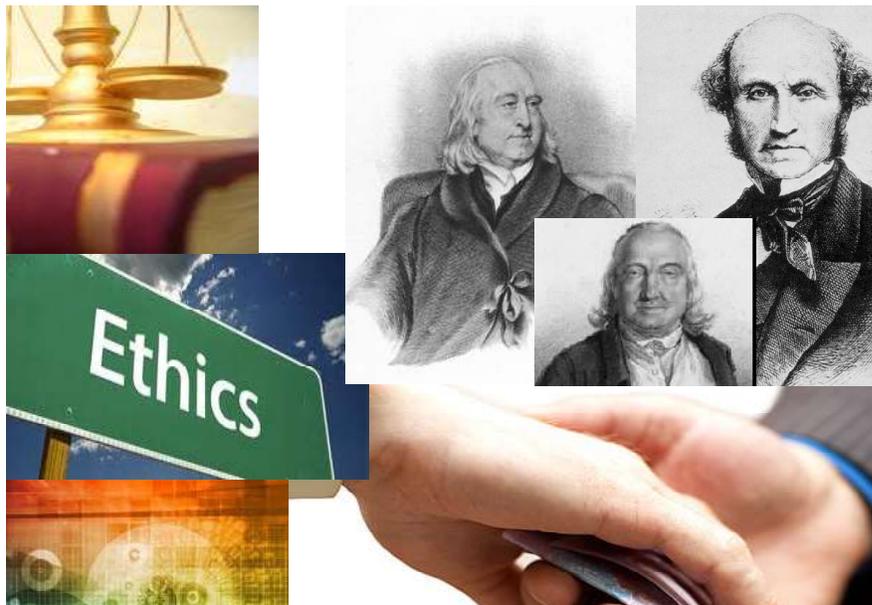# UPSC

CIVIL SERVICES MAIN EXAM REVISED STUDY MATERIALS

GENERAL STUDIES

PAPER - IV

(Ethics, Integrity, and Aptitude)

"लोकसेवकों के लिए नीतिशास्त्र वैसे ही है, जैसे कि शरीर के लिए रक्त"

("Ethics are as important for the public servant as blood for the body")

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GENERAL STUDIES - IV
(Ethics, Integrity, and Aptitude)

SYLLABUS
GENERAL STUDIES- IV

This paper will include questions to test the candidates' attitude and approach to issues relating to integrity, robity 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 weakersections.

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.

ETHICS, INTEGRITY, AND APTITUDE

Ethics & Human Interface

There is no universally agreed definition of the term "ethics". The question of ethics is one that is linked to the history of mankind. Ethics deals with the character and conduct of morals of human beings. It deals with good or bad, right or wrong behaviour; it evaluates conduct against some absolute criteria and puts negative or positive values on it.

Ethics, integrity and *better governance* are core principles for the Indian administration and the Indian civil service. Civil servants prepare and take decisions directly affecting the citizens; they conceive policies, conduct negotiations, determine the use of various public resources and have access to sensitive information. The citizens are entitled to expect ethical behavior and integrity from them, and the reputation and performance of the European institutions as well as the political fate of public office holders depend on these qualities.

The *Code of Ethics* establishes a set of principles and values which will enable public servants to deliver excellent service with the highest standard of courtesy, honesty, integrity, objectivity and impartiality and with due regard to the best value for money. The Code applies to all categories of public servants; it complements and is complemented by existing rules and regulations, including General Orders, which establish standards of conduct in the public service.

Public servants are prepared to subscribe to the Code, but they are concerned that their employers provide the facilities and environment that are conducive to excellent service.

They regard Ministers of government as public servants also, albeit of a special kind, and expect them to be exemplars of ethical conduct and integrity in their work. They are also concerned that their own rights as individual citizens be respected and protected. A sec-

tion of the Code reflects these issues. What is really envisioned is a culture of public service characterised by the highest, ethical principles, integrity and professionalism.

Accordingly, public servants expect national leaders with or without a corresponding Code of Conduct to discharge their office with acceptable standards of fairness, honesty and respect for individual autonomy.

