Ethics and Values
A Text-book for Under Graduate Students

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Foreword

Ethics is not one man show; it is the spirit of the community expressed in individual's life. What is acceptable to the society and admitted by the wise and practiced by many is Ethics. Adikavi Nannaya University has entrusted the job of selecting and prescribing the syllabus for the UG Board of Studies. Teachers taught Ethics for graduate students over a period of two decades and professors from Andhra, Osmania and Sri Venkateswara Universities joined to scrutinize and select the contents of the syllabus for this text, you are looking and about to read.

The Higher Education' vision of teaching 'Ethics and Values' for the undergraduate students was undertaken by AKNU as its mission. Thanks for the author Dr. V Venkata Rao for timely presenting a subject matter on 'Ethics and Values' globally acceptable and instantly available on internet. Sri Ajay Misra, IAS, Principal Secretary to Government, Higher Education Department, Government of Andhra Pradesh, Smt K Suneetha, IAS, Commissioner for Collegiate Education deserves special regards for their efforts to educate the youth in Ethics and Values.

P George Victor
ETHICS AND VALUES

PART - A

1. Introduction
   Definition of Ethics and Values 1
   Character and Conduct 2
   Nature and Scope of Ethics 4
   Uses of Ethics 6

2. Self-realization and Human Values
   Self-realization and Harmony 7
   Rules and Regulations 8
   Rights and Duties 10
   Good and Obligation 11
   Integrity and Conscience 13

3. Obligation to Family
   Trust and Respect 17
   Codes of Conduct 19
   Citizens Charter 20
   Emotional Intelligence 21

4. Individual and Society
   Theories of Society 23
   Social Relationships and Society 26
   Empathy: Compassion towards other being 29
   Environmental Ethics and Nature 32

PART - B

5. Obligation to State
   Kautilyas’ Polity 36
   Liberty, Equality, and Fraternity 38
   Civil Rights 41
   Human Rights 44

6. Western Ethics
   Happiness and Prosperity 50
   Four Cardinal Virtues 52
   Lesson from Socrates 54

7. Indian Ethics
   Lesson from Mahatma Gandhi 57
   Society and Trusteeship 60
   Indian Constitution 61
   Fundamental Rights 62
   Directive Principles of State Policy 64

8. Professional Ethics
   Human Goals 68
   Four Purusarthas 69
   Ethics in Public Administration 70
   Ethical Values and Management 71
   Ethics and Civil Servants 72
Chapter One

INTRODUCTION

I. DEFINITION OF ETHICS AND VALUES

The term 'Ethics' comes from the Greek word 'ethos', which means 'character'. Ethics concerns with the moral behavior of humans and seeks to resolve questions dealing with human morality/concepts such as good and evil, right and wrong, virtue and vice, justice and crime.

Tomas Paul and Linda Elder define ethics as "a set of concepts and principles that guide us in determining what behavior helps or harms sentient creatures". The Cambridge Dictionary of Philosophy states that the word 'ethics' is interchangeable with 'morality' and sometimes it is used to mean the moral principles of a particular tradition, group or individual.

Ethics is an attempt to guide human conduct and it is also an attempt to help man in leading good life by applying moral principles. Ethics refers to well based standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues.

Ethics is related to issues of propriety, rightness and wrongness. What is right is ethical and what is wrong is unethical. The words 'proper', 'fair' and 'just' are also used in place of 'right' and 'ethical'. If it is ethical, it is right, proper, fair and just. Ethics is a matter of practical concern. It tries to determine the good and right thing to do; choices regarding right and wrong, good and evil; questions of obligation and value.

Ethics is to consider the practice of doing right actions or what we may call the art of living the good life. It is also defined as the science of the highest good. Mackenzie defines ethics as "the study of what is right or good in human conduct" or the "science of the ideal involved in human life". So, it is clear that ethics is the study which determines rightness or wrongness of actions.

Values refer to a person's principles or standards of behavior; one's judgment of what is important in life. Ethics is a set of rules, almost similar to values but tend to be codified into a recognized system or set of rules which are clearly adopted by a group of people. To behave ethically is to behave in a manner, acceptable to society.

A value denotes the importance of determining what action or ideal is best to do or live, Value may be described as treating actions themselves by putting value to them. Value deals with right conduct and good life, in the sense that a highly valuable action may be regarded as ethically "good" and an action of low value may be regarded as "bad".
Ethical value denotes importance of a thing, with the aim of determining what action or life is best to do, or at least attempt to describe the value of different actions. It may be described as treating actions themselves as abstract objects, putting value to them. It deals with right conduct and good life, in the sense that a highly, or at least relatively highly, valuable action or may be regarded as good, and an action of low, or at least relatively low, value may be regarded as bad.

Personal and cultural values are relative in the sense that they differ between people, and on a larger scale, between people of different cultures. On the other hand, there are theories of the existence of absolute values, which can also be termed noumenal values. An absolute value is independent of individual and cultural views and also independent of whether it is known or not. Relative value may be regarded as an 'experience' by subjects of the absolute value. Relative value thus varies with individual and cultural interpretation, while absolute value remains constant, regardless of individual or collective 'experience' of it.

Any decrease in the whole value, intensity or duration of an object decreases its total value and vice versa. Alternatively described, the total value can be regarded as being the sum of the total intrinsic value and total instrumental value. Still, it may be either relative or absolute, or both. Ethics and values are important virtues since they develop to be roots of traditions of various people around the world.

In other words values are those aspects of personality that are important to someone while ethics is a system of moral values that govern the behavior of a person in a society. A few good examples of ethical values are integrity, honesty, and responsibility. Leaders recognize the importance of ethical behavior. The best leaders exhibit both their values and their ethics in their leadership style and actions. Your leadership ethics and values should be visible because you live them in your actions every single day.

II. CHARACTER AND CONDUCT

Character is an evaluation of a particular individual's durable moral qualities. The concept of character can imply a variety of attributes including the existence or lack of virtues such as integrity, courage, fortitude, honesty, and loyalty, or of good behaviors or habits.

Moral character primarily refers to the assemblage of qualities that distinguish one individual from another. Moral character is defined as "a disposition to express behavior in consistent patterns of functions across a range of situations."

