethics', which are ethical theories based on the fundamental principle of human rights and other rights or claims of the individual. Rights-based theories argue that people have a claim to certain freedoms and rights, like liberal theories which focus on people's claim to freedoms like the freedom of speech, association, religion, etc. These modern theories are focusing on people's claim to rights like human rights, civil rights, political rights and social/economic rights.

One example is the Universal Declaration of Human Rights of the United Nations. Another example of rights-based theories is 'welfareism', which argues that people have a claim to a welfare state that can provide them with security, basic health services, education, jobs, housing, etc.

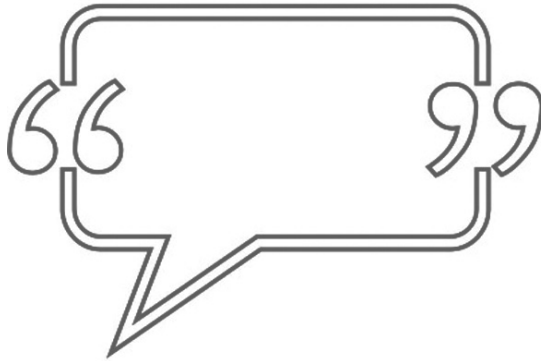
Welfarism

The term welfarism was coined by the British economist John Hicks. It has been introduced into contemporary debate about social justice by Amartya Sen. In general, welfarism is the theory of morality. According to welfarism, well-being is the only value.

Welfarism is the view according to which the relative value of possible worlds is fully determined by how individuals are faring—or, in other words, by the facts about well-being that obtain—in these worlds. It is about judging the state of a society in general, and just distributions in particular, by the welfare of the people concerned, and by their welfare only.

Theory of Descriptive Ethics

Descriptive ethics is the empirical study of people's moral beliefs and behaviours. It investigates what individuals or societies consider right or wrong without making judgments. There are various theories of descriptive ethics:



QUOTATIONS & SAYINGS

In this section, several quotations & sayings of moral thinkers, philosophers and leaders (from the perspective of UPSC and other PCS exams) are given. This time elaborate explanations of some quotations and sayings (asked in the recent years' GS Paper IV examination) have been added. Also, several other quotation and sayings on the basis of past trend have been predicted for future examination.

Other than UPSC GS Paper-IV, this chapter is also important for other compulsory papers - in-particular GS Paper II and Essay - and also for Paper II of certain optional papers of Humanities.

If one knows the personality of a particular quote; then the start/introduction which he/she can give to that question would be of an excellent style. In addition to this, early familiarity with quotation and its personality would help candidate to understand the essence of question more efficiently in exam.

“Learn everything that is good from others, but bring it in, and in your own way absorb it, do not become others.” - Swami Vivekananda

Swami Vivekananda's above quote emphasizes the importance of learning from others while preserving one's individuality and cultural identity. In today's interconnected world, marked by globalization and technological advancements, this message holds immense relevance.

- **Adopting Good Practices:** The quote inspires individuals, organizations, and nations to adopt best practices from others.

Example: Nations embracing sustainable technologies from global leaders demonstrate learning without compromising local priorities. Similarly, individuals can imbibe skills or philosophies from diverse cultures while retaining their unique traits.

- **Preserving Identity amid Globalization:** While globalization fosters interdependence, it also risks cultural homogenization. Vivekananda's philosophy urges societies to integrate external influences thoughtfully, preserving their heritage.

Example: India's adoption of modern governance systems harmonized with its cultural ethos, reflecting this principle.

- **Promoting Creativity and Innovation:** Blind imitation stifles creativity thus, by absorbing knowledge and adapting it uniquely, individuals foster innovation.

Example: Companies like Infosys adapted global management practices while preserving Indian corporate values, achieving global success.

The quote aligns with the Atmanirbhar Bharat (self-reliant India) initiative, which emphasizes learning global strategies to strengthen domestic capabilities rather than dependence.

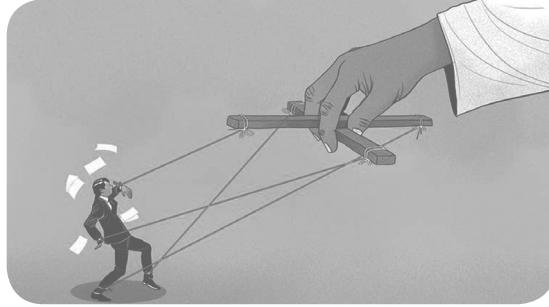
Swami Vivekananda's words are a clarion call for balanced assimilation. In today's context, they encourage embracing diversity, fostering originality, and maintaining identity amidst global influences, ensuring growth without losing one's essence.

