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ETHICS, INTEGRITY & APTITUDE

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Ethics, Integrity & Aptitude

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CHAPTER

1

ETHICS AND HUMAN INTERFACE

1.1 Introduction to Ethics

Meaning

*"In just about every area of society,
there's nothing more important than ethics".*

—Henry Paulson

Ethics, like other branches of philosophy, originates from apparently simple questions. What makes honest actions right and dishonest ones wrong? Whether I keep a purse found in bus with me or return it back to its owner? These are questions that naturally occur in the course of our lives, just as they naturally occurred in the lives of people who lived before us and in societies with different cultures and technologies from ours. They are seemingly simple but ultimately perplexing. Ethics is basically reflective study of such questions and finding out what actions are good or bad.

Etymologically the term "ethics" corresponds to the Greek word "ethos" which means character, habit, customs, ways of behaviour etc. Ethics is also called "moral philosophy". The word "moral" comes from Latin word "mores" which signifies customs, characters, behaviour etc. In simple words, ethics refers to what is good and the way to get it, and what is bad and how to avoid it. It refers to what ought to be done to achieve what is good and what shall not to be done to avoid what is evil.

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

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

Thus, ethics may be defined as:

- The systemic study of human actions from the point of view of their rightfulness or wrongfulness, as means for the attainment of the ultimate happiness.
- Ethics is a set of standards that society places on itself and which helps guide behavior, choices and actions – 2nd ARC Report.
- It is reflective study of what is good or bad in that part of human conduct for which human has some personal responsibility.
- A system of accepted beliefs that control behavior, especially such a system based on morals – Cambridge Dictionary.

1.1.1 Evolution of Ethics

Ethics is as old as the humanity. It is obvious that the earlier ethical principles were passed down by the word of mouth by parents and elders. As societies learned to use the written word, they began to record their ethical beliefs. These records constitute the first historical evidence of the origins of ethics.

A. Evolution of Ethics in Western Philosophy

(i) Ancient Period

In the Western Philosophy, the history of ethics can be traced back to the fifth century B.C with the appearance of Socrates. As a philosopher among the Greeks, his mission was to awaken his fellow humans to the need for rational criticism of their beliefs and practices. *Plato's theory* of forms could be seen as the first attempt at defending moral realism and offering an objective ground for moral truths. Plato constructed a systematic view of nature, God, and human from which one derived one's ethical principles. His main goal in his ethical philosophy was to lead the way towards a vision of the Good. *Aristotle's* ethical writings constitute the first systematic investigation into the foundations of ethics. Aristotle's account of the virtues could be seen as one of the first sustained inquiries to arrive at moral standards that regulate right and wrong conduct.

(ii) Medieval Period

The medieval period was dominated by the thoughts of Christian philosophers and theologians like Augustine and

Thomas Aquinas. The influence of Christianity dominated the ethical scenario. In St. Augustine, ethics became a blend of the pursuit of earthly well-being with preparation of the soul for eternal salvation.

Thomas Aquinas brought about a true reconciliation between Aristotelian science and philosophy with Augustinian theology. According to both Aristotle and Aquinas, every human being desires her or his own happiness, and all human beings do what they do for the sake of becoming happy. Since both see happiness as the end goal of human life and the fulfillment of human nature, they approach ethics as the study of how human beings can best fulfill their nature and obtain happiness. Ethics thus has a practical as well as a theoretical goal.

(iii) Modern Period

The social and political changes that characterized the end of medieval period and the rise of modern age of industrial democracy gave rise to a new wave of thinking in the ethical field. Some of the modern philosophers who contributed to the great changes in ethical thinking were Thomas Hobbes, John Locke, David Hume, Immanuel Kant, Jeremy Bentham and John Stuart Mill. Further developments in ethical thinking in the west came with Karl Marx and Sigmund Freud.

(iv) Contemporary Period

The conditions of contemporary civilization forced philosophers to seek for a genuine ground for ethics and moral life. In much of the English-speaking world G.E. Moore's *Principia Ethica* (1903) is taken to be the starting point of contemporary ethical theory. Others like Martin Buber, Gabriel Marcel, Emmanuel Levinas, Max Scheler, Franz Brentano and John Dewey too have made significant contributions to the ethical thinking in other parts of the world.

B. Evolution of Ethics in Indian Philosophy

(i) Ancient Period

Beginnings of the Indian ethics have to be traced from Vedas, particularly the Rig Veda. One of the central ethical concepts of the Rig Veda is 'RTA', a conception of unifying order or moral law, pervading all things. The concept 'RTA' has given rise to two other important concepts, the concept of Dharma and the concept of Karma. The more important and essential element in the Vedic ethics is that of love and worship offered to the gods in complete submission.

The Upanishadic ethics is primarily atman-centric and intellectualistic. The Upanishads declare that the Vedic sacrifices are totally irrelevant for the realization of moksha. And therefore, man is constantly exhorted to seek his individual liberation and not worry about other social, moral obligation.

The institutes of Manu and other Dharmashastras are the main source books of both Hindu ritualism and social morality. The Upanishads emphasized the liberation of the individual, but the Manusmriti subordinated individuality to social structures. Man's duties are accepted to be relative to time (Yuga) and place (Desa). The duties of a person are also strictly relative to his Varna (class) and the stage of Life (Asrama). Manu has decreed certain virtues as universal.

Bhagavad Gita emphasizes both on Karma Yoga and Gnana Yoga for the attainment of the Supreme Bliss. The concept Karma signifies that there is a uniform moral law, governing the actions of man and the rewards and the punishments appropriate to their actions. The Jnana Yoga is a spiritual practice that pursues knowledge with questions such as "who am I, what am I" among others.

Lord Buddha proposes Universal Love, through which he invites one to cultivate a boundless heart towards all beings. Buddha gave ten meritorious deeds for us to perform in order to gain a happy and peaceful life as well as to develop knowledge and understanding. Buddhism invites the lay Buddhists to adopt five precepts voluntarily. Buddhist morality judges an action good or bad basing on the intention or motivation from which it originates.

Jainism also rejects Vedic ceremonialism and sacrificialism and also it takes ahimsa to be the most important ethical virtue and consequently denounces the Vedic sacrifices. The pancamahavrtas and triratnas form the ethics of Jaina tradition.

(ii) Medieval Period

Ethical thinking in this period was largely influenced by the Bhakti and Sufi Movement. Prominent Bhakti movement reformers were Ramananda, Kabir, Ravidasa, Tulasidas, and Tukaram. Both movements believed in compassion towards all fellow human beings. They advocated equality between men and women. They condemned the orthodox social traditions like casteism and Sati.