The word "character" is derived from the Ancient Greek word "charaktēr", referring to a mark impressed upon a coin. Later it came to mean a point by which one thing was told apart from others.
The major factors in influencing character and moral development: heredity, early childhood experience, modeling by important adults and older youth, peer influence, the general physical and social environment, the communications media, the teachings of schools and other institutions, and specific situations and roles that elicit corresponding behavior.

Marx accepts Aristotle's insight that virtue and good character are based on a sense of self-esteem and self-confidence.

Plato believed that the soul is divided into three parts of desire: Rational, Appetitive, or Spirited. In order to have moral character, we must understand what contributes to our overall good and have our spirited and appetitive desires educated properly, so that they can agree with the guidance provided by the rational part of the soul.

In Aristotle's view, good character is based on two naturally occurring psychological responses that most people experience without difficulty: our tendency to take pleasure from self-realizing activity and our tendency to form friendly feelings toward others under specific circumstances. Based on his view, virtually everyone is capable of becoming better and they are the ones responsible for actions that express (or could express) their character.

Conduct is the result of character. Conduct is what one practices, whereas character reflects the inherent principles and attitudes of a person. Conduct is visible whereas character is invisible. Conduct refers to the actions or reactions of a person in relation to environment and society. Behavior can be conscious or unconscious, overt or covert, and voluntary or involuntary, but conduct is the sum total of characteristics expressed in actions and decisions.

Conduct is the base to know the norms that one inculcates and exhibits in the society and environment. Behavior of animals is believed to be influenced by the endocrine system and the nervous system, but human conduct is the sum total of norms and principles expressed in one's life. The behavior of animals fall within a range—some behavior being common, some unusual, some acceptable, and some outside acceptable limits. But human conduct refers to the behavior exhibited in actions which is an outlet of attitudes, emotions, values, ethics, authority and coercion.

Behavior of animals in the general sense should not be mistaken with human behavior and conduct, which is a more advanced action, as human behavior is a behavior specifically directed at other people. The acceptability of behavior and conduct depends heavily upon social norms and is regulated by various means of social control.

Human conduct is evolved throughout one's entire lifetime starting from six months onwards. It includes the way they act based on different factors such as genetics, sense-perception, social norms, core faith, tradition, and attitude. Though the behavior is impacted by certain traits each individual has; but the conduct of a person has certain bearings to one's reason, tradition, learning and vision and needs of life. The traits vary from person to person and can
produce different actions or behavior from each person, but social norms also impact behavior and conduct. Due to the inherently character, persons are pressurized into follow certain rules and display certain behaviors in society. Thus, conduct is greatly influenced by the character that we inherit, cultivate and learn.

A moral character trait is a character trait for which the agent is morally responsible. If moral responsibility is impossible, however, then agents cannot be held responsible for their character traits or for the behaviors that they do as a result of those character traits.

Some total of norms and ideals that a person entertains in mind constitutes the character, which is the basics thought of the person. Thought can refer to the ideas or arrangements of ideas that result from thinking, the process of producing thoughts. Despite the fact that thought is a fundamental human activity familiar to everyone, there is no generally accepted agreement as to what thought is or how it is created.

Thoughts are the result or product of spontaneous act of thinking. Thinking allows humans to make sense, interpret, represent or model the world they experience, and to make predictions about that world. It is therefore helpful to regulate with needs, objectives, and desires as it makes plans and attempts to accomplish those goals. Thoughts are the keys which determine one's goal being expressed through conduct.

III. NATURE AND SCOPE OF ETHICS

Ethics deals with systematic explanation of rightness or wrongness in the light of the highest Good of man. It means ethics deal with norms, and concerned with what ought to be done rather than what is the case. Ethics is considered as normative science, because it is concerned with judgments of value, standards or norms by which we can judge human actions to be right or wrong. For example, logic and aesthetics are concerned with truth and beauty; similarly ethics deals with norms or principles of life.

Ethics is not a practical science, like producing oxygen in the classroom. For instance, medical science is a practical science, concerns with the means to remove the causes of diseases. Ethics does not teach us as to how to lead a moral life rather it helps us to justify rightness or goodness which can lead to the supreme goal of human life that is to realize the summum bonum of human life. Though ethics is neither a practical science nor an art, in case of morality ethics directs the individual while choosing what is good and what is bad. As such Ethics deals with motive, intention, purpose and choice which are considered right or wrong in the light of goodness.

Ethics is a science of values as it discovers the forms of conduct or behavior, which have the character of oughtness. Ethics deals with moral phenomena and it observes and classifies
them and explains them by the moral ideal. It distinguishes moral judgments from logical judgments and aesthetic judgments and reduced them to a system. Ethics is an art as it sets guidelines for practical conduct and also for understanding the meaning of what it is to act in an ethical manner. Ethics is concerned with Goodness as an ultimate value while some other normative sciences like Aesthetics and Logic are oriented to the ideals of Beauty and Truth respectively.

The subject matter of ethics indicates the scope of ethics. Ethics as a normative science deals with moral ideal or the good in order to enquire the nature of our conduct. It enquires into the origin of actions, motives, intentions, voluntary actions and so on. It determines rightness or wrongness of human actions. As a science of morality ethics discusses the contents of moral consciousness and the various problems of moral consciousness. Ethic is concerned with the highest good or absolute good. It investigates the nature of its fundamental notions- right, duty and good.

Moral judgments passed on our voluntary actions are also included within the scope of ethics. In discussing the moral judgment it has also to concern with the nature, object, faculty and standard of moral judgment. Moral sentiments and feelings are arising in our mind when we contemplate about the moral judgment and therefore, ethics has to discuss the nature of moral sentiments to moral judgment.

The scope of ethics includes whatever has reference to free human acts, whether as principle or cause of action (law, conscience, virtue)', or as effect or circumstance of action (merit, punishment, etc.) Ethics discusses the nature of human freedom. Ethics investigates what constitutes good or bad, just or unjust. It also inquires into-what are virtue, law, conscience and duty? What obligations are common to all? What is the good in all good acts? These questions lie within the scope of ethics. The sense of duty, oughtness or moral obligation and the responsibility for actions are also included within the range of ethics.