Ethics

Ethics is a philosophical discipline to inquire into the nature of morally good, and the criterion of morally right action as well as nature of virtue. Aristotle used this conception for the first time and designated by this discipline the inquiry into the virtues or the human characters which are conducive to the maintenance and development of a city state (polis). In this sense, ethics was considered as a portion of political science or political philosophy. As soon as the polis, the foundation of morality , was destroyed by Alexander the Great, and people started wondering what makes one morally good, and further what makes one happy as an individual. This is the beginning of the new meaning of ethics. In terms of the question of the criterion for a morally right action, there are two irreconcilable positions: one is called utilitarianism, which considers the outcome of one's action must be the criterion, while the other viewpoint is called deontology, according to which a moral action is right, regardless of its consequences, as long as it is performed from the moral imperative or pure ought. In this case, as shown above, the criterion of a right action has nothing to do with morality, but is essentially concerned with the knowledge of what is to be done and the action which is purely motivated from the moral ought and nothing else. The representative of this position is Kant,while the former is generally represented by Bentham and by Mill in a much modified form. As to the nature of morally good, here are also two distinct positions in which the nature of good is philosophi-

cally understood. One considers the good is related to pleasure, the sensuous pleasure, because it is more in its intensity, and this was represented by hedonists (Epicuros, Bentham).Since this position tries to reduce the nature of good to pleasure or pain, it is often called naturalistic. The other considers the good either should be known by a priori intuition more primordially than the mere object and natural characters. This point of view is represented by Max Scheler, a phenomenologist. In this view point, value is totally different from thingness and can be known by a different kind of cognitive act of a priori feeling and preference. This point of view was called intuitionism by G.E. Moore. Kant's approach is totally against Hedonistic reductionism, but is not necessarily considered as intuitionism, for Kant considers the nature of good is not an object of our cognitive act, but it is determined by the accord of an action with moral law or principle, which Kant called categorical imperative.

Origins of ethics

The origins of ethics have a meta-ethical basis. Several philosophers have argued that human beings are inherently ethical. Mencius, asserts that human beings are naturally virtuous in that if people follow their nature, they will be able to do good. Rousseau contends that the origins of ethics are natural human sentiments. Pity is considered as a natural human feeling which tempered selfishness and consequently contributed to the mutual preservation of the whole species.

Centuries of debate on the origin of ethics culminate in either ethical principles, such as justice and human rights which are independent of human experience, or they are human inventions.

The choice between these two understandings regulates the difference in the way we view ourselves as a species. It measures the authority of religion and it determines the conduct of moral reasoning.

In the empiricist view, ethics is behaviour advocated consistently throughout a society to be expressed as a code of principles. It reaches its precise form in each culture according to historical circumstance. The codes, whether adjusted as good or evil by outsiders, play an important role in determining which cultures flourish and which decline.

The thrust of the empiricist view is its emphasis on objective knowledge. Since the success of an ethical code depends on how wisely it interprets moral sentiments, senior officials who frame one should know how the brain works, and how the mind develops.

The success of ethics also depends on how accurately a society can predict the consequences of particular actions as opposed to others, especially in cases of moral ambiguity.

Aristotle contended that humans are not inherently virtuous and that ethics must be taught and practiced. Furthermore, virtues are attained by first exercising them and people become just by doing just acts. Kant, who concurs with Aristotle, argued that ethics were not derived from human feelings. Ethics can be identified by the use of reason.

For example, since public officials in India operate in a diverse society, their ethical convictions and accountability to its populace are bound to be tested. To ensure that officials act confidently with organisational support, training in ethics is essential as an initiative for the establishment of an efficient and effective ethical and accountable public service.

Some Fundamental Concepts in Ethics

"Ethics" may be broadly defined as that division of philosophy which deals with questions concerning the nature of value in matters of human conduct.

While virtually all people are concerned with making ethical judgments and decisions, philosophers in particular are concerned to

a) explicate the nature of such judgments in general and

b) provide criteria for determining what is ethically right or wrong, and

c) analyze the grounds or reasons we have for holding them to be correct.

Those concerned exclusively with telling us what is right or wrong, good or bad, in matters of human conduct may be termed "moralists." While philosophers have sometimes been moralists, as philosophers their primary concern is not so much to provide moral prescriptions as it is to explain why what we consider to be "right" or "good" is right or good. To do so, philosophers engaged with such questions have generally sought to formulate and justify "ethical theories" which are intended to explain the fundamental nature of that

NEEDED AN EFFECTIVE ETHICS STRUCTURE IN PUBLIC SERVICES

Public Services constitute an essential part of democratic framework for implementing government's policy. It is necessary that they are honest, efficient and citizen friendly. The non-elected public servants exercise significant discretionary power in their everyday work: in their stewardship of public resources, at the interface with citizens, and in the context of policy making. Ethical standards are a key check and balance against arbitrary use of that public power. As such they are a key factor in the quality of governance. Without some "ethics barometer" it is difficult, if not impossible, to measure changes in levels of corruption or misconduct in the public service.

The following suggestions are made :

1) *There is need to lay down a statutory Code of Ethics for Civil Services :* It should be couched in simple language, easily understandable and lay down fundamental values which should govern the conduct of public servants. The British Civil Services Code can act as a model.

2) **Violation and breaches of Code of Ethics should invite sanction and punishment under the disciplinary rules**.