(iii) Modern Period

The values and ethical trend in contemporary Indian philosophy may be seen in philosophy of Raja Ram Mohan Roy, M.K. Gandhi, Vivekananda, Aurobindo, Ravindranath Tagore and Radhakrishnan. Their ethical thoughts influenced the Indian social reform movement as well as freedom movement.

(iv) Contemporary Period

Some prominent thinkers which have influenced contemporary period are Deendayal Upadhyaya, Dr. A.P.J Abdul Kalam. Philosophy of Integral Humanism by Deendayal Upadhyaya gives a development model that has human beings as its core focus. Dr. A.P.J Abdul Kalam

has inspired work ethics. With the advent of internet and social media present Indian generations have influence of diversity of old and new, foreign and Indian ethical thoughts.

Some of the ethical thinkers and thoughts mentioned above will be discussed further in subsequent chapters.

1.1.2 Need to Study Ethics

- **Reflection on the Questions of Life:** The study of moral philosophy or ethics can deepen our reflection on the ultimate questions of life. The study of ethics helps a person to look at his own life critically and to evaluate his actions/choices/decisions.
- **Better Understanding of Morality:** Due to spread of education, advances in science and technology, easier communication media, faster means of travel whereby people of one culture come in closer contact with people of another culture traditional moral values (e.g. the 'just' war, indissolubility of marriage) as well as the very 'meaningfulness' of an unchanging and universally valid morality is brought into question. The study of moral philosophy can help us to think better about morality. It can help us clarify our moral positions when we make judgments. It can also improve our thinking about specific moral issues that we face (e.g. abortion and euthanasia).
- **Sharpen our General Thinking Processes:** The study of moral philosophy can help us to sharpen our general thinking processes. It trains our mind to think logically and reasonably and to handle moral issues with greater clarity.
- **Pinpoint a Disagreement:** Using the framework of ethics, two people who are arguing a moral issue

can often find that what they disagree about is just one particular part of the issue, and that they broadly agree on everything else. That can take a lot of heat out of the argument, and sometimes even hint at a way for them to resolve their problem.

- **For Ethical Institutions and Citizens:** There is need for ethics in every profession, voluntary organization and civil society structure as these entities are now vitally involved in the process of governance. Finally, there should be ethics in citizen behavior because such behaviour impinges directly on ethics in government and administration. (2nd ARC Report).

1.1.3 Differentiating Ethics

Most sciences are concerned with certain uniformities of our experience – with the ways in which certain classes of objects (such as rocks or plants) are found to exist, or with the ways in which certain classes of events (such as phenomena of sound or electricity) are found to occur. These sciences have no direct reference to any end that is to be achieved or to any ideal by reference to which the facts are judged. However, ethics as a science is concerned with an end or ideal or standard.

Although ethics is sometimes regarded as a practical science, it is not a 'practical science' as medicine, engineering or architecture in as much as it is not directed towards the realization of a definite result (such as definite result that an architecture wants to achieve is raising a good structure). Ethics is often said to be the fruit of all the sciences since it ultimately perfects human person, by ordering all other sciences and all things else in respect to an ultimate end that is absolutely supreme.

Other Sciences		Ethics
Psychology	How a man behaves.	How a man must behave.
Anthropology	Nature of human.	How man's actions ought to be.
Social and political sciences	Man's social and political life.	How man's social and political life must or ought to be organized in order to be moral.
Economics	Concerned with goods, i.e. with those objects which are the means of satisfying any human want.	Deals with those acts which are the conditions of the attainment of the highest end of life.

A. Ethics and Religion

Ethics has no necessary connection with any particular religion. A religion is an organized collection of beliefs, cultural systems, and world views that relate humanity to an order of existence. Often, religion and ethics are treated as the same thing, with various religions making claims about their belief systems being the best way for people to live. In general, all religious traditions believe that their

faith represents a path to enlightenment and salvation. On the other hand, ethics are universal decision-making tools that may be used by a person of any religious persuasion, including atheists.

For Example: Norms of good behavior mandated by a particular religion may not be applicable to an atheist but still his behavior is expected to follow certain ethics.

While religion makes claims about cosmology, tradition and beliefs, ethics are based on logic and reason rather than tradition or injunction.

Many of the practices of religion are ethical but some religious practices may not be considered as ethical. Ethics can question even religious practices.

For Example:

1. Custom of Sati was religious but considered as unethical.
2. Women are not allowed to enter in sanctum sanctorum of some temples as a religious practice but it may be considered as unethical.

The core of every religion in fact focuses on certain universal morals (e.g. love, compassion, truth).

But the periphery which includes certain rituals, customs, and traditions may be unethical.

B. Ethics and Law

The Law is systematic set of rules and regulation created by an appropriate authority such as government, which may be regional, national, international, etc. It is used to govern the action and behavior of the members and can be enforced, by imposing penalties. Ethics are the

principles that guide a person or society, created to decide what is good or bad, right or wrong, in a given situation. It regulates a person's behavior or conduct and helps an individual in living a good life, by applying the moral rules and guidelines.

Many laws are ethical but one must note that some laws may not be considered as ethical i.e., *what's legal* isn't always *ethical*. It is said that the law sets minimum standards of behaviour while ethics sets maximum standards.

For Example:

1. Clinical trials are legal in many countries but they may not be considered as ethical.
2. Non-consensual sex after marriage is legal in some countries but may be considered as unethical.
3. During British period, suppressing freedom of expression through Vernacular Press Act, Sedition Act was legal but not ethical.
4. Apartheid was legal but was unethical.
5. Racially segregated seating on buses was legal in Montgomery, Alabama but is not ethical.

Law	Ethics
It is a system that enforces set of rules and guidelines to govern social behavior.	It is a branch of moral philosophy that guides people about the basic human conduct.
These are governed by certain authority like government.	Governed by individuals themselves.
These are expressed and published in writing.	These need not be published.
These are binding, violation of which is not permissible and may result in punishment like imprisonment or fine or both.	These are not binding. There is no punishment for violation of ethics.
These directly state what is right and what is wrong.	Ethics help people to decide what is right and what is wrong.

C. Ethics and Morals

Many times ethics and morals are used interchangeably but there are slight and subtle differences between morals and ethics.

Morals are the beliefs of the individual or group as to what is right or wrong. Morals are the social, cultural and religious beliefs or values of an individual or group which tells us what is right or wrong. For Example: Be loyal, obey your elders, a guest is akin to god (Atithi Devo Bhava).

Ethics are the guiding principles which help the individual or group to decide what is good or bad. Ethics examines and analyses the logic, values and principles that are used to justify morality. Ethics basically studies morality. It tries to find the meaning of principles such as honesty, compassion, social interest; what can be their effects for conduct in particular situation; how one can give priority to one principle over another. In a nutshell, "morality is the subject matter and ethics is the study of that subject matter" like social issues are subject matter and sociology is its study.