The particular aspect under which ethics considers free acts is that of their moral goodness or the rectitude of order involved in them as human acts. A man may be a good artist or orator and at the same time a morally bad man or, conversely, a morally good man may be a poor artist or technician. Ethics has merely to do with the order which relates to man as man and which makes of him a good man. Thus we find that although Ethics is not a guidebook of moral rules as a branch of philosophy Ethics seeks clarification of terms used in moral language. The 'meta-ethical' problems fall within the scope of philosophical aspect of Ethics. There are other meta-ethical discussions related to the nature of moral judgments, the logical basis of ethical evaluation etc.

Ethics is essentially related to all other branches of knowledge like sociology, political science, jurisprudence, law and legal study, psychology, anthropology, culture study, ecology and environmental study, economics, religion, aesthetics and other similar areas. Ethics is
concerned with political, sociological, cultural, psychical, economic, environmental, religious problems in pursuit of highest good. So these problems have an additional place in the scope of ethics. With the emergence of new technology there is scope for widening the scope of ethics to address new issues.

IV. USES OF ETHICS

If ethical theories are to be useful in practice, they need to affect the way human beings behave. Some philosophers think that ethics does do this. They argue that if a person realizes that it would be morally good to do something then it would be irrational for that person not to do it. But human beings often behave irrationally, they follow their 'gut instinct' even when their head suggests a different course of action. However, ethics does provide good tools for thinking about moral issues.

Ethics can provide a moral map. Most moral issues get us pretty worked up - think of abortion and euthanasia for starters. Because these are such emotional issues we often let our hearts do the arguing while our brains just go with the flow. But there's another way of tackling these issues, and that's where philosophers can come in - they offer us ethical rules and principles that enable us to take a cooler view of moral problems. So, ethics provides us with a moral map, a framework that we can use to find our way through difficult issues.

Ethics can 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. But sometimes ethics doesn't provide people with the sort of help that they really want.

Ethics doesn't always show the right answer to moral problems. Indeed more and more people think that for many ethical issues there is not a single right answer - just a set of principles that can be applied to particular cases to give those involved some clear choices. Some philosophers go further and say that all ethics can do is eliminate confusion and clarify the issues. After that it's up to each individual to come to their own conclusions. Ethics can give several answers. Many people want there to be a single right answer to ethical questions.

They find moral ambiguity hard to live with because they genuinely want to do the 'right' thing, and even if they can't work out what that right thing is, they like the idea that 'somewhere' there is one right answer. But often there isn't one right answer - there may be several right answers, or just some least bad answers - and the individual must choose between them. For others moral ambiguity is difficult because it forces them to take responsibility for their own choices and actions, rather than falling back on convenient rules and customs.
Chapter Two

SELF-REALIZATION AND HUMAN VALUES

I. SELF-REALIZATION AND HARMONY

Self-realization is said to be the maturity of the ego or personality, accepting one's own evanescence by allowing a space for the true Self to reveal itself. The sun veiled by clouds is an apt metaphor for the Self's apparent absence in our everyday lives. Self-realization is the dissolution of the ego's internal pre-occupations; and directly experience reality of the world as it is, free of any assumptions.

The term ‘harmony’ derives from the Greek word 'harmonia', meaning "joint, agreement, concord" from the verb 'harmozō', "to fit together, to join". In Ancient Greece, the term defined the combination of contrasted elements: a higher and lower note. In the Middle Ages the term was used to describe two pitches sounding in combination, and in the Renaissance the concept was expanded to denote three pitches sounding together.

Socrates (469 BC - 399 BC) was one of the first Greek philosophers to encourage both scholars and the common citizen to turn their attention from the outside world to the condition of humankind. In this view, knowledge having a bearing on human life was placed highest, all other knowledge being secondary.

Self-knowledge was considered necessary for success and inherently an essential good. A self-aware person will act completely within his capabilities to his pinnacle; while an ignorant person will flounder and encounter difficulty. To Socrates, a person must become aware of every fact (and its context) relevant to his existence, if he wishes to attain self-knowledge. He posited that people will naturally do what is good, if they know what is right. Evil or bad actions are the result of ignorance.

If a criminal was truly aware of the mental and spiritual consequences of his actions, he would neither commit nor even consider committing those actions. Any person who knows what is truly right will automatically do it. While he correlated knowledge with virtue, he similarly equated virtue with happiness. The truly wise man will know what is right, do what is good, and therefore be happy.

Aristotle (384 BC - 322 BC) posited an ethical system that may be termed "self-realization ism." In Aristotle's view, when a person acts in accordance with his nature and realizes his full potential, he will do good and be content. At birth, a baby is not a person, but a potential person. To become a "real" person, the child's inherent potential must be realized. Unhappiness and frustration are caused by the unrealized potential of a person, leading to failed goals and a poor life. Aristotle said, "Nature does nothing in vain." Therefore, it is imperative for
persons to act in accordance with their nature and develop their latent talents in order to be content and complete. Happiness was held to be the ultimate goal. All other things, such as civic life or wealth, are merely means to the end. Self-realization, the awareness of one's nature and the development of one's talents, is the surest path to happiness.

Aristotle asserted that man had three natures: vegetable (physical/metabolism), animal (emotional/appetite) and rational (mental/conceptual). Physical nature can be assuaged through exercise and care, emotional nature through indulgence of instinct and urges through human reason. Rational development was considered the most important, as essential to philosophical self-awareness and as uniquely human. Moderation was encouraged, with the extremes seen as degraded and immoral. For example, courage is the moderate virtue between the extremes of cowardice and recklessness. Man should not simply live, but live well with conduct governed by moderate virtue. This is regarded as difficult, as virtue denotes doing the right thing, to the right person, at the right time, to the proper extent, in the correct fashion, for the right reason.

The Indian mystic Paramahamsa Yogananda describes Self-realization as the knowing—in body, mind and soul—that we are one with the omnipresence of God; that we do not have to pray that it come to us, that we are not merely near it at all times, but that God's omnipresence is our omnipresence; that we are just as much a part of Him now as we ever will be. All we have to do is improve our knowing”.