“Faith is of no avail in the absence of strength. Faith and strength, both are essential to accomplish any great work.” - Sardar Patel

Sardar Vallabhbhai Patel's above statement underscores the importance of both faith and strength in achieving success, particularly in the face of challenges. In the contemporary world, this quote holds profound relevance in personal, social, and national contexts.

- **Faith as Vision and Purpose:** Faith symbolizes belief, vision, and the determination to achieve a goal. In today's world, it represents the conviction to overcome obstacles. Whether in entrepreneurship, governance, or personal growth, having faith in one's mission is essential.

Example: Entrepreneurs like Elon Musk, despite facing numerous setbacks, continue to push forward because of their unwavering faith in their vision.



CIVIL SERVICES VALUES & ETHICS IN PUBLIC ADMINISTRATION

The levels of ethics in governance are dependent on the social, economic, political, cultural, legal-judicial and historical contexts of the country. These specific factors influence ethics in public administrative systems. Ethics, whether in an entire society, or in a social sub-system, evolves over a long period of time and is influenced, during its nurturance and growth, by a variety of environmental factors, such as, historical, socio-cultural, legal-judicial, political and economical.

Ethics is integral to public administration. In public administration, ethics focuses on how the public administrator should question and reflect in order to be able to act responsibly.

Ethical standards determine moral conduct. Therefore, erosion of ethics or basic moral principles of right and wrong in any society can undermine trust in institutions and thereby disturb the basic fabric of peace and harmony. In this chapter we have discussed some important ethical challenges or dilemmas with respect to important institutions such as bureaucracy, governance, corporate, healthcare industry, etc.

Principles of Public Life

Democracy is not a state of being, it is an organic process. As part of this process, countries maturing towards democracy create more and more sophisticated notions of values and principles. In even highly developed countries, these principles can suddenly become more expansive as a society is confronted with a corruption scandal. Behaviour that was previously considered acceptable is condemned as it is viewed through the lens of principle. This lens refocuses the action often as unacceptable behaviour from one who is a temporary steward of the public interest. When principles and values are the primary focus of public service, they act to provide a guide for unanticipated events.

A primary example of an Ethics Code is the Seven Principles of Public Life developed by the Committee on Standards in Public Life in Great Britain. When Prime Minister John Major created the committee in 1994 the terms of reference were sweeping: "To examine current concerns about standards of conduct of all office holders of public office, including arrangements relating to financial and commercial activities, and make recommendations as to any changes in present arrangements which might be required to ensure the highest standards of propriety in public life."

Seven Principles of Public Life

The Nolan Committee has set out 'Seven Principles of Public Life' which it believes should apply to all in the public service. These are:

Selflessness: Holders of public office should act solely in terms of the public interest. They should not do so in order to gain financial or other benefits for themselves, their family or their friends.

Integrity: Holders of public office should not place themselves under any financial or other obligation to outside individuals or organizations that might seek to influence them in the performance of their official duties.

Objectivity: In carrying out public business, including making public appointments, awarding contracts, or recommending individuals for rewards and benefits, holders of public office should make choices on merit.

Accountability: Holders of public office are accountable for their decisions and actions to the public and must submit themselves to whatever scrutiny is appropriate to their office.

Openness: Holders of public office should be as open as possible about all the decisions and actions that they take. They should give reasons for their decisions and restrict information only when the wider public interest clearly demands.

Honesty: Holders of public office have a duty to declare any private interests relating to their public duties and to take steps to resolve any conflicts arising in a way that protects the public interest.

Leadership: Holders of public office should promote and support these principles by leadership and example.



PROBITY IN GOVERNANCE

Although ethics and values are necessary to ensure probity in governance but there are certain situations where we need other measures to ensure probity in governance in case of lapse in ethics. In this chapter we have discussed other fundamentals in order to ensure probity in governance such as, code of conduct for civil servants, Right to Information Act, protection of whistle blowers, people's participation, social auditing, civil societies, role of media, etc.