Morals	Ethics
Morals are the beliefs of the individual or group as to what is right or wrong.	Ethics are the guiding principles which help the individual or group to decide what is good or bad.
Morals are expressed in the form of general rules and statements.	Ethics are abstract.

1.1.4 Sources of Right and Wrong

We already know that ethics helps us to determine right or wrong. However, there are multiple factors which determine our notion of what is ethical or unethical i.e. what is right or wrong. Following are some important determinants of ethics:

Family: Family is our first source of right and wrong. Some values like honesty, love, companionship, caring etc. are automatically inculcated in children. Many customs, traditions followed by family shapes our ethical thinking.

School: After family, school has the most profound impact on children. Child learns values of tolerance, brotherhood, team spirit etc. in school.

Education: We must differentiate between literacy and education. While an educated person can be literate, every literate person cannot be called educated. Education is a broader concept which takes into consideration the all-round development of a human personality. Type of education a person gets also affects his ethical thinking. Values and education imparted in schools can shape moral behavior of a person.

Friends and Peers: Our friends and peers may have different values than we have. This may create a mutual influence on each other's thinking. We inculcate values like team spirit, care, competitiveness from our peers.

Organisation: Our values and morals are also shaped by the organizational values and work culture.

Religion: Every religion has its own moral values which can shape our ethical thinking. We avoid doing many things because our religion prohibits us to do so. Moral values given by religion are considered to have divine mandate and that's why its have more impact on our ethical thinking.

Social Rules and Customs: Social rules and customs vary according to place and time. Most people follow them and thus they shape our ethical thoughts and behavior. E.g. Purdah system is acceptable in some societies while is condemned in others. Similarly, Purdah systems acceptability has reduced in Indian society over the period of time.

Politics: Political philosophy/system present in country can have influence over our ethical thinking. In a theocratic nation mainly religious morals are followed and may have less freedom for morals followed by individuals, while democracy shows acceptance for different moral thoughts. Similarly, political philosophies such as communism, capitalism can have impact on morals followed by the people in those nations.

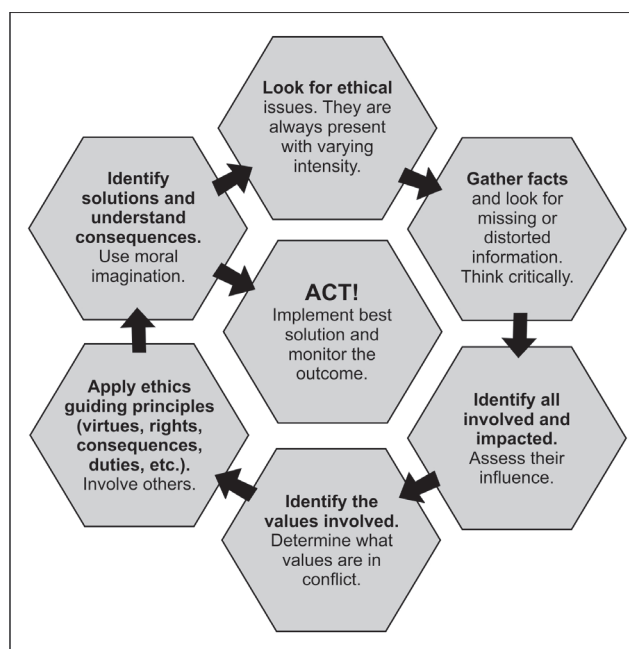
Laws: Some laws are ethical while some are not, still individuals in general follow them. So, law abiding citizens may follow unethical laws and thus it can lead to unethical conduct. While ethical laws lead to ethical conduct.

1.2 Ethical Decision Making

The process of weighing options and selecting a course of action that aligns with moral standards is known as ethical decision-making. It's important to recognise unethical possibilities, remove them, and choose the most ethical option while making moral decisions.

It involves evaluating and deciding on a course of action that is consistent with ethical principles and values, such as integrity, honesty, fairness, and responsibility. Ethical decision making considers the long-term consequences of actions, and societal well-being over short-term gains. It emphasizes the interests and welfare of all stakeholders and requires transparency.

The Ethical Decision-Making Model is intended to help a decision-maker to articulate and resolve ethical issues that you identify whilst considering what decision to make.



1.3 Dimensions of Ethics

There are basically four different approaches to the study of ethics that can be divided in two parts:

A. Non-Normative Approaches: The non-normative approaches examine morality without concern for making judgments as to what is morally right or wrong. They do not take any moral position regarding moral issues.

1. Meta Ethics
2. Descriptive ethics

B. Normative Approaches: The normative approaches instead make judgments as to what is morally right or wrong. They take a clear moral position regarding moral issues.

1. General Normative ethics
2. Applied ethics

1.4 Non-Normative Approaches

1.4.1 Meta Ethics

The term “meta” means *after* or *beyond*. Meta ethics is a branch of analytic philosophy that explores the status, foundations, and scope of moral values, properties, and words. Meta ethics focuses on the analysis of the meanings of the central terms used in ethical reasoning and decision-making. It attempts to answer questions of meaning. It studies where our ethical principles come from and what they mean. It tries to analyze the underlying principles of ethical values.

Meta ethical positions may be divided according to how they respond to questions such as the following:

- (a) What is the meaning of moral terms or judgments? i.e., what exactly are people doing when they use moral words such as “good” and “right”? This is dealt by Semantic Theories.
- (b) ‘What is the nature of moral judgments?’ i.e., are some things morally right or wrong for all people at all times, or does morality instead vary from person to person, context to context, or culture to culture? This is answered by Substantial Theories.
- (c) How may moral judgments be supported or defended? i.e. ‘Where do moral values come from, what is their source and foundation? These questions are covered in Justification Theories.

1.5 Normative Ethics

Normative ethics tries to arrive at moral standards that regulate right and wrong conduct. It is a more practical task. It is a search for an ideal litmus test of proper behavior. It therefore focuses explicitly on questions of ‘what is the right thing to do? In a sense, it explores an ideal way of appropriate behaviour. It is the study of ethical theories that recommend how people ought to act. Hence, normative ethics is sometimes called prescriptive, rather than descriptive ethics.

For any act, there are three things that might be thought to be morally interesting:

1. There is the agent, the person performing the act;
2. There is the act itself;
3. There are the consequences of the act.

Based on the focus in normative ethical theories they can be categorized as follows:

1.5.1 General Normative Ethics

(i) Consequential Ethics/Teleological

It is an approach to ethics that argues that the morality of an action is contingent on the actions outcome

or consequence. Thus, a morally right action is one that produces a good outcome or result, and the consequences of an action or rule generally outweigh all other considerations (i.e., the ends justify the means).