Mortimer Adler defines self-realization as freedom from external coercion, including cultural expectations, political and economic freedom, and the freedom from worldly attachments and desires etc. Self-realization can be a gradual or instantaneous phenomenon depending on the school of thought but in all cases it involves extensive preparation of mind and emotions to recognize self-realization when it occurs.

Research shows that when people live lives that are different from their true nature and capabilities, they are less likely to be happy than those whose goals and lives match. For example, someone who has inherent potential to be a great artist or teacher may never realize his/her talents if their energy is focused on attaining the basic needs of humans.

Harmony with the neighbor, nature, society and people was considered as one of the greatest virtues of life according to poets, priests and philosophers. Today scientists, social workers and states have been promoting the ways and means to live a harmonious life in the world; green chemistry, eco-friendly, meditation are some examples of this movement.

II. RULES AND REGULATION

In every community rules and regulations are inevitable. When these rules make sense, they contribute to the overall performance and joy of life within that community. We tried very
hard to keep our Rules and Regulations as simple and understandable as possible. Rules and regulations are principles governing conducts, actions, procedures and arrangement in a state or country. They are the customary circumstances that are controlled by the government, institutions or dominions. Rules and regulations are important for a number of reasons in life. Without them there would be a total collapse of the organized societies that we are used to today.

The main difference between rules and regulations is that rules are restrictions, while regulations are of a form of controlling. Regulations are legal rules. They are established as a restriction with a legal force. On the other hand, a rule is an established standard or principle. Rules pertain to games, sports, and the like. Rules are likely to change over a period of time. Regulations usually are standards that are set in stone and must be followed.

A rule is a principle or condition that customarily governs behavior. It is a basic generalization that is accepted as true and that can be used as a basis for reasoning or conduct. A rule subjects a person to a penalty or administrative sanction when a requirement is violated. A rule is a set of understood principles that governs conduct within a group, organization or society. It also means control over an area or people.

The term 'rule' is also used to denote an order made by a court or judge with reference to a particular case. Rules are a set of explicit regulations that govern behavior within an activity, organization or sphere. To rule is to exercise power or authority over an area or a group of people. The rule of law is a legal principle that says decisions are to be using already existing legal principles.

A rule denotes a set of explicit or understood regulations governing the conduct of individuals within a particular activity or sphere. It is also the law or principle that operates within a specific sphere of knowledge and describes what is possible or allowable. A ruling also refers to the order made by a judge or court in reference to a particular case. Rules are the explicitly understood regulations that govern the conduct within a particular activity or field. The term may also define the act of exercising power and authority over something. Rules are basically guidelines that control how an action is to be carried out and pay the penalties if in case of violation. Rules also describe the methodologies of a certain action and the boundaries of search an action.

Regulation may be said as the process of the promulgation, monitoring, and enforcement of rules, established by legislation or a written instrument containing rules having the force of law. Regulation creates limits, constrains or right, creates or limits a duty, or allocates a responsibility. Regulation can take many forms: legal restrictions promulgated by a government authority, contractual obligations that bind many parties, self-regulation by an industry such as through a trade association, social regulation (e.g. norms), co-regulation, third-party regulation, certification, accreditation or market regulation. In its legal sense regulation can and should be
distinguished from primary legislation (by Parliament of elected legislative body) on the one hand and judge-made law on the other.

Regulation mandated by a state attempts to produce outcomes which might not otherwise occur, produce or prevent outcomes in different places to what might otherwise occur, or produce or prevent outcomes in different timescales than would otherwise occur. In this way, regulations can be seen as implementation artifacts of policy statements. Common examples of regulations include controls on market entries, prices, wages, development approvals, pollution effects, employment for certain people in certain industries, standards of production for certain goods, the military forces and services. The economics of imposing or removing regulations relating to markets is analyzed in regulatory economics.

Regulations may create costs as well as benefits and may produce unintended reactivity effects, such as defensive practice. Efficient regulations can be defined as those where total benefits exceed total costs. Regulation of businesses existed in the ancient early Egyptian, Indian, Greek, and Roman civilizations. Standardized weights and measures existed to an extent in the ancient world, and gold may have operated to some degree as an international currency.

In China, a national currency system existed and paper currency was invented. Sophisticated law existed in Ancient Rome. In the European Early Middle Ages, law and standardization declined with the Roman Empire, but regulation existed in the form of norms, customs, and privileges; this regulation was aided by the unified Christian identity and a sense of honor in regard to contracts.

III. RIGHTS AND DUTIES

10th December every year is celebrated as Human Rights Day because it was on 10th December 1948 that the Universal Declaration of Human Rights (UDHR) was adopted by the United Nations. The current thinking is that discourse on fundamental rights cannot be divorced from fundamental duties or else we do a disservice to both. The co-relation between rights and duties is not a new fangled idea.

The *Bhagavad Gita* teaches us that "Your duty is your right". Walter Lippmann, the philosopher-journalist, was emphatic that "For every right that you cherish you have a duty which you must fulfill".

It is interesting that the American Declaration of the Rights and Duties of Man of May 2, 1948 along with guaranteeing human rights prescribe certain duties one of which is "the duty to pay taxes". Again the African Charter on Human and Peoples Rights of June 26, 1981 apart from guaranteeing a broad range of human rights prescribes the duty "to pay taxes imposed by law in the interest of the society". Apparently rampant tax evasion was the motivation for these duties.
Our Constitution as originally enacted did not expressly lay down any fundamental duties to be performed by citizens. It was only in 1976 that a specific Chapter IV-A was incorporated in the Constitution by a constitutional amendment and Article 51-A was enacted. Initially there were misgivings because the constitutional amendment was made during the 1975 spurious emergency. However on reflection the underlying philosophy of Article 51-A is that there should be a co-relation between rights and duties.

Article 51-A in admirable language lists ten fundamental duties of every citizen one of which is "to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women".