3) **The ethical framework should provide for prevention and guidance, investigation, disciplinary action and prosecution.**

4) Ethical Guidance should include training in ethics awareness and development of essential skill for ethical analysis and moral judgement.

5) **There is need to create an independent office of Ethics Commissioner, on the US pattern who should provide leadership in ethics and values**. The Ethics Commissioner should issue and interpret rules which govern standards of conduct and conflict of interest.

A Code of Ethics will help giving a public servant a vision, a purpose and an ideal to strive for while carrying on his public duties. This helps mainresting his full potential and lead a fulfilling, satisfying and happy life which is the goal of every human endeavour.

While there are of course many words in English (as well as most languages) which refer to positive and negative values, we may simplify our vocabulary by taking the words "good" and "bad" to refer to positive and negative values respectively in judgments with respect to people and things, and "right" or "wrong" to refer to positive and negative values respectively with respect to actions. In this way of speaking, then, a "good person" will simply be one whose actions are "right" by the criteria of whatever ethical theory is the basis of such a judgment.

If we restrict attention to actions, any "action" may be analyzed as involving an actor, the person who does the action, and an end result or outcome of the action. In ethical terminology the actor is called the "agent," and the end result is the "consequence" of the action.

Ethical theories may be presented for various purposes. Some theories may merely purport to describe what people do, in fact (so it is claimed), consider to be "good" or "right." Such theories are "descriptive ethical theories" and may be considered "true" or "false" depending on whether or not they do indeed describe correctly what people in fact do consider good or right. Since such descriptive theories are concerned with what people actually do believe and what motivates them to believe what they do, such theories are strictly speaking more the concern of psychology than philosophy, and their acceptability is a matter of whether or not the empirical evidence indicates that what they say about human values is in fact the case. Since they are restricted to telling us what is the case, descriptive ethical theories cannot serve as the basis for making claims intended to change or persuade people to act or think otherwise than the way they do.

In contrast to descriptive ethical theories, those ethical theories which are intended to justify judgments concerning what people ought or should do (or not do), are called "normative ethical theories." Normative theories characteristically yield ethical judgments which have in them the key concept of "ought" or "should" (or some such synonym). Their concern is not with what is the case, but with what should be the case; they are concerned not with the "real" (what is so), but with the "ideal" (what ought to be). As such, unlike a purely descriptive theory, a normative theory cannot be "refuted" by appeal to the facts of human behavior, for the defender of a normative claim can always reply, yes, it is true people do not in fact behave this way,

but they ought to. Normative theories are not the concern of psychologists, but of philosophers and (typically) moralists. The person who seeks to change, to improve or reform, human behavior must defend a normative theory, and it is this kind of theory which most people have in mind in examining what philosophers have to say about ethics.

Ethical theories can be divided into two categories depending on what they consider the source of ethical value to be: consequentialist or "teleological" ethical theories and motivational or "deontological" ethical theories.

A consequentialist or "teleological ethical theory" claims that what makes an action right or wrong are the consequences of the action; quite simply a "right action" is one which has good consequences, a "wrong action" has bad consequences.

A *"deontological ethical theory"* holds in opposition to a consequentialist theory that it is not the consequences but the motivation which prompts the agent to do an action which makes an action right or wrong. On this type of ethical theory an action motivated by the right sorts of reasons will be "right" no matter whether its consequences are desirable or not, whereas an action motivated by the wrong sorts of reasons will be a wrong action, even if its consequences might be considered desirable.

At least in Western philosophy, consequentialist theories have generally also been eudaemonistic ethical theories.

A eudaemonistic consequentialist ethical theory holds that what makes a consequence "good," and hence an action "right," is its tendency to promote human happiness or well-being.

One must make a distinction between the doctrine called "psychological eudaemonism" which holds the descriptive claim that human beings are in fact always motivated by a desire to achieve happiness, and the doctrine called "ethical eudaemonism," which makes the normative claim that people ought always to act so as to achieve happiness. Psychological eudaemonism as a theory about human motivation may be correct or incorrect depending on the empirical evidence psychologists are able to present regarding this view of human motivation. (For most of history, it was common to regard the evidence as favoring such a view,

but more recently psychological research tends to call this into question.) Ethical eudaemonism, however, makes a normative claim about what ought to motivate people, and thus cannot be refuted by empirical evidence regarding what does in fact motivate them.

While eudaemonistic theories in general leave open the question of what constitutes human happiness or well-being, the special kind of eudaemonistic theories which define "happiness" as maximum pleasure and minimum pain are called "hedonistic" ethical theories.

Many Western eudaemonistic, consequentialist theories have also been hedonistic theories, most notably epicureanism and utilitarianism. Hedonistic theories may be further subdivided into two groups depending on whose pleasures and pains give an action its ethical value.