Consequentialist theories have following strands:

(a) Utilitarianism

Utilitarianism is the idea that the moral worth of an action is solely determined by its contribution to overall utility in maximizing happiness or pleasure as summed among all people.

- 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).
- Utilitarianism starts from the basis that pleasure and happiness are intrinsically valuable, that pain and suffering are intrinsically disvaluable, and that anything else has value only in its causing happiness or preventing suffering (i.e., “instrumental”, or as means to an end).
- Utilitarians support equality by the equal consideration of interests, and they reject any arbitrary distinctions as to who is worthy of concern and who is not, and any discrimination between individuals.

As a specific school of thought, it is generally credited to the English philosopher Jeremy Bentham. Bentham found pain and pleasure to be the only intrinsic values in the world, and this he derived the rule of utility, that the good is whatever brings the greatest happiness to the greatest number of people.

Merits

- **Straightforward:** It is straightforward and based on single principle of minimizing pain and maximizing pleasure. A system which aims to create a happier life for individuals and groups is attractive.
- **Democratic:** Policy decisions can be taken in democratic way if maximum people vote are in the favor of policy.
- **Community’s Benefit:** Utilitarianism as an ethics theory primarily values the good of the community over the good of the individual. While taking any decision based on utilitarianism, one thinks of others’ interest also.
- **Universal:** The principle of utility, reducing harming and increasing happiness, is universal, and applies in every culture.

Demerits

- **Ends don’t Always Justify Means:** Imagine you killed one healthy person and gave their organs to save 3

others. The balance of happiness over harm supports doing this, but we know that it is not right.

- **No Consideration of Desires or Intentions:** Utilitarianism has been criticized for only looking at the results of actions, not at the desires or intentions which motivate them, which many people also consider important. Thus, an action intended to cause harm but that inadvertently causes good results would be judged equal to the result from an action done with good intentions.
- **Majoritarianism:** Majority will may prevails even if it is wrong.
- **Immeasurable Happiness:** Not every happiness is quantifiable or comparable. Happiness is highly subjective. So which happiness government should focus on in its policy decisions?

(b) Egoism

Egoism is the theory that *one's self* is, or should be, the motivation and the goal of one's own action. Egoism has two variants, descriptive or normative. The descriptive (or positive) variant conceives egoism as a factual description of human affairs. That is people are motivated by their own interests and desires, and they cannot be described otherwise.

- **Psychological egoism**, the most famous descriptive position, claims that each person has but one ultimate aim; that is their own welfare.
- **Ethical egoism** claims that it is necessary and sufficient for an action to be morally right that it maximize one's self-interest.

The distinction between psychological egoism and ethical egoism reflects the contrast of "is" verses "ought," "fact" verses "value," or "descriptive" verses "prescriptive."

Psychological egoism is a descriptive theory resulting from observations and says that all our actions are basically motivated by self-interest. It makes no claim as to how one should act.

(ii) Deontological Ethics

Deontology (or Deontological Ethics) 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 (Consequentialism) or to the character and habits of the actor (Virtue Ethics).

The term of deontology comes from the Greek word *deon*, meaning duty or obligation.

Immanuel Kant

In modern philosophy, Immanuel Kant (1724–1804) is the key figure. He combined early modern rationalism and

empiricism, established the framework for a large portion of philosophy in the nineteenth and twentieth centuries, and is still very influential in a number of disciplines today, including political philosophy, aesthetics, metaphysics, ethics, and epistemology.

One of Kant's greatest contributions to philosophy was his moral theory, deontology, which judges actions according to whether they adhere to a valid rule rather than the outcome of the action.

Kant's theory states that even if you uphold a morally sound rule such as "do not lie" and people suffer as a result, you have still done the right thing. Since then, deontology along with consequentialism, which takes utilitarianism as an example and virtue ethics, which draws on Aristotle's writings, have emerged as the three main moral theories in the Western tradition.

Categorical Imperative: It is an absolutely universal, non-negotiable moral law which holds up regardless of context. At its simplest, it states that one should act only in such a way that you would want your actions to become a universal law, applicable to everyone in a similar situation. Additionally, one must strive to treat others not as mere means, but as ends in themselves, so that it can never be right to manipulate, abuse or lie to individuals, even in the interests of others or even the perceived greater good.

Kant calls this universal form of moral law the 'categorical imperative'. It is 'categorical' because it is distinguishable from the 'hypothetical' which lays down a condition upon one only if one wants to attain some end. (E.g., If I wish to quench my thirst, I must drink something. If I wish to pass this exam, I must study. It is 'imperative' because it necessitates or obliges unconditionally the will (while leaving it physically free).

Kant's three significant formulations of the categorical imperative are:

- Act only according to that maxim by which you can also will that it would become a universal law.
- Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end.
- Every rational being must so act as if he were through his maxim always a legislating member in a universal kingdom of ends.

Merits

- **Respect for Human Beings:** Human beings are treated as ends. So it gives respect for all human beings.

- **Motivation is Valued:** It values motivation over consequences, which are beyond our control. An immoral motive cannot be justified by unforeseen good consequences but a good motive is worthy of value.
- **Provides Guidelines:** It provides objective guidelines for making moral actions, without need for tedious calculations of possible outcomes.
- **Minority Interest are taken Care of:** As every human being is valued so even minorities are not harmed (unlike utilitarianism) to pursue interests of majority.

Demerits

- **Priority Issue:** John Stuart Mill, another 19th Century Utilitarian, argued that deontologists usually fail to specify which principles should take priority when rights and duties conflict, so that Deontology cannot offer complete moral guidance.
- **A Dressed-Up Version of Popular Morality:** Utilitarians like Jeremy Bentham have criticized Deontology on the grounds that it is essentially a dressed-up version of popular morality, and that the objective and unchanging principles that deontologists attribute to natural law or universal reason are really just a matter of subjective opinion.
- **Absolute Rules:** It sets absolute/universal moral rules. But many moral rules are relative to particular time or place.
- **May Reduce Overall Happiness:** It is not interested in consequences. It may lead to course of actions which can reduce overall happiness.

Virtue Ethics

The Theory of morality which makes virtues the central concern is called virtue ethics.

Virtue Ethics is an approach to Ethics that emphasizes on individual's character as the key element of ethical thinking, rather than rules about the acts themselves (Deontology) or their consequences (Consequentialism).

Action oriented life is based on an assumption what do you want to do? But virtuous life presupposes the question 'what do you want to be?' or 'what kind of person you are aspiring to be. For example, a good carpenter aims at the virtue that is a good sense of aesthetics.