Other duties which deserve emphasis are the duty "to develop the scientific temper, humanism and the spirit of inquiry and reform" and "the duty to strive towards excellence in all spheres of individual and collective activity..." To day, one duty which should be expressly listed is the duty to practice tolerance because at present the rise of intolerance is alarming. We have reached a stage where even a moderate expression of a different point of view is met with hostility. The consequence is that dissent dries up. Healthy and vigorous debate is no longer possible. And when that happens democracy is under siege.

It is a moot point whether fundamental duties are judicially enforceable. According to the Supreme Court, fundamental duties, though not enforceable by a writ, provide a valuable guide and aid to interpretation of constitutional and legal issues. The ideal state would be where these duties are spontaneously performed by citizens without any judicial intervention.

IV. GOOD AND OBLIGATION

Good is a broad concept but it typically deals with an association with life, charity, continuity, happiness, love and justice. The nature of being good has been given many treatments; one is that the good is based on the natural love, bonding, and affection that begins at the earliest stages of personal development; another is that goodness is a product of knowing truth.

Differing views also exist as to why evil might arise. Many religious and philosophical traditions claim that evil behavior is an aberration that results from the imperfect human condition. Sometimes, evil is attributed to the existence of free will and human agency.

Philosophers inquire into what sorts of things are good, and what the word "good" really means in the abstract. As a philosophical concept, goodness might represent a hope that natural love be continuous, expansive, and all-inclusive. In a monotheistic- religious context, it is by this hope that an important concept of God is derived -as an infinite projection of love, manifest as
goodness in the lives of people. In other contexts, the good is viewed to be whatever produces the best consequences upon the lives of people, especially with regard to their states of well being.

As a philosophical abstraction, goodness represents a hope that natural love be continuous, expansive, and all-inclusive. In religious context, it is by this hope that an important concept of God is derived - as an infinite projection of love, manifest as goodness in the lives of people. The belief in such hope is often translated as "faith", and wisdom itself is largely defined within religious doctrine as a knowledge and understanding of innate goodness. The concepts of innocence, spiritual purity, and salvation are likewise related to a concept of being in, or returning to, a state of goodness—one that, according to various teachings of "enlightenment", approaches a state of holiness, righteousness, (or Godliness).

GE Moore contended that goodness cannot be analyzed in terms of any other property. In Principia Ethica, he writes: "It may be true that all things which are good are also something else, just as it is true that all things which are yellow produce a certain kind of vibration in the light. And it is a fact, that Ethics aims at discovering what are those other properties belonging to all things which are good. But far too many philosophers have thought that when they named those other properties they were actually defining good; that these properties, in fact, were simply not "other," but absolutely and entirely the same with goodness". Therefore, we cannot define "good" by explaining it in other words. We can only point to an action or a thing and say "That is good." Similarly, we cannot describe to a blind person exactly what yellow is. We can only show a sighted person a piece of yellow paper or a yellow scrap of cloth and say "That is yellow." In addition to categorizing "good" as indefinable, Moore also emphasized that it is a non-natural property.

Summum bonum is a Latin expression meaning "the highest good", which was introduced by Cicero, to correspond to the Idea of the Good in Greek philosophy. The summum bonum is generally thought of as being an end in itself, and at the same time as containing all other goods. The term was used in medieval philosophy and in Kantianism, to describe the ultimate importance, the singular and overriding end which human beings ought to pursue; while in the Thomist synthesis of Aristotelianism and Christianity, the highest good is usually defined as the life of the righteous and/or the life led in Communion with God and according to God's precepts.

Plato in Republic argued that "in the world of knowledge the idea of good appears last of all, and is seen...to be the universal author of all things, beautiful and right". Silent contemplation was the route to appreciation of the Idea of the Good. Aristotle in his Nichomachean Ethics accepted that the target of human activity "must be the Good that is the supreme good", but challenged Plato's Idea of the Good with the pragmatic question: "will one who has had a vision of the Idea itself become thereby a better doctor or general?" However, arguably at least, Aristotle's concept of the Unmoved mover owed much to Plato's Idea of the Good.
Obligation is the condition of being morally or legally bound to do something. That something may be which arises out. Obligation is an act or course of action to which a person is morally or legally bound; a duty or commitment, or of a sense of duty or results from custom, law, etc., to fulfill one's obligations, a binding promise, contract, an agreement enforceable by law, a document setting forth such an agreement, a bond, certificate, or the like, an indebtedness or amount of indebtedness, a debt of gratitude.

An obligation is a course of action that someone is required to take, whether legal or moral. There are also obligations in other normative contexts, such as obligations of etiquette, social obligations, and possibly in terms of politics, where obligations are requirements which must be fulfilled. These are generally legal obligations, which can incur a penalty for non-fulfillment, although certain people are obliged to carry out certain actions for other reasons as well, whether as a tradition or for social reasons. Obligations vary from person to person: for example, a person holding a political office will generally have far more obligations than an average adult citizen, who themselves will have more obligations than a child. Obligations are generally granted in return for an increase in an individual's rights or power. For example, obligations for health and safety in a workplace from employer to employee maybe to ensure the fire exit isn't blocked or ensure that the plugs are put in firmly.

The word "obligation" can also designate a written obligation, or such things as bank notes, coins, checks, bonds, stamps, or securities. The term obligate can also be used in a biological context, in reference to species which must occupy a certain niche or behave in a certain way in order to survive. In biology, the opposite of obligate is facultative, meaning that a species is able to behave in a certain way and may do so under certain circumstances, but that it can also survive without having to behave this way.

V. INTEGRITY AND CONSCIENCE

Integrity:

Integrity means the quality of being honest and having strong morals. The phrase "a gentleman of complete integrity" reflects the character of a person, which indicates the whole personality. The other similar words we use for integrity are honesty, uprightness, probity, rectitude, honorable, good character, ethics, morals, righteousness, morality, nobility, high-mindedness, right-mindedness, virtue, decency, fairness, scrupulousness, sincerity, truthfulness, trustworthiness.