"Egoistic hedonism" holds that what makes an action right or wrong is its tendency to maximize pleasures and minimize pains of the agent, the person doing the action.

"Altruistic hedonism" holds that what gives an action its ethical value is its tendency to maximize pleasures and minimize pains of all affected by the action.

Epicureanism is an example of egoistic hedonism, while utilitarianism is an example of altruistic hedonism.

Since what does produce pleasure and pains cannot be deduced from reasoning but can only be known by experience, hedonists are ethical empiricists, who hold that it is only by experience that we can determine the ethical value of an action.

Deontological ethical theories generally have held that what makes an action right is whether the agent is motivated by a desire to follow an "ethical principle." An agent who is so motivated is said to act "out of a sense of duty" or "moral obligation."

Deontological ethical theories are often associated with various revealed religious traditions in that the "ethical principles" which are regarded as determining human moral obligation are in effect claimed to be commands of a divine being. Such theories may be called "theological deontological ethical theories." In philosophy, however, justification of ethical principles cannot proceed by appeal to a religious revelation, but must be made by appeal to rational arguments. There is no need for theological and philosophical deontological

theories to conflict; a philosopher might, for example, argue that the ethical principles which reason dictates are the same as those a supreme being has commanded.

Typically philosophers seeking to defend deontological theories have been "rationalists" in the sense that the ethical principles they hold determine human ethical duties are claimed to be deduced by reason from the essential nature of the universe (as in stoicism) or from the nature of human beings as essentially "rational beings" (as in Kantian ethical theory).

THE CHARACTER OF VALUES AND ETHICS

Values can be defined as those things that are important to or valued by someone. That someone can be an individual or, collectively, an organization. One place where values are important is in relation to vision. One of the imperatives for organizational vision is that it must be based on and consistent with the organization's core values. In one example of a vision statement we'll look at later, the organization's core values - in this case, integrity, professionalism, caring, teamwork, and stewardship- were deemed important enough to be included with the statement of the organization's vision. Dr. John Johns, in an article entitled "The Ethical Dimensions of National Security," mentions honesty and loyalty as values that are the ingredients of integrity. When values are shared by all members of an organization, they are extraordinarily important tools for making judgments, assessing probable outcomes of contemplated actions, and choosing among alternatives. Perhaps more important, they put all members "on the same sheet of music" with regard to what all members as a body consider important.

THE ETHIC OF PUBLIC POLICY DETERMINATION

This level involves the most difficult ethical choices, because it concerns making moral judgments about public policies. The responsibility is to make moral policies; the difficulty is in determining how moral a policy is. Public policies almost always deal with very complex issues, where ethical choices are rarely clear, and it is often difficult to determine if a policy is right or wrong. For example, many public policies deal with the distribution of limited resources. Is it right or wrong to slash funding for one program, or to increase funding for another? In almost any decision, there will be winners and losers, and there will be some benefit for some and cost to others. "Right" and "wrong" may not apply. Equity and fairness are important considerations, but not always easy to discern. The determination of how much funding to provide for national security, and which social programs to fund, involves ethical choices of the most difficult type. What is the difference between equality and equity? Consider the controversy around affirmative action programs: are they examples of moral public policies?

THE ETHIC OF COMPROMISE AND SOCIAL INTEGRATION

This final level deals with an area not as salient as some of the others. It deals with the necessity for compromise in a society. A society with irreconcilable differences on fundamental issues will be torn apart. Hence, it becomes a moral obligation of public officials to engage in give and take, working toward compromise in the policies they develop. One often sees legislators in our political system establishing positions where they may not get all they want from particular legislation, but will settle for some of what they want.

Public officials are given the trust of the public to develop and carry out policies that are in the public's best interest. Living up to this trust has a significant impact on the national will; public confidence is essential to the exercise of national power. Public officials have a moral duty to act in a trustworthy manner.

Systemic factors in groups and teams which can lead to unethical behavior. One is groupthink, which can occur in a homogeneous group with a strong leader. A second is the presence of idealogues: individuals who view their own extreme positions as "right" and any opposing positions as "wrong." A third is the organization's response to dissent. There are few incentives for "whistleblowers" or those who try to expose unethical behavior in organizations. Organizational norms encourage "going along" and discourage questioning the unethical actions of others. This can quickly compromise ethical standards in any organization.

Essence

Essence derives from the Latin essentia, which further is a translation of the Greek eidos or ousia. The latter of which also signified substance in Aristotle's philosophy, which means quite different. Essence means the inevitable characteristics which make a certain thing

(a substance) that thing. Essence is thus considered as universal characteristic or nature of a thing, while existence in its opposition, is considered as an act of being or existing. Through introduction of St. Anselm's ontological argument of God raised a serious question of whether the divine existence is a part of God's perfection, thus one of God's essence. This challenge was made by St; Anselm's contemporary, Gaunilo, but at that time, nobody paid attention to the serous consequence of his philosophical quesition, until later the problem was raised again by Kant against the ontological argument for the existence of God.