Meaning of Virtue/Virtue Ethics

Virtue refers to moral excellence, or a specific morally admirable quality, or value in an individual. In classical ethics virtues constitute an ultimate goal - an idea encapsulated in the phrase "virtue is its own reward."

Virtue ethics got revived in the twentieth century and since then it has been developed in three main directions viz. eudaimonism, agent-based theories, and the ethics of care.

According to eudaimonism, virtues are based on human flourishing, which is defined as successfully carrying out one's unique role.

According to an agent-based perspective, virtues are defined by common sense instincts that we, as observers, find to be admirable in other people.

The ethics of care contends that more feminine qualities, such as nurturing and caring, should also be taken into account, challenging the notion that ethics should only be concerned with justice and autonomy.

Virtues are of two types. They are intellectual virtues and moral virtues. Intellectual virtues are that which can be taught and learnt. E.g., Prudence, we can easily learn from others as to how to be prudent. Moral virtues can be achieved by repeatedly doing an action that becomes a habit. These cultivated habits lead to achieve the ultimate happiness.

Aristotle also says that virtue is a golden mean, that which lies in the middle of the two extremes. For example, courage as a moral virtue lies between the two extremes namely cowardice and fool-hardiness.

Four important virtues according to Aristotle are Wisdom, Prudence, Temperance and Fortitude (courage).

1.5.2 Applied Ethics

Applied ethics is a field of ethics that deals with ethical questions specific to a professional, disciplinary, or practical field. It helps to use knowledge of ethical theories or moral principles to solve the dilemmas in both personal and social life. Applied ethics is one of the most influential branches of philosophy and it has become a useful tool of decision making in society.

Applied ethics is distinguished from normative ethics, which concerns what people should believe to be right and wrong, and from meta-ethics, which concerns the nature of moral statements. Applied ethics deals with the analysis and interpretation of specific, controversial moral issues such as animal rights, euthanasia, abortion, organ transplantation, etc.

E.g., the bioethics community is concerned with identifying the correct approach to moral issues in the life sciences, such as euthanasia, the allocation of scarce health resources, or the use of human embryos in research.

Environmental ethics is concerned with ecological issues such as the responsibility of government and corporations to clean up pollution.

A. Media Ethics

Media is so influential that it is not exaggeration to say that journalists make daily decisions for people. The opinions, attitude, and conduct of persons depend upon the information available to them and upon the images and feeling tones impressed upon them. Most of our knowledge of contemporary events comes to us from the newspaper, the radio, television and movies.

Media ethics is concerned about the question of what is right or wrong, good or bad, acceptable or unacceptable about the means and ways that the media collects and presents information and news. It is also about the normative and prescriptive nature of guiding and controlling the practical aspect of media with ethical principles.

There is always a tension between the public's right to know the truth and an individual's claim to privacy. Those decisions are grounded in ethical decision making tools that may include a formal Code of Ethics. Media ethics tries to prevent any monopoly over information diffusion, upholds pluralism instead of the uniform gloss over media content that is typically brought on by authoritarian regimes, maintains objectivity by providing different sides of an issue, which empowers audiences to formulate their own judgments and increases levels of truthfulness in reporting.

The following codes are formulated to regularize the media in general.

- **Responsibility:** The right of a newspaper to attract and hold readers is restricted by nothing but considerations of public welfare. A journalist who uses his power for any selfish or otherwise unworthy motive is not trust worthy.
- **Independence:** Freedom from all obligations except that of fidelity to the public interest is vital.
- **Sincerity, Truthfulness, Accuracy:** These enable media to have a good rapport with the reader.
- **Impartiality:** News reports and expression of opinion are expected to be free from bias of any kind.
- **Fairplay:** Question of private rights and public interest distinguished from public curiosity. Also, it is the privilege as well as the duty of media to make prompt and complete correction of its own serious mistakes of fact.

Issues of Media Ethics

- **News Manipulation:** News can always be manipulated. Governments and corporations may attempt to manipulate news media; governments, for example, by censorship, and corporations by share ownership. The methods of manipulation are subtle and many.

Manipulation may be voluntary or involuntary. Those being manipulated may not be aware of this.

- **Conflict between Truth/Transparency and other Values:**
 - **Public Interest:** Revelation of military secrets and other sensitive government information may be contrary to the public interest, even if it is true. However, public interest is not a term which is easy to define.
 - **Privacy:** Salacious details of the lives of public figures are a central content element in many media. Publication is not necessarily justified simply because the information is true. Privacy is also a right, and one which conflicts with free speech.
 - **Fantasy:** Fantasy is an element of entertainment, which is a legitimate goal of media content. Journalism may mix fantasy and truth, with resulting ethical dilemmas.
 - **Taste:** Photo journalists who cover war and disasters confront situations which may shock the sensitivities of their audiences. For example, human remains are rarely screened. The ethical issue is how far one risks shocking an audience's sensitivities in order to correctly and fully report the truth.
 - **Law:** Journalistic ethics may conflict with the law over issues such as the protection of confidential news sources. There is also the question of the extent to which it is ethically acceptable to break the law in order to obtain news. For example, undercover reporters may be engaging in deception, trespass and similar torts and crimes.
- **Online Journalism:** The Internet has shaped and redefined various ethical and moral issues for both online journalists and journalists utilizing online resources. Some of the core issues of media ethics in online journalism include commercial pressures, accuracy and credibility (which include the issues dealing with hyperlinks), verification of facts, regulation, privacy, and news-gathering methods.
- **Entertainment Media:** Issues in the ethics of entertainment media include:
 - The depiction of violence and sex, and the presence of strong language. Ethical guidelines and legislation in this area are common and many media (e.g. film, computer games) are subject to ratings systems and supervision by agencies.
 - **"Fluff" or "Celebrity News":** Over the years, print media has been dying out so journalists

began to report on what is referred to as “Celebrity News” or “Fluff.” As more outlets adopt this topic to report on, people become dependent on them. Most people know not to completely trust these outlets due to ethical discrepancies, but the issue arises when people who are not as mature or educated find these reports to be completely true.