The word "integrity" stems from the Latin adjective “integer” (whole, complete). In this context, integrity is the inner sense of "wholeness" deriving from qualities such as honesty and consistency of character. As such, one may judge that others "have integrity" to the extent that they act according to the values, beliefs and principles they claim to hold.
Integrity also means adherence to moral and ethical principles; soundness of moral character; honesty. Integrity is a concept of consistency of actions, values, methods, measures, principles, expectations, and outcomes. Barbara Killinger offers a traditional definition: "Integrity is a personal choice, an uncompromising and predictably consistent commitment to honor moral, ethical, spiritual and artistic values and principles."

In ethics, integrity is regarded as the honesty and truthfulness or accuracy of one's actions. Integrity can stand in opposition to hypocrisy, in that judging with the standards of integrity involves regarding internal consistency as a virtue, and suggests that parties holding within themselves apparently, conflicting values should account for the discrepancy or alter their beliefs.

The concept of integrity implies a comprehensive corpus of beliefs, often referred to as a worldview. This concept of wholeness emphasizes honesty and authenticity, requiring that one act at all times in accordance with the individual's chosen worldview. Ayn Rand considered that integrity "does not consist of loyalty to one's subjective whims, but of loyalty to rational principles".

In common public usage, people sometimes use the word "integrity" in reference to a single "absolute" morality rather than in reference to the assumptions of the value system in question. In an absolute context, the word "integrity" conveys no meaning between people with differing definitions of absolute morality, and becomes nothing more than a vague assertion of perceived political correctness or popularity, similar to using terms such as "good" or "ethical" in a moralistic context.

Conscience:

Conscience is often described as leading to feelings of remorse when a human commits actions that go against one's moral values and to feelings of rectitude or integrity when actions conform to such norms. Conscience is an aptitude, faculty, intuition or judgment that assists in distinguishing right from wrong.

The word "conscience" derives etymologically from the Latin 'conscientia,' meaning "privacy of knowledge" or "with-knowledge". The English word implies internal awareness of a moral standard in the mind concerning the quality of one's motives, as well as a consciousness of our own actions. Thus conscience considered philosophically may be first, and perhaps most commonly, a largely unexamined "gut feeling" or "vague sense of guilt" about what ought to be or should have been done.

Ethically "conscience" has been defined as the "voice within," the voice of God, the voice of the community, the internal voice reflecting one's upbringing. Sometimes it has been equated with intuition, that almost indefinable experience of humans in which they "just know something to be the case." Bishop Joseph Butler (1692-1752) wrote:
"There is a superior principle of reflection or conscience in every man, which distinguishes between the internal principle of his heart as well as his external actions; which passes judgments upon himself and them; pronounces determinately some actions to be in themselves just, right, good, others to be in themselves evil, wrong, unjust; which without being consulted, without being advised with, magisterially exerts itself, and approves or condemns his, or the doer of them, accordingly." (Sermon II)

Conscience could be a moral guide; it is a moral barometer within man. Conscience in this sense is not necessarily the product of a process of rational consideration of the moral features of a situation and can arise from parental, peer group, religious, state, which may or may not be presently consciously acceptable to the person.

In the Zoroastrian faith, after death a soul must face judgment at the Bridge of the Separator; there, evil people are tormented by prior denial of their own higher nature, or conscience, and "to all time will they be guests for the House of the Lie." The Chinese concept of Ren, indicates that conscience, along with social etiquette and correct relationships, assist humans to follow The Way (Tao) a mode of life reflecting the implicit human capacity for goodness and harmony.

In Buddhism, for example, Buddha links the positive aspect of conscience to a pure heart and a calm, well-directed mind: "when the mind is face to face with the Truth, a self- luminous spark of thought is revealed at the inner core of ourselves and, by analogy, all reality." The Buddha also associated conscience with compassion for those who must endure cravings and suffering in the world until right conduct culminates in right mindfulness and right contemplation.

The Roman Emperor Marcus Aurelius wrote in his Meditations that conscience was the human capacity to live by rational principles that were congruent with the true, tranquil and harmonious nature of our mind and thereby that of the Universe: "To move from one unselfish action to another with God in mind. Only there, delight and stillness ... the only rewards of our existence here are an unstained character and unselfish acts."

Many Christians regard following one's conscience as important as, or even more important than, obeying human authority. A fundamentalist Christian view of conscience might be: 'God gave us our conscience so we would know when we break His Law; the guilt we feel when we do something wrong tells us that we need to repent.'

Immanuel Kant, a central figure of the Age of Enlightenment, likewise claimed that two things filled his mind with ever new and increasing admiration and awe, the oftener and more steadily they were reflected on: "the starry heavens above me and the moral law within me ... the latter begins from my invisible self, my personality, and exhibits me in a world which has true infinity but which I recognize myself as existing in a universal and necessary (and not only, as in the first case, contingent) connection."
The 'universal connection' referred to here is Kant's Categorical Imperative: "act only according to that maxim by which you can at the same time will that it should become a universal law." Kant considered critical conscience to be an internal court in which our thoughts accuse or excuse one another; he acknowledged that morally mature people do often describe contentment or peace in the soul after following conscience to perform a duty, but argued that for such acts to produce virtue their primary motivation should simply be duty, not expectation of any such bliss or result.

Rousseau expressed a similar view that conscience somehow connected man to a greater metaphysical unity. John Plamenatz in his critical examination of Rousseau's work considered that conscience was a feeling that urges us, in spite of contrary passions, towards two harmonies: the one within our minds and between our passions, and the other within society and between its members:

"the weakest can appeal to it in the strongest, and the appeal, though often unsuccessful, is always disturbing. However, corrupted by power or wealth we may be, either as possessors of them or as victims, there is something in us serving to remind us that this corruption is against nature." (John Plamenatz. Man and Society. Vol 1. Longmans. London. 1963, p. 383.)
Chapter Three

OBLIGATION TO FAMILY

I. TRUST AND RESPECT

Trust:

Trust represents the relationship between people. It is said that humans have a natural disposition to trust and to judge trustworthiness that can be traced to the neurobiological structure and activity of a human brain. Conceptually, trust is also attributable to relationships within and between social groups—families, friends, communities, organizations, companies, nations etc.

The society needs trust to operate between confidence in what is known from everyday experience, and contingency of new possibilities. Without trust, all contingent possibilities lead a paralysis of inaction. Trust can be seen as a bet on one of contingent futures, the one that may deliver benefits.