Determinants and consequences of Ethics in human actions

Ethics deal with what is right and wrong in a given society. For Human beings, generally, there is ethical behaviour which is the respect for humanity in general. When we respect humanity, we will not be in conflict with societal norms such as not steal, not kill, be honest etc.

Humanism was primarily the spiritual, paedagogical movement in Renaissance. It considered the Ancient Greek and Roman educational ideal (paideia) also the paedagogical ideal of its time. Humanitas is a Latin translation of paideia, the educational ideal of the Ancient Greece and Rome. It consisted of studying Greek, Latin, classical writings both in Greek and Latin, mathematics and philosophy. In the old sense of humanism, too, the human-being and its education was the center of the concern. Thus later,humanism was "diluted" to signify the spiritual movement or attitude or principle in which the human-being is centered. Humanistic education and its curriculum was conceived by Wilhelm von Humboldt in establishing the University of Berlin in the 19th century.

Human nature refers to the distinguishing characteristics, including ways of thinking, feeling and acting, that humans tend to have naturally, independently of the influence of culture. The questions of what these characteristics are, what causes them, and how fixed human nature is, are amongst the oldest and most important questions in western philosophy. These questions have particularly important implications in ethics, politics, and theology. This is partly because human nature can be regarded as both a source of norms

CHALLENGES BEING FACED TODAY BY ADMINISTRATORS

- Inequality in income levels and access to services
- Perception of governance
- Enabling access to effective public services
- Transparency and accountability issues
- Law & order situation
- Corruption
- Environmental issues / Sustainable development

APPROACH

- Enhancing Participation
- Promoting Inclusive Growth
- Reorienting Government
- Combating Corruption
- Integrating sustainability with development

STRATEGY

- Role of state in crucial areas to be recognized and reemphasized
- Effective Public Service Delivery
- Enabling environment for good governance
- Developing capable civil services
- E-governance
- Creating awareness about environmental issues
- Steering 'policy' towards sustainability

REORIENTING ROLE OF STATE

- Role of state in crucial areas to be recognized and reemphasized
  □ Public order, justice & rule of law
  □ Human resource development through education & health care
  □ Infrastructure & sustainable natural resource utilisation
  □ Social security

ENABLING ENVIRONMENT FOR GOOD GOVERNANCE

- Quick and fair delivery of justice
- Efficient redressal of grievances
- Transparency and accountability
- Effective monitoring and evaluation for strengthening programme and service delivery
- Right to Information

of conduct or ways of life, as well as presenting obstacles or constraints on living a good life. The complex implications of such questions are also dealt with in art and literature, while the multiple branches of the Humanities together form an important domain of inquiry into human nature, and the question of what it means to be human.

Determinants of Moral Human Action

The *three moral determinates* of the human act are the object, the end (or intention), and the circumstances. For an action to be morally good, all three determinates must be good. A lack in any of them will, at least in a qualified way, make the morality of the act to be bad.

The o*bject of the human act* is that which is actually done. From this, we get the character of the objective morality. There are actions that are objectively in conformity or not in conformity with the created human person, and thus, actions in conformity with them or against them are objectively good or evil as such.

For example, the object of murder is the taking of an innocent life. Murder is objectively wrong, and thus the taking of an innocent life is never morally good. No intention or circumstances can make it to be otherwise, and this is because of its basis in reality itself. It is the eternal law, which we are created under, that establishes this objective moral order, and we and our actions are, by our very creation, subject to this eternal law.

However, the subjective nature of us as human may reduce the culpability of our action if we do not know that the object of our action is morally evil. While this cannot change the objective nature of the act, one may be more or less morally responsible for the good or evil of the action based on one's knowledge of the objective character of the act.

The second moral determinate is the intention, and this is the purpose or motive for which the agent acts. While a wrong intention can make a morally good act subjectively wrong and cause culpability in the agent, a good intention can never make an objectively evil act to be good. The end does not justify the means.

All intentions should be in conformity to the objective truth, and again this is to be found in the eternal law. Humans first of all find this "written in their hearts" and this participation of the rational creature in the eternal law is called the natural law. Conscience is closely related to this, as it is a judgment of reason. Our intentions, then, must be in conformity with our conscience. Besides the natural law, we also have the revealed truths from God, and we are obligated to form our conscience in accordance with both. Our culpability in this is only known perfectly by God.

The circumstances of an action are individual conditions of specific acts in time and place that are not of themselves part of the nature of the action. They do, however, modify the moral quality of the action. The who, what, when, and where of actions are bearing on the goodness or otherwise of specific actions. These circumstances cannot, of course, make an objectively evil action to be good, but they can increase or decrease both moral culpability and the degree of goodness or evil in the act.