- **Product Placement:** An increasingly common marketing tactic is the placement of products in entertainment media. The producers of such media may be paid high sums to display branded products. The practice is controversial and largely unregulated.
- **Advertising:** Attraction and persuasion are currently found in modern journalism. It is found that these methods of advertising may alter an audience's point of view of what is realistic and falsified information.
- **Stereotypes:** Both advertising and entertainment media make heavy use of stereotypes. Stereotypes may negatively affect people's perceptions of themselves or promote socially undesirable behavior. The stereotypical portrayals of men, affluence and ethnic groups are examples of major areas of debate.
- **Women in Media:** Entertainment media often exploits female bodies by objectifying and de-humanizing them. By doing so, the concept of female bodies being bought and sold becomes common.
- Media outlets usually use either images or imagery of female bodies to counter negative news that is provided throughout the day.
- **Tastes and Taboos:** Entertainment media often questions our values for artistic and entertainment purposes. Normative ethics is often about moral values, and what kinds should be enforced and protected. In media ethics, these two sides come into conflict. In the name of art, media may deliberately attempt to break with existing norms and shock the audience. That poses ethical problems when the norms abandoned are closely associated with certain relevant moral values or obligations. The extent to which this is acceptable is always a hotbed of ethical controversy.

B. Environmental Ethics

Environmental ethics is a new sub-discipline of philosophy that deals with the ethical problems surrounding environmental protection. It aims to provide ethical

justification and moral motivation for the cause of global environmental protection.

It tries to answer many ethical question regarding human beings and their environment. E.g. should humans continue to clear forests for the sake of human consumption?

- What environmental obligations do humans need to keep for future generations?
- Is it right for humans to knowingly cause the extinction of a species for the convenience of humanity?
- How should humans best use and conserve the space and environment to secure and expand life?

It developed out of three insights: *first*, that ethics cannot be built without the consideration of natural beings, nature, or the Earth because all beings on Earth are interconnected; *second*, that the scope of ethics should include future consequences, and so ethics should have an inter-generational outlook; *third*, that proper ethics cannot be built without recognizing that human life is only possible with due consideration to proper condition and health of the Earth.

There are several distinctive features of environmental ethics that deserve our attention.

- Environmental ethics is extended. Traditional ethics mainly concerns intrahuman duties, especially duties among contemporaries. Environmental ethics extends the scope of ethical concerns beyond one's community and nation to include not only all people everywhere, but also animals and the whole of nature—the biosphere – both now and beyond the imminent future to include future generations.
- Environmental ethics is interdisciplinary. There are many overlapping concerns and areas of consensus among environmental ethics, environmental politics, environmental economics, environmental sciences and environmental literature, for example. The distinctive perspectives and methodologies of these disciplines provide important inspiration for environmental ethics, and environmental ethics offers value foundations for these disciplines. They reinforce, influence and support each other.
- Environmental ethics is plural. From the moment it was born, environmental ethics has been an area in which different ideas and perspectives compete with each other.

Anthropocentrism, Animal liberation/rights theory, Biocentrism and Ecocentrism all provide unique and, in some sense, reasonable ethical justifications for environmental protection. Their approaches are different, but their goals are by and large the same,

and they have reached this consensus; it is everyone's duty to protect the environment.

The basic ideas of environmental ethics also find support from, and are embodied in, various well-established cultural traditions. The pluralism of theories and multicultural perspectives is critical for environmental ethics to retain its vitality.

- **Environmental ethics is global.** Ecological crisis is a global issue. Environmental pollution does not respect national boundaries. No country can deal with this issue alone. To cope with the global environmental crisis, human beings must reach some value consensus and cooperate with each other at the personal, national, regional, multinational and global levels. Global environmental protection depends on global governance. An environmental ethic is, therefore, typically a global ethic with a global perspective.

Some scholars have tried to categorize the various ways the natural environment is valued.

C. Professional Ethics

Professional ethics is the ethics of professional life or the ethics of work. Professional ethics encompasses the personal and corporate standards of behavior expected by professionals. Professionals and those working in acknowledged professions exercise specialist knowledge and skill. How the use of this knowledge should be governed when providing a service to the public can be considered a moral issue and is termed professional ethics.

Professional Ethics includes capability to make judgments, apply skills, and reach informed decisions in situations that the general public cannot because they have not attained the necessary knowledge and skills. One of the earliest examples of professional ethics is the Hippocratic Oath to which medical doctors still adhere to this day.

There are moral norms and duties that are common to all or at least to most different works. These can be divided according to professional relations:

- **Relations to People Dependent on Professional Work and Service:** These relations include for example relation between teacher and pupil, doctor and patient, salesmen and customer etc and they generate professional moral norms like honesty, trustworthiness, and safety.
- **Relations to Workmates:** Almost all employees have workmates and colleagues. The relation between workmates generates professional moral norms of loyalty and solidarity.
- **Relations to Employers:** Much professional work is done as employment regulated by an employment

contract. A professional stands in a relation to an employer. Even these relations generate moral norms, for example of loyalty and confidentiality and adherence to Data Privacy and Intellectual Property Rights.

Thus, different kinds of professional relations generate different set of moral norms. These norms provide a basic moral framework of a profession. However, they are valid *prima facie*. If the professional moral norm come into conflict with other moral norms, for example with common morality, then they may be overridden.

Most professionals have internally enforced codes of practice that members of the profession must follow to prevent exploitation of the client and to preserve the integrity of the profession. This is not only for the benefit of the client but also for the benefit of those belonging to that profession. Disciplinary codes allow the profession to define a standard of conduct and ensure that individual practitioners meet this standard, by disciplining them from the professional body if they do not practice accordingly. This allows those professionals who act with a conscience to practice in the knowledge that they will not be undermined commercially by those who have fewer ethical qualms. It also maintains the public's trust in the profession, encouraging the public to continue seeking their services.

D. Business Ethics

Business ethics is a form of applied ethics, that examines ethical principles and moral or ethical problems that can arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and entire organizations. These ethics originate from individuals, organizational statements or from the legal system. These norms, values, ethical, and unethical practices are what is used to guide business. They help those businesses maintain a better connection with their stakeholders.

Issues in Functional Business Areas

(i) Finance

Finance is often mistaken by the people to be a discipline free from ethical burdens. The 2008 financial crisis caused critics to challenge the ethics of the executives in charge of U.S. and European financial institutions and financial regulatory bodies. Finance ethics is overlooked for another reason—issues in finance are often addressed as matters of law rather than ethics. Recent Punjab National Bank fraud emphasizes the need of ethics in Finance.

(ii) Human Resource Management

Human resource management occupies the sphere of activity of recruitment selection, orientation, performance

appraisal, training and development, industrial relations and health and safety issues.

Issues including employment itself, privacy, compensation in accord with comparable worth, collective bargaining can be seen either as inalienable rights or as negotiable. Discrimination by age (preferring the young or the old), gender/sexual harassment, race, religion, disability, weight and attractiveness. Potential employees have ethical obligations to employers, involving intellectual property protection and whistle-blowing.

Employers must consider workplace safety, which may involve modifying the workplace, or providing appropriate training or hazard disclosure. This differentiates on the location and type of work that is taking place and needs to comply with the standards to protect employees and non-employees under workplace safety.