Trust means believing, that the person who is trusted will do what is expected. It starts at the family and grows to others. According to psychoanalyst- Erik Erikson development of basic trust is the first state psychological development occurring during the first two years of life.

Success results in feeling of security, trust, and optimism, while failure leads to insecurity and mistrust. It has been argued that trust increases subjective well-being because it enhances the quality of one's interpersonal relationships, and happy people are skilled at fostering good relationships.

Trust is integral to the idea of social influence: it is easier to influence or persuade someone who is trusting. Barbara Misztal points out three basic things that trust does in the lives of people: (1) It makes social life predictable, (2) it creates a sense of community, and (3) it makes it easier for people to work together.

Working anywhere may be stressful and takes effort. By having a conveniently organized area to work on, concentration will increase as well as effort. People may work together and achieve success through trust while working on projects that rely on each individual's contribution. Conversely, where trust is absent, projects can fail.

Individuals that are in relationships characterized by high levels of social trust are more apt to openly exchange information and to act with caring benevolence toward one another than those in relationships: lacking trust. Some philosophers argue that trust IS more than a relationship or reliance. Trust is also seen as an economic lubricant, reducing the cost of
transactions between parties, enabling new forms of cooperation and generally furthering business activities; employment and prosperity.

Respect:

Respect is a positive feeling of esteem for a person or other entity. Respect can be a specific feeling of regard for the actual qualities of the one respected. Rude conduct is usually considered to indicate a lack of respect or disrespect, where as actions that honor somebody or something indicates respects.

Specific ethics of respect are of fundamental importance to various cultures. Respect and for tradition and legitimate authority is one of five fundamental moral values shared to a greater or lesser degree by different societies and individuals.

Respect can be both given and/or received. Respect is often thought of as earned or built over time. Often, continued caring interactions are required to maintain or increase feelings of respect among individuals. Some people earn the respect of individuals by assisting others or playing important social roles.

In many cultures, individuals are considered to be worthy of respect until they prove otherwise. Courtesies that show respect include simple words and phrases like "thank you" in the West, simple physical gestures like a slight bow in the East, a smile or direct eye contact.

Pranãma, or the touching of feet in Indian culture is a sign of respect. For instance, when a child is greeting his or her grandparent, they typically will touch their hands to their grandparents' feet. In Indian culture, it is believed that the feet are a source of power. Many gestures or physical acts that are common in the west can be considered disrespectful in Japan. For instance, one should not point directly at someone. Some signs of physical respect apply to women only.

If a woman does not wear cosmetics or a brassiere, it is possible that she will be considered unprofessional or others may think she does not care about the situation. Unlike Japanese culture, it is not necessary in Chinese culture to bow to one another as a greeting or parting gesture. Bowing is generally reserved as a sign of respect for elders and ancestors.

The Chinese sometimes do not smile or exchange greetings with strangers. Smiling or being friendly to someone you do not know well can be considered rude. It is also common to see Chinese women covering their mouths when they laugh. Traditionally, a woman who laughed too loudly was considered to be uncouth and ill bred.

Many codes of behavior revolve around young people showing respect to older people. Like in many cultures, younger Chinese individuals are expected to defer to older people, let them speak first, sit down after them and not contradict them. Sometimes when an older person enters a room, everyone stands. People are often introduced from oldest to youngest. Often time,
younger people will go out their way to open doors for their elders and not cross their legs in front of them. The older you are the more respect you are expected to be treated with.

II. CODES OF CONDUCT

Many companies have adopted formal ethical codes of conduct. These codes are generally broad-based statements of a company's responsibilities to its employees, its customers, its suppliers, and the communities in which the company operates. Codes rarely spell out specific do's and don'ts or suggest proper behavior in a specific situation. Instead, they give broad guidelines. For example, Johnson & Johnson created its Credo in 1943 and today it is translated into 36 languages.

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 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.

In cases where professional bodies regulate their own ethics, there are possibilities for such bodies to become self-serving and to fail to follow their own ethical code when dealing with renegade members. This is because of the nature of professions in which they have almost a complete monopoly on a particular area of knowledge. For example, the English courts deferred to the professional consensus on matters relating to their practice that lay outside law and legislation. Some professional organizations define their ethical approach in terms of a number of discrete components. Typically these include: Honesty, Integrity, Transparency, Accountability, Confidentiality, Objectivity, Respectfulness, and Obedience to the law, Implementation.

In many countries there is some statutory regulation of professional ethical standards such as that regulate nursing and midwifery in England and Wales. Failure to comply with standards can thus become a matter for the courts. For example, a lay member of the public should not be held responsible for failing to act to save a car crash victim because they could not give an appropriate emergency treatment. This is because they do not have the relevant knowledge and experience. In contrast a fully trained doctor (with the correct equipment) would be capable of making the correct diagnosis and carrying out appropriate procedures. Failure of a doctor to help in such a situation would generally be regarded as negligent and unethical.

Professional Ethics covers the personal, organizational and corporate standards of behavior expected of professionals. Professionals and those working in acknowledge 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. Professionals are capable of making judgments, applying their skills and reaching
informed decisions in situations that the general public cannot, because they have not received the relevant training. One of the earliest examples of professional ethics is probably the Hippocratic oath to which medical doctors still adhere to this day.

III. THE CITIZEN’S CHARTER

The Citizen's Charter was a British political initiative launched by the then Prime Minister, John Major, on 22 July 1991, less than a year into his premiership. It aimed to improve public services in the United Kingdom by adopting the following measures in public administration of the nation:

• Making administration accountable and citizen friendly.
• Ensuring transparency and the right to information.
• Taking measures to cleanse and motivate civil service.
• Adopting a stakeholder approach.
• Saving time of both executants and the clientele.
• Easily under stability and quantified works.

All services would have to publish clear targets for levels of service. Dozens did so, from hospitals to prison services, local government offices to fire services. One part of the initiative was the granting of "Charter Marks" to those public bodies meeting defined standards.