Public Service

The term public service carries different meanings. The first meaning of 'public service' is in the sense of a public utility, i.e., it refers to the kind of services governments commonly provide - electricity, healthcare, maintenance of law and order, urban and rural infrastructure, etc.- where the prime criteria of success are availability, affordability and accessibility of services.

In this connection, the delivery of public service means the goods and services offered by government institutions to the public, and it includes the interface between the citizen and the administration.

Second, public service refers to all the public functionaries including all those working in the army as well as the judiciary and the executive.

Probity

Probity is the evidence of ethical behaviour in a particular process. The term probity means integrity, uprightness and honesty. For Government employees and agencies, maintaining probity involves more than simply avoiding corrupt or dishonest conduct. It involves applying public sector values such as impartiality, accountability and transparency. Probity is also regarded as being incorruptible. However, probity goes further than the avoidance of being dishonest because it is determined by intangibles like personal and societal values.

It is also regarded as strict adherence to a code of ethics based on undeviating honesty, especially in commercial (monetary) matters and beyond legal requirements. Ensuring probity in public sector activities is part of every public official's duty to adopt processes, practices and behaviour that enhance and promote public sector values and interests.

What is probity in governance?

"Apart from the traditional civil service values of efficiency, integrity, accountability and patriotism, it is necessary for civil servants to inculcate and adopt ethical and moral values including probity in public life, respect for human rights and compassion for the downtrodden and commitment to their welfare" (Second ARC).

Probity in governance refers to adherence to high ethical standards, honesty, integrity, transparency and accountability. It ensures fairness, builds public trust, prevents corruption and fosters responsible functioning of government institutions for socio-economic development. Probity is vital for legitimate, ethical and effective governance systems.

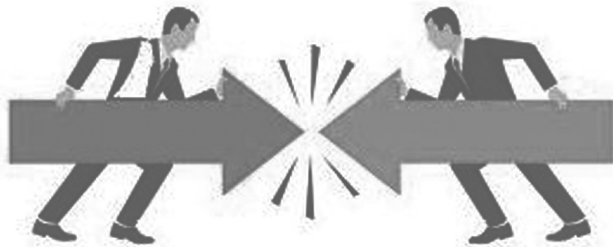
Objective of Probity in Governance

Probity in Governance seeks to achieve the following:

- To ensure accountability in governance;
- To maintain integrity in public services;
- To ensure compliance with processes;
- To preserve public confidence in Government processes;
- To avoid the potential for misconduct, fraud and corruption.

Philosophical Basis of Governance and Probity

The ethical concerns of governance have been underscored widely in Indian scriptures and other treatises such as Ramayana, Mahabharata, Bhagvad Gita, Buddha Charita, Arthashastra, Panchatantra, Manusmriti, Kural, Shukra Niti, Kadambari, Raja Tarangani, and Hitopadesh. At the same time, one cannot ignore the maxims on ethical governance provided by the Chinese philosophers such as Lao Tse, Confucius and Mencius.



CONFLICT OF INTEREST & CONFLICT IN ADMINISTRATION

Conflict of interest is an important concern which sometimes becomes the root cause for many of the ethical dilemmas as far as public life and government service are concerned. Though conflict of interest has been discussed in other Units of this book, but this Chapter is exclusively devoted to this topic.

Conflicts of Interest in Government

What are conflicts of interest?

Individuals play multiple roles in their lives; they naturally have many different interests and loyalties. At any given time, these interests may compete with each other. Such conflicts are a part of life and are unavoidable. Public officials, as stewards of the public trust, are required to put the public's interest before their own. Impropriety occurs when an officeholder, faced with conflicting interests, puts his or her personal or financial interest ahead of the public interest. In simplest terms, the official reaps a monetary or other reward from a decision made in his or her public capacity.

The most common conflicts in local government happen when office-holders face a vote on real property/land use issues that affect their own holdings. Other examples include voting to grant a benefit to a company in which the officeholder owns stock or even to a non-profit organization on whose board the officeholder may sit.

When a conflict of interest arises, an officeholder is expected to abstain from the discussion and the vote.

What do conflicts of interest have to do with ethics?

Public service is always about protecting the common good, which may be defined as the common conditions that are important to the welfare of everyone.