Prudence is important here, and this virtue helps us to take correct actions in particular circumstances. Conscience as well includes an act of judgment, and thus it applies not only to the morality of the object and intentions of the act, but is closely tied with the particulars of the acts in a given situation or circumstance.

Briefly, it may be said that law, which all law has its foundation in the eternal law, is the norm by which all objective truth is measured. Likewise, conscience is closely related to our participation in the eternal law, first by way of the natural law and also by our understanding of revealed truth. Conscience then, while its purpose is to lead man to perform actions in accordance with objective truth, can be said to be on the side of his subjective culpability.

God knows the hearts of men, and men may be said to be judged by their intentions. This, however, has a qualifier. Among the intentions of men must be included the intention to form their consciences with objective truth. We will thus be culpable for seeking the truth, and a willful neglect of seeking the objective morals is itself an evil, for man, being rational, must seek the truth. A being must act in accordance with its nature, and this means that a rational being must act with reason.

Consequences

Human activities often produce consequences very different from those intended. Indeed this is a theme of classical tragedy and much premodern argument about the indeterminacy of human affairs. Sociologist

Robert K. Merton was one of the first to subject "The Unanticipated Consequences of Purposeful Action" (1936) to systematic analysis, noting the influences of the need to act in spite of uncertainties, the allocation of scarce resources such as time and energy, and how personal interests shape perspectives and decisions. Advances in science and technology seem particularly likely to change the world in unanticipated ways. Innovations are by definition something new and are likely to involve unknowns. Innovations may be used in unplanned ways that trigger surprising results. The more complex a system, the harder it is to anticipate its effects. Unintended consequences can shift the cost-benefit analysis of a new technology, theory, or policy; distribute costs and benefits inequitably; or lead to other direct or indirect social problems. Such consequences raise questions of responsibility and liability; decision making under uncertainty; equity and justice; and the role of individual citizens, corporations, universities, and governments in managing science and technology.

Types of Unintended Consequences

Unintended consequences occur in many forms, although the categories are neither entirely discrete nor universally recognized. Accidents are usually immediate and obvious, and result from problems such as mechanical failure or human error, such as the disastrous 1986 explosions, fires, and releases of radiation at the nuclear rector in Chernobyl, Russia.

Side effects are additional, unanticipated effects that occur along with intended effects, such as gastrointestinal irritation resulting from aspirin taken to relieve pain. Double effects, meaning simply two effects, often refer to simultaneous positive and negative effects, as in the aspirin example. Many medical side effects are well documented, such as the devastating effects of diethylstilbestrol (DES) and thalidomide and the ability of bacteria to develop resistance to antibiotics.

Surprises could apply to any unintended consequence, but the term is more specifically used, along with false alarms, to describe errors in prediction. A false alarm is when a predicted event fails to occur, such as the millennium computer bug, whereas a surprise is an unexpected event, such as the 2004 Indian Ocean tsunami.

Henry N. Pollack (2003) refers to inadvertent experiments, in which human actions unwittingly allow and sometimes force society to consider the effects of its actions. He cites the hole in the ozone layer and climate change as classic examples. Historians of science and technology also have noted the occasional benefits of serendipity in both discovery and invention.

More provocatively science and technology sometimes have the reverse of their intended effects. In the 1970s Ivan Illich (1973) among others argued that scientific and technological development, after crossing a certain threshold, may exhibit a counterproductivity, producing new problems even as it solves old ones. Extending this notion into political theory, Ulrich Beck (1986) argues that unintended consequences in the form of boomerang effects are transforming politics into a concern for the just distribution not of goods but of risks.

Unintended consequences are outcomes that are not the outcomes intended by a particular action. The unintended outcomes may be positive or negative. The concept has long existed but was named and popularised in the 20th century by the American sociologist, Robert K. Merton.

The law of unintended consequences is an adage or idiomatic warning that an intervention in a complex system always creates unanticipated and often undesirable outcomes. Akin to Murphy's law, it is commonly used as a wry or humorous warning against the hubristic belief that humans can fully control the world around them. Many fields of study in the sciences and humanities embrace this concept, including economics, history, philosophy, political science, and sociology.

Unintended consequences can be roughly grouped into three types:

- A positive, unexpected benefit (usually referred to as serendipity or a windfall).
- A negative, unexpected detriment occurring in addition to the desired effect of the policy (e.g., while irrigation schemes provide people with water for agriculture, they can increase waterborne diseases that have devastating health effects, such as schistosomiasis).
- A perverse effect contrary to what was originally

intended (when an intended solution makes a problem worse), such as when a policy has a perverse incentive that causes actions opposite to what was intended.