Larger economic issues such as immigration, trade policy, globalization and trade unionism affect workplaces and have an ethical dimension, but are often beyond the purview of individual companies.

(iii) Sales and Marketing

Ethics in marketing deals with the principles, values and/or ideals by which marketers (and marketing institutions) ought to act. Ethical marketing issues include not marketing redundant or dangerous products/services, transparency about environmental risks, transparency about product ingredients such as genetically modified organisms, possible health risks, financial risks, security risks, etc., respect for consumer privacy and autonomy, advertising truthfulness and fairness in pricing & distribution.

(vi) Intellectual Property

Intellectual Property (IP) encompasses expressions of ideas, thoughts, codes and information. One attack on IPR is moral rather than utilitarian, claiming that inventions are mostly a collective, cumulative, path dependent, social creation and therefore, no one person or firm should be able to monopolize them even for a limited period. Some claim that IPR create artificial scarcity and reduce equality. The opposing argument is that the benefits of innovation arrive sooner when patents encourage innovators and their investors to increase their commitments. A libertarian philosopher observes that ethically, property rights of any kind have to be justified as extensions of the right of individuals to control their own lives.

Ethical and Legal Issues: Patent infringement, copyright infringement, trademark infringement, patent and copyright misuse, biological patents, Bioprospecting, biopiracy and industrial espionage, digital rights management.

(vii) International Business Ethics

It was only in late 1990's that the international business ethics came to the fore especially so after the economic developments that occurred on a global scale.

In 1990's many businesses from the developing countries expanded their operations and became multinational. The transactions between businesses and the governments increased as a result, which gave rise to many practical issues. Culture and its relativity was one factor more prominent than the others. Other ethical issues in the context of international business are generally dealt with the laws of the land; although all of them fall within the ambit of international business ethics.

Globalisation diminished the barriers between countries on the globe and also called for universalization of values for trade to occur smoothly. Universal values were perceived to control the behaviour in the commercial space. This led to ethical issues in the international business perspective, those that were unknown till date.

Many new practical issues arose out of the international context of business. Theoretical issues such as cultural relativity of ethical values receive more emphasis in this field. Other, older issues can be grouped here as well. Issues and subfields include:

- The search for universal values as a basis for international commercial behavior.
- Comparison of business ethical traditions in different countries. Also, on the basis of their respective GDP and Corruption rankings.
- Comparison of business ethical traditions from various religious perspectives.
- Ethical issues arising out of international business transactions; e.g. Bioprospecting and Biopiracy in the pharmaceutical industry, the trade war, transfer pricing.
- Issues such as globalization and cultural imperialism.
- Varying global standards; e.g., the use of child labor.
- The way in which multinationals take advantage of international differences, such as outsourcing production (e.g. clothes) and services (e.g. call centres) to low-wage countries.
- The permissibility of international commerce with pariah states (a nation considered to be an outcast in the international community. A pariah state may face international isolation, sanctions or even an invasion by nations who find its policies, actions, or its very existence unacceptable).

- Foreign countries often use dumping as a competitive threat, selling products at prices lower than their normal value. This can lead to problems in domestic markets. It becomes difficult for these markets to compete with the pricing set by foreign markets.

E. Ethics of Artificial Intelligence

The ethics of artificial intelligence is the part of the ethics of technology specific to robots and other artificially intelligent beings. It is typically divided into Robot Ethics & Machine Ethics:

(i) Robot Ethics

Robo-ethics (robot ethics) is the area of study concerned with what rules should be created for robots to ensure their ethical behavior and how to design ethical robots.

Their origin is traced to the three laws of robotics by Science fiction writer Issac Asimov.

First Law: Robots must never harm human beings or, through inaction, allow a human being to come to harm.

Second Law: Robots must follow instructions from humans without violating First Law.

Third Law: Robots must protect themselves without violating the first and second law.

Area of robotics requires serious ethical attention and reflection because:

- 1. Wider Application:** Robots, while initially being mostly used for industrial and military applications, are currently emerging in other areas, such as transportation, healthcare, education, and the home environment.
- 2. Deterministic to Cognitive:** Based on the algorithm that runs a robot, they can be divided into:
 - **Deterministic Robot:** Their behavior is pre-programmed and essentially determined.
 - **Cognitive Robot:** However, AI based, cognitive robots will learn from past experiences and calibrate their algorithms themselves, so their behavior will not be perfectly predictable.

Ethical concerns regarding usages of robots in various fields:

(ii) Computer Ethics

Computer ethics is concerned with how computing professionals should make decisions regarding professional and social conduct. For example, while it is easy to duplicate copyrighted electronic content, computer ethics would suggest that it is wrong to do so without the author's approval. And while it may be possible to access someone's personal information on a computer system, computer ethics would advise that such an action is unethical.

Margaret Anne Pierce (a professor in the Department of Mathematics and Computers at Georgia Southern University) has categorized the ethical decisions related to computer technology and usage into three primary influences:

1. The individual's own personal code.
2. Any informal code of ethical conduct that exists in the work place.
3. Exposure to formal codes of ethics.

Computer ethics are increasingly becoming important because of the rising number of cyber crime issues. The widespread popularity and use of the Internet has given rise to a number of cybercrime issues and concerns about user privacy. Various computing applications are tampered with to invade into other's privacy. Malware, spyware, freeware, and browser cookie exploits are some of the notorious computing applications that have spurred the debate of importance of ethical behavior in technology.

Some common issues of computer ethics include:

- Intellectual property rights (such as copyrighted electronic content)
- Privacy concerns
- Effect of computer on society
- Spamming
- Hacking
- Use of abusive language
- Pornography

F. International Ethics

International ethics is an area of international relations theory which concerns the extent and scope of ethical obligations between states in an era of globalization.

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 behaviors. Also knowledge of international ethics provides us with insights to assess the good and harms, the rights and wrongs, which can occur in the international space. For example, the UN has been promoting various principles of friendly and cooperative and peace related humanitarian international actions by all the member countries. This community of nations which stands to respect other nations and their interests, is itself harmed by the dominant nations willing to impose their interests and will on other poorer developing nations unwilling to cooperate without being treated as equals.

International ethics may also be defined as that which enables one to participate more actively in shaping and building good international community. The vision of international community that every country has and reality of an international community provides us with food for thought on what ought to be the nature and purpose of investing in international relations to build an international community.