A public servant must always put the common good ahead of any personal, financial, or political benefit they might receive from a decision about such matters as where to situate a park or who should collect the garbage.

Also, conflicts of interest interfere with the basic ethical principle of fairness: treating everyone the same. A public official should not take unfair advantage of his or her position by voting on a matter that could benefit them at the expense of others.

Finally, conflicts of interest undermine trust. They make the public lose faith in the integrity of governmental decision-making processes.

Guidance

Conflicts of interest can occur in teaching, in research, in clinical practice and in public office. They may be obvious (and for that reason comparatively easy to identify and avoid) or extremely subtle. No code of ethics or brief "Issues in Ethics" statement can be framed that will specifically identify all of the forms such conflicts can take.

This "Issues in Ethics" statement attempts to do two things in a fairly general way:

- (1) give some guidance in identifying conflicts of interest, and
- (2) suggest what should be done when a conflict is identified.

Identifying Conflicts of Interest

The factors contributing to a conflict of interest are:

- **Individual Factor:** They comprise of personal values, belief, attitudes and behaviour.
- **Economic Factor:** They involve official's incomes and indebtedness.
- **Social Factor:** Such as societal values, moral and ethical framework, position, patronage system and nepotism, and roll model of top leaders and supervisors.
- **Legal Factor including Rules and Procedures:** some pitfalls are outdated laws with legal loopholes, lack of rules of law and auditing system.
- **Environmental Factors:** Such as organizational culture, expectations and traditional practices of government officials encapsulating the phenomenon of Conflict of Interest.



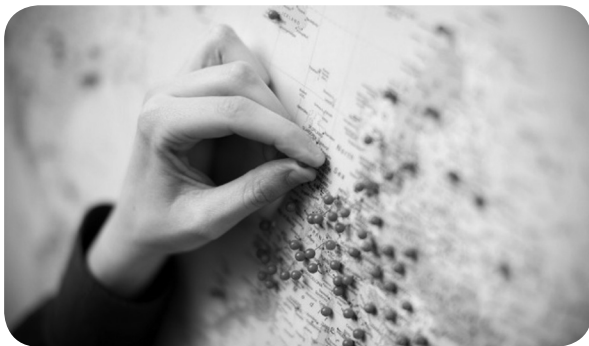
PROFESSIONAL CODE OF ETHICS

Ethical choices diminish risk, advance positive results, increase trust, determine long term success and build reputations. Leadership is absolutely dependent on ethical choices. Professional ethics are a set of principles that guide the behaviour of people in a business context. They are essential to maintaining the legality of business and a healthy workplace. So what is a professional code of ethics? Professional Code of Ethics refers to the standards that apply to a specific setting in an organization.

A professional code of ethics provides employees with a set of guidelines they can use to make good decisions in the workplace. It allows organization to set a baseline expectation for what is socially acceptable and how professionals or employees should approach problems. A professional code of ethics can help organization's employees to work honestly and with integrity, which may create a more harmonious work environment.

Professional Code of Conduct

A code of conduct is set of written guidelines about how an employee within an organization should behave in the workplace and how the employee should treat others within the company. The benefits of a code of conduct includes -



INTERNATIONAL RELATIONS & ETHICS

For this section, we define the term “ethics” as the department of study concerned with the principles of human duty. Ethics, as the term is used in the international sphere, will be defined as “the study of the nature of duties across community boundaries. It is the study of how members of ‘bounded’ communities, mostly nation-states, ought to treat outsiders and strangers and specifically whether it is right to make such distinctions”.

Ethics in International Affairs/ Relations

The discipline of international relations is concerned with explaining and discussing issues that are inherently ethical in nature, as evidenced by a review of some of the most commonly asked questions in the area. For instance, as Chris Brown states in International Relations Theory, the moral standing of the sovereign state is one of the major topics discussed by international theory.

Mervyn Frost further identifies as election of such questions. For example, when is intervention by one state in the domestic affairs of another state justified? When may states justifiably go to war? Answers to these ethical and normative questions are central to international relations theory.

International Ethics

International ethics refers to the good that international interactions, exchanges, relations can bring to our planet earth and to all life forms and which can be harmed by unfriendly, hostile, uncooperative behaviours. Aware that the harms that one country can do to another and to the international space and relations, international ethics offers insights into how nations and other entities treat other nations and its people. International ethics may be fruitfully defined as that which enables one to participate more actively in shaping and building good international community. Various agencies of the UN by their presence and action in various countries, promote certain universal principles that transcend the boundaries of individual nations and the ethical principles pursued by individual nations.