Consequences of Ethics in human actions

Public sector employees have an obligation to act ethically and in the public interest at all times. There may be occasions where an officer may, through their actions or roles, be the subject of accusations of :

● *Fraud -* The false representation of facts with an intention to deceive or enable some person or organisation to gain an unfair advantage. This includes the falsification of documents and the certification as to the trueness of statements known to be wrong.

● *Theft -* Stealing or dishonest misappropriation of money or property.

● *Corruption -* Acceptance of any gift or consideration as an inducement or reward. Robust procedures and processes that demonstrate strong probity principles will minimise the potential for officers to be exposed to such risks and allegations.

Dimensions of ethics

Ethics (or Moral Philosophy) is concerned with questions of how people ought to act, and the search for a definition of right conduct (identified as the one causing the greatest good) and the good life (in the sense of a life worth living or a life that is satisfying or happy).

Socrates, as recorded in Plato's dialogues, is customarily regarded as the father of Western ethics. He asserted that people will naturally do what is good provided that they know what is right, and that evil or 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 (meaning to be aware of every fact relevant to a person's existence) and virtue and happiness. So, in essence, he considered self-knowledge and self-awareness to be the essential good, because the truly wise (i.e. self-aware) person will know what is right, do what is good, and therefore be happy.

According to Aristotle, "Nature does nothing in vain", so it is only when a person acts in accordance with their nature and thereby realizes their full potential, that they will do good and therefore be content in life. 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, for Aristotle, 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 - something of a tall order.

Cynicism is an ancient doctrine best exemplified by the Greek philosopher Diogenes of Sinope, who lived in a tub on the streets of Athens. He taught that a life lived according to Nature was better than one that conformed to convention, and that a simple life is essential to virtue and happiness. As a moral teacher, Diogenes emphasized detachment from many of those things conventionally considered "good".

Hedonism posits that the principal ethic is maximizing pleasure and minimizing pain. This may range from those advocating self-gratification regardless of the pain and expense to others and with no thought for the future (Cyrenaic Hedonism), to those who believe that the most ethical pursuit maximizes pleasure and happiness for the most people. Somewhere in the middle of this continuum, Epicureanism observed that indiscriminate indulgence sometimes result in negative consequences, such as pain and fear, which are to be avoided.

The *Stoic philosopher* Epictetus posited that the greatest good was contentment, serenity and peace of mind, which can be achieved by self-mastery over one's desires and emotions, and freedom from material attachments. In particular, sex and sexual desire are to be avoided as the greatest threat to the integrity and equilibrium of a man's mind. According to Epictetus, difficult problems in life should not be avoided, but rather embraced as spiritual exercises needed for the health of the spirit.

Pyrrho, the founding figure of Pyrrhonian Skepticism, taught that one cannot rationally decide between what is good and what is bad although, generally speaking, self-interest is the primary motive of human

behaviour, and he was disinclined to rely upon sincerity, virtue or Altruism as motivations.

Humanism, with its emphasis on the dignity and worth of all people and their ability to determine right and wrong purely by appeal to universal human qualities (especially rationality), can be traced back to Thales, Xenophanes of Colophon (570 - 480 B.C.), Anaxagoras, Pericles (c. 495 - 429 B.C.), Protagoras, Democritus and the historian Thucydides (c. 460 - 375 B.C.). These early Greek thinkers were all instrumental in the move away from a spiritual morality based on the supernatural, and the development of a more humanistic freethought (the view that beliefs should be formed on the basis of science and logic, and not be influenced by emotion, authority, tradition or dogma).

Normative Ethics

Normative Ethics (or Prescriptive Ethics) is the branch of ethics concerned with establishing how things should or ought to be, how to value them, which things are good or bad, and which actions are right or wrong. It attempts to develop a set of rules governing human conduct, or a set of norms for action.

Normative ethical theories are usually split into three main categories: Consequentialism, Deontology and Virtue Ethics:

Consequentialism (or Teleological Ethics) argues that the morality of an action is contingent on the action's outcome or result. Thus, a morally right action is one that produces a good outcome or consequence. Consequentialist theories must consider questions like "What sort of consequences count as good consequences?", "Who is the primary beneficiary of moral action?", "How are the consequences judged and who judges them?"