Philosophy of International Ethics

(i) Realism

In the international realm, realism holds that the only thing that really matters is power; what power a country has. Nothing else matters; morality, ethics, law, and political systems, legal systems, cultural systems are all irrelevant. Realism focuses on a single reality, international power. It is the power that one nation has to influence another nation directing and shaping its destiny in the direction it desires namely into a kind of tacit servitude of serving and protecting its interests at the cost of the other. The argument appears to be that in international sphere human nature is such that no one can be trusted each seeks to dominate the other. Either one country will dominate the other or the other will try to dominate the first, so it is better to be the dominating or dominant country. The realist approach to international sphere or international relations is simply to deny any role for common or shared ethics, and create an ethically neutral zone or an ethics free zone which can be filled by the power of one who is dominant.

(ii) Idealism

Idealism focuses on “common interests” between nations, and not necessarily at the power or power distance or at power balance. It seeks to build the international sphere on the basis of idealist values that are of common interests to nations participating in any international issues and problems. Idealism built on common interests appears to be stronger in power than unilateral power of realism and hence can have the potential to replace realism in thought, word and deed and as a philosophical thought.

Idealism points to trade interests between nations as common interests and as platforms to build better, growing and mutually beneficial international relations. The rise of international and global market place and the growing interdependence between nations are shown to be aiding and being supported by idealism. In idealism, the international system, international order and the international sphere follow rules, laws and institutions. In idealism, thus ethics, morality, laws, legal systems, international institutions all have a central place. Thus idealism contrasts sharply with realism which emphasized only power. The world becomes less dramatic and less dangerous, even though conflicts are far from removed.

International treaties, the UN organizations and the system, have a central role and supports idealism and idealist thinking endorses it.

(iii) Constructivism

Constructivism focuses on things like foreign policy, diplomatic initiatives, etc to shape international relations and the international sphere where a country has credible influence. In these things the focus is on domestic politics and how it shapes foreign policy with what goals in mind. It is more pragmatic with domestic political regimes as seats of international action and initiators of international action and its implementation.

Basically constructivism allows for influence of national identities and its constructions on the international sphere. Every nation and every state creates a sense of national identity in various ways and nurtures it through historical and cultural celebrations and means. Thus national identity is constructed and it in turn is said to influence the way the nations interact. A flavor or dimension is added through identity politics into international sphere and relations. International sphere can also be a place where various identities can melt into more humane understanding between people through the ‘give and take’ of identity respects and exchanges.

Constructivism shows that nations resist any threat to their identities, nationalism, national sovereignty that are perceived. They need not be real at all. This works against attempts to make the world a better place or to change world systems or world order. All such attempts by other nations, however rational they may be, will be resisted if national identity is not respected. All desires to transform the world by any nation are sacrificed at the altar of identity, politics, and constructivism of other nations. Constructivism gives more power to individual nations through its focus on national identity (rather than national interest), which is politically a more powerful instrument to having less to do with other nations in the international sphere than with what furthers and promotes its own identity.

1.6 Ethics in Public and Private Relationships

Each individual plays various roles in society. We play different roles like father, mother, sister, friend, teacher, student, doctor, leader, colleagues. With each social role, one adopts one's behaviour changes befitting the expectation of one's own self and of others. While playing such roles we think about concepts like right or wrong, or good or bad human behaviour. Thus ethics can help us to decide right or wrong behaviour while playing such roles. Our roles can be different in private and public relationships and thus there can be ethical standards guiding us in private and public relationships.

A. Private Relationships

Each private relationship has its own irreplaceable value. Each of it has its own history, significance, character, and set of implicit and explicit understandings. Ethics in private relationship are generally directed by individual virtues, universal human values, religion, social norms and law of land. Therefore they comprise limited influencing factors.

B. Public Relationships

Public relationships are more instrumental as organizational colleagues, politicians, strangers, and other outside of one's relatively narrow circle of intimacy. It is a management function that engages monitoring and evaluating public attitudes and maintaining mutual relations and understanding between an organization and its public.

Public and Private Relationships: A Comparison	
Private Relationships	Public Relationships
They are mostly inherited. E.g. your sister, brother.	They are not always inherited E.g. your boss, employer, etc.
They are mostly permanent. One might want to disown a sibling or a parent, for example, but we rarely do.	They are not permanent. An unhappy customer may not go to same shop.
They are more intimate and safe.	They are guarded and relatively unsafe.
They are confined to small number of people.	They include large number of people.
Your actions are guided by internal control.	Your actions are guided by external control E.g. Obligation to obey your boss.
The need to be liked, Expectation of loyalty, Altruistic self-giving.	The need to be respected, Expectation of accountability, Quid pro quo/self-interest.
People whom we deal with have similarities or commonalities with us. E.g. our values, traditions.	We may deal with totally diverse set of people who may have very little similarities with us.

Ethics in Public Relation

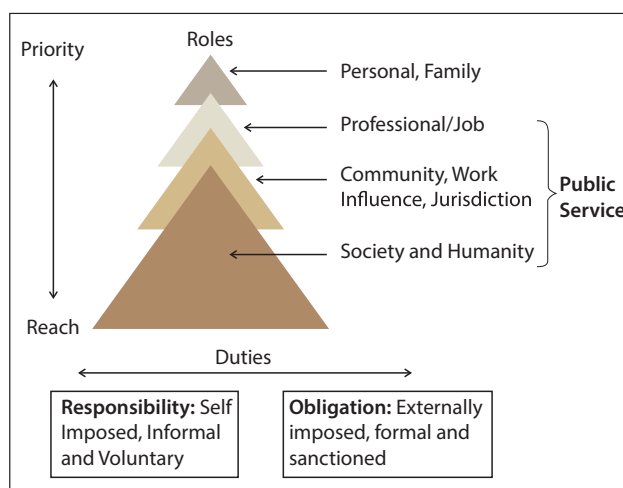
Ethics in public relationship are governed by power. They comprise contradictory values and influence ethical decisions in public relationships. It is significant to follow ethical standard in public setting to sustain authority, develop confidence among people about the system, and to accomplish social wellbeing of society.

In public relationship, public officials need to cope with four primary cluster of roles which are :

- His role in his personal and family sphere.
- His role as a professional.
- His role towards his jurisdiction, community and work influence.
- His role towards society and humanity at large.

Public servant must have to adjust with cluster of roles. Each role in the cluster has different concerns, values, and standards of behaviours. Each is marked by mix of ethical claim. Some duties are responsibilities and informal. Others are obligation and formal.

The public service role invokes legal and constitutional obligations, which when violated invite legal sanctions and penalties. Thus, a public servant needs to cope with these different roles which many a times conflict with each other.



Personal Beliefs vs. Public Duty

There are situations when personal beliefs/values of a public servant are in disagreement with his public duty / organizational values/constitutional laws. E.g. A person may not consume liquor but he may have to serve as an officer in liquor-excite department of the state.

A person's religion may prohibit him from eating non vegetarian food but as a police officer he may have to give protection to slaughterhouses.