Global Dimension of Ethics

When we leave home and cross our nation's boundaries, moral clarity often blurs. Without a backdrop of shared attitudes, and without familiar laws and judicial procedures that define standards of ethical conduct, certainty is elusive. Should a company invest in a foreign country where civil and political rights are violated? Should a company go along with a host country's discriminatory employment practices? If companies in developed countries shift facilities to developing nations that lack strict environmental and health regulations or if those companies choose to fill management and other top-level positions in a host nation with people from the home country, whose standards should prevail?

What works in a company's home country can fail in a country with different standards of ethical conduct. What are the principles that can help them work through the maze of cultural differences and establish codes of conduct for globally ethical business practice? How can companies answer the toughest question in global business ethics: What happens when a host country's ethical standards seem lower than the home country's?

Cultural Relativism

Cultural Relativism is the principle that an individual human's beliefs and activities should be understood by others, in terms of that individual's own culture.

According to cultural relativism, no culture's ethics are better than any other's; therefore there are no international rights and wrongs. If the people of India tolerate the bribery of their public officials, so what? Their attitude is no better or worse than that of people in Denmark or Singapore who refuse to offer or accept bribes. Then there's an old adage, "When in Rome, do as the Romans do" which is tempting, especially when failing to do as the locals do, means forfeiting business opportunities. The inadequacy of cultural relativism, however, becomes apparent when the practices in question are more damaging than petty bribery or insider trading. For example, being a woman in USA is vastly different from being a woman in Saudi Arabia.



CORPORATES & ETHICS

In the contemporary world, with the increasing role of corporates in generating wealth and employment and at the same time increasing corporate frauds and negative impact on climate, environmental sustainability and living conditions on human beings, it has become necessary to study the ethics followed by corporates. Corporate ethics studies appropriate business policies and practices regarding potentially controversial subjects, including corporate governance, insider trading, bribery, discrimination, corporate social responsibility, fiduciary responsibilities, and much more. This chapter provides insights about corporate governance, corporate working, corporate scandals, etc.

Definition

Ethics in business refer to a code of standard by which one can determine what is wrong and what is right for the business enterprise. It is determined by principles such as fairness, integrity, commitment to agreements, broad-mindedness, considerateness, importance given to human esteem and self-respect, etc. According to Andrew Crane, "Business ethics is the study of business situations, activities, and decisions where issues of right and wrong are addressed."

Raymond C. Baumhart defines, "The ethics of business is the ethics of responsibility. The business man must promise that he will not harm knowingly."

Thomas M. Garrett defines "Business Ethics is primarily concerned with the relationship of business goals and techniques to specific human needs"

Principles of Corporate Ethics

There are four important principles of business ethics:

- (i) **Rule of Publicity:** According to this principle, the business must tell the people clearly, what it tends to do.
- (ii) **Rule of Equivalent Price:** The customer should get proper value for their money. Below standard, outdated and inferior goods should not be sold at high prices.
- (iii) **Rule of Conscience in Business:** The businesspersons must have conscience while doing business, i.e. a morale sense of judging what is right and what is wrong.
- (iv) **Rule of Spirit of Service:** The business must give importance to the service motive.

Unethical Practices in a Business

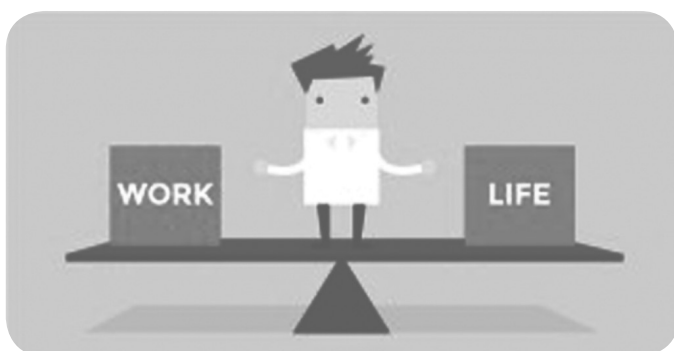
Unethical practices or behaviour in business refers to actions that fail to rise in acceptable standards of business practices.