Some consequentialist theories include:

- *Utilitarianism*, which holds that an action is right if it leads to the most happiness for the greatest number of people ("happiness" here is defined as the maximization of pleasure and the minimization of pain). The origins of Utilitarianism can be traced back as far as the Greek philosopher Epicurus, but its full formulation is usually credited to Jeremy Betham, with John Stuart Mill as its foremost proponent.
- *Hedonism*, which is the philosophy that pleasure is the most important pursuit of mankind, and that

DEVELOPING CAPABLE CIVIL SERVICES

- Developing and maintaining capability through continuous upgradation of skills
- Recognition of merit and performance based appraisal
- Protection for bona-fide decisions
- Stability of tenure

SUSTAINABLE DEVELOPMENT

- Use of non conventional energy sources
- Forestation
- Complete ban on green felling
- Govt initiatives in collaboration with NGOs
- Creation of general awareness

RECENT REFORM INITIATIVES

Administrative Reforms Commission :

- The Administrative Reforms Commission was set up to prepare detailed blueprint for revamping the public administration system
- Mandate :to suggest proactive, responsive, accountable, sustainable and efficient administration at all levels of the government.

The ARC has completed its term and presented 15 reports for the government to consider, some of which are:

- Ethics in Governance
- Right to Information: Master Key to Good Governance
- Unlocking Human Capital: entitlements and Governance
- Social Capital-A shared destiny
- Capacity Building for Conflict Resolution
- Combating terrorism
- Local Governance
- Citizen Centric Administration
- Promoting e governance: the smart way forward
- Public Order: Justice fro each.. Peace for all
- Crisis Management: From despair to hope
- Strengthening Financial Management Systems individuals should strive to maximise their own total pleasure (net of any pain or suffering). Epicureanism is a more moderate approach (which still seeks to maximize happiness, but which defines happiness more as a state of tranquillity than pleasure).
- *Egoism*, which holds that an action is right if it maximizes good for the self. Thus, Egoism may

license actions which are good for individual, but detrimental to the general welfare. Individual Egoism holds that all people should do whatever benefits him. Personal Egoism holds that he should act in his own self-interest, but makes no claims about what anyone else ought to do. Universal Egoism holds that everyone should act in ways that are in their own interest.

● *Asceticism*, which is, in some ways, the opposite of Egoism in that it describes a life characterized by abstinence from egoistic pleasures especially to achieve a spiritual goal.

● Altruism, which prescribes that an individual take actions that have the best consequences for everyone except for himself, according to Auguste Comte's dictum, "Live for others". Thus, individuals have a moral obligation to help, serve or benefit others, if necessary at the sacrifice of self-interest.

● *Rule Consequentialism*, which is a theory (sometimes seen as an attempt to reconcile Consequentialism and Deontology), that moral behaviour involves following certain rules, but that those rules should be chosen based on the consequences that the selection of those rules have.

● *Negative Consequentialism*, which focuses on minimizing bad consequences rather than promoting good consequences. This may actually require active intervention (to prevent harm from being done), or may only require passive avoidance of bad outcomes.

Deontology is an approach to ethics that focuses on the rightness or wrongness of actions themselves, as opposed to the rightness or wrongness of the consequences of those actions. It argues that decisions should be made considering the factors of one's duties and other's rights (the Greek 'deon' means 'obligation' or 'duty').

Some deontological theories include:

● Divine Command Theory: a form of deontological theory which states that an action is right if God has decreed that it is right, and that that an act is obligatory if and only if (and because) it is commanded by God. Thus, moral obligations arise from God's commands, and the rightness of any action depends upon that action being performed because it is a duty, not because of any good consequences

arising from that action. William of Ockham, René Descartes and the 18th Century Calvinists all accepted versions of this moral theory.

● Natural Rights Theory (such as that espoused by Thomas Hobbes and John Locke), which holds that humans have absolute, natural rights (in the sense of universal rights that are inherent in the nature of ethics, and not contingent on human actions or beliefs). This eventually developed into what we today call human rights.

● Immanuel Kant's Categorical Imperative, which roots morality in humanity's rational capacity and asserts certain inviolable moral laws. Kant's formulation is deontological in that he argues that to act in the morally right way, people must act according to duty, and that it is the motives of the person who carries out the action that make them right or wrong, not the consequences of the actions. Simply stated, the Categorical Imperative states that one should only act in such a way that one could want the maxim (or motivating principle) of one's action to become a universal law, and that one should always treat people as an end as well as a means to an end.

● Pluralistic Deontology is a description of the deontological ethics propounded by W.D. Ross (1877 - 1971). He argues that there are seven prima facie duties which need to be taken into consideration when deciding which duty should be acted upon: beneficence (to help other people to increase their pleasure, improve their character, etc); non-maleficence (to avoid harming other people); justice (to ensure people get what they deserve); self-improvement (to improve ourselves); reparation (to recompense someone if you have acted wrongly towards them); gratitude (to benefit people who have benefited us); promise-keeping (to act according to explicit and implicit promises, including the implicit promise to tell the truth). In some circumstances, there may be clashes or conflicts between these duties and a decision must be made whereby one duty may "trump" another, although there are no hard and fast rules and no fixed order of significance.

● Contractarian Ethics (or the Moral Theory of Contractarianism) claims that moral norms derive their