It can take following forms:

- **Managerial Misbehaviour:** Managerial misbehaviour includes illegal and unethical practices involved in the management of an organization.
- **Moral Mazes:** It is a part of business ethics which deals with the 'moral mazes of management'. It includes ethical problems, such as conflicts of interest, misconduct of contracts and agreements and the illegal use of resources.

Certain unethical practices in business are:

- Dumping pollutants into the water and releasing toxins into the air.
- Force an injured worker not to report or complaint to government by threatening him with loss of job or benefits.
- Refusing to give an employee a final pay cheque after the employee leaves the company.
- Delay in payment of salaries in time.
- Discrimination on grounds of race, gender, class, etc.
- Personal use of company property.
- Termination without fair notice or cause.
- Fake advertisements or tactics to convince the customer to buy the products.
- At the time of selling products, companies offer warranty services on the product but when need arises, they refuse to provide these services.



ETHICAL ISSUES

We find some ethical lapses in our daily life in almost every dimension that needs some immediate attention. Every day in the newspapers, we find news related to corruption, cheating scandals, doping in sports, crimes, etc. Such events are so common in their occurrence that now it is being questioned – does anyone act ethically? Studying ethics can help you arrive at clearer positions and arguments on real life issues – and can help you apply them, too. In fact, thinking more about ethical theory may even change your mind about issues in today's world.

In this chapter, we are providing some of the common ethical issues related to our daily lives as well as the global ethical concerns. Such issues will give some greater knowledge and understanding about applied ethics in different fields.

CONTEMPORARY SOCIAL PROBLEMS
& ETHICAL ISSUES

Caste-Based Discrimination

Caste-based discrimination remains a deeply entrenched social issue in India, undermining the principles of equality and justice. It perpetuates socio-economic inequalities, fosters exclusion, and challenges the vision of an inclusive society as enshrined in the Indian Constitution. Addressing this issue requires a nuanced understanding of ethical concerns, legal frameworks, and administrative challenges.

Ethical Issues

- Caste-based discrimination is a **moral failure** that **denies individuals dignity** and **justice**.
- It violates ethical **principles of equality** and **fairness**, **fostering social alienation**.
- The ethical duty of administrators and society is to create an environment that promotes **inclusivity** and **eradicates systemic biases**.

Constitutional and Legal Provisions

The Indian Constitution provides a robust framework to combat caste-based discrimination:

- **Article 14** ensures **equality before the law**,
- **Articles 15** and **17** prohibit **caste-based discrimination** and **untouchability**.
- **Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989** provide specific safeguards against oppression, ensuring justice for marginalized communities.

Stakeholders & Stakes	
Stakeholders	Role and Stakes
Marginalized Communities	Seek empowerment, justice, and equality; aim to overcome socio-economic disadvantages and discrimination.
Government and Administrators	Responsible for implementing laws and policies effectively; ensure equitable governance and justice delivery.
Civil Society	Plays a critical role in advocacy, raising awareness, and monitoring the implementation of reforms.
Dominant Groups	May resist changes due to a perceived threat to their traditional privileges and socio-economic status.



GLOSSARY

Even among those who believe they know ethics there is not total agreement on the meaning of the terms that are used. Below are some terms related to ethics - that each of the students of ethics must understand which will be useful in comprehending a question and substantiating the same.

A

Absolutism: Absolutism is an ethical theory in contrast to relativism. The belief in a value or good that always holds its value. It is expressed by the ancient stoics as “Let justice be done though the heavens fall”.

Accountability: A situation in which someone is responsible for things that happen and can give a satisfactory reason for them. It is the readiness or preparedness to give an explanation or justification to stakeholders for one’s judgments, intentions and actions.

Afflictions: Affliction denotes a cause of persistent pain or distress. In ethics, it is something which causes physical or mental sufferings (either by wrongdoing or undoing).

Agency: Agency is the capacity of a person to act in accordance with his resolve or will in a given environment.

Ahimsa: Ahimsa means ‘not to injure’ and ‘compassion’ and refers to a key virtue in Hinduism and Jainism. The word is derived from the Sanskrit root hims - to strike (himsa is injury or harm); a-himsa is the opposite of this, i.e. cause no injury, do no harm. Ahimsa is also referred to as nonviolence.