Citizen charter is a similar concept- applied to public organizations. Basically a public organization will write on a paper: “We provide this and these services with this and this time limit; if you don't get the service within that time, contact xyz officer." Such written document is called citizens' charter. You can see citizen charters in the websites of almost all union ministries, PSUs, and Public sector banks.

The government of India has also introduced a Citizen's Charter of its own to facilitate on every citizen the right to time-bound delivery of specified goods and services. The Citizen's Charter and Grievance Redressal Bill 2011 is also known as Citizens Charter Bill. It was tabled by V Narayanasamy, Minister of State for Personnel, Public Grievances and Pensions, in Lok Sabha in December 2011. The Bill seeks to confer on every citizen the right to time-bound delivery of specified goods and services and to provide a mechanism for grievance redressal. The bill came after Anna Hazare asked for its provisions to be included in the Jan Lokpal Bill. The advantages of the Citizen's Charter are:

• One can avail services in a time bound manner.
• Will not have to depend on the mercy of the bureaucracy.
• People will not have to face long delays due to red tape.
• For a passport, a birth or death certificate, a driving license or a ration card, Aam Aadmi need not have to sweat it out. There will not be any need to grease palms of corrupt officials.
• People can seek compensation for undue delay in delivery of service.
• For ex: In Europe people are compensated if the train gets delayed.
• Basic thrust of Citizens Charter is to make public services citizen centric by ensuring that these services are demand driven rather than supply driven.

The initiative was widely criticized for claiming to improve public services while reducing money available for them, and for introducing private methods of management in the public sector. It was also claimed that the result was a "box-ticking mentality" concentrating on the measurable, rather than on the individual users of services. In recent Indian markets you may have seen the Dominos Pizza Ad: "delivery in 30 minutes otherwise free."

IV. EMOTIONAL INTELLIGENCE

Emotional Intelligence refers to how well people work with others. The more aware you are your emotions and other emotions, the better you can react & respond. This is a pretty good explanation. Emotional intelligence is the ability to perceive how you're actions have an impact on others or simply to perceive feelings of others.

Some of the important facts about emotional intelligence refers to our abilities to understand other human beings, including what motivates them and how we can work with them. Emotional intelligence is empathy, and the ability to connect with what others are feeling and thinking. It is not being judgmental and rude while claiming to understand others' motive.

It is how to know to differentiate between your emotion and your life, and also how to use your intelligence to make people whom you love to love you as you love them, however they were may be your friends or others. Emotional Intelligence is that how you could gain the trust of any person by using your love and good treatment like your master in the work.

Emotional intelligence can be used for good/bad. The good is basically what is stated. A good person with an open honest character and outgoing will draw more people to him and keep most of those people either as friends or acquaintances. He understands others emotions and respects them. The bad part of Emotional Intelligence is the person can play head games with Emotional Intelligence and hurt many around them. They can use this intelligence to create vicious gossip, cheat, steal, lie, etc. Emotional intelligence is the ability to identify, assess, and control the emotions of oneself, of others, and of groups.

In 1983, Howard Gardner's Frames of Mind: The Theory of Multiple Intelligences introduced the idea that traditional types of intelligence such as IQ, fail to fully explain cognitive ability. He introduced the idea of multiple intelligences which included both interpersonal intelligence (the capacity to understand the intentions, Motivations and desires of other people) and intrapersonal intelligence (the capacity to understand oneself, to appreciate one's to appreciate one's feelings, fears and motivations).
The first use of the term "emotional intelligence" is usually attributed to Wayne Payne's doctoral thesis, A Study of Emotion: Developing Emotional Intelligence from 1985. However, the term became widely-known with the publication of Goleman's Emotional Intelligence - Why it can matter more than IQ (1995). It is to this book's best-selling status that the term can attribute its popularity. Goleman has followed up with several further popular publications of a similar theme that reinforce use of the term. Goleman's publications are self help books that are non-academic in nature.

Emotional intelligence means sentimental capacity of mind. Substantial disagreement exists regarding the definition of El, with respect to both terminology and operationalizations. Different models of El have led to the development of various instruments for the assessment of the construct. While some of these measures may overlap, most researchers agree that they tap different constructs.
Chapter Four

INDIVIDUAL AND SOCIETY

Man is a social animal. Man cannot live without society. Man is biologically and psychologically equipped to live in groups and in societies. Society has become an essential condition for human life to raise and continue. The relationship between individual and society is also evolved in relation to family, societies, civilizations, cultures and states.

I. THEORIES OF SOCIETY

Man depends on society. It is in this sense that an individual is encompassed by culture, a societal force. It is in the society again that he has to conform to the norms, occupy statuses and become member of groups. The question of the relationship between the individual and the society is the starting point two main theories- social contract theory and the organismic theory.

A) Social Contract Theory:

According to the social contract theory all men are born free and equal. Society came into existence because of the agreement entered into by the individuals. The classical representatives of this school of thought are Thomas Hobbes, John Locke and Rousseau.

1. Thomas Hobbes was of the opinion that man in nature was in perpetual conflict with his neighbors on account of sharing essentially commodities and pleasures in the world. In his book Leviathan he made it clear that man found nothing but grief in the company of his fellows.

   Since the conditions in the state of nature were intolerable, men longed for peace, and the people entered into a kind of: social contract to ensure for themselves security and certainty of life and property.

   By mutual agreement they decided to surrender their natural rights into the hands of a few or one with authority to command. The contract became binding on the whole community as perpetual social bond. Thus in order to protect himself against the evil consequences of his own nature, man organized himself in society in order to live in peace with all.

2. John Locke believed that man in the state of nature was enjoying an ideal liberty free from all sorts of rules and regulations. The state of nature was a state of peace, goodwill, mutual assistance and preservation.

   But there was no recognized system of law and justice. Hence his peaceful life was often upset by the corruption and viciousness of degenerate men. In order to escape from the corruption and viciousness of degenerate men, and to gain certainty and security men made a contract to enter into civil society or the state. This contract Locke called social contract.
According to Locke the social contract later on contributed to the governmental control. The governmental contract was made by the society when it established a government and selected a ruler to remove the inconveniences of ill-condition.

3. Rousseau the French writer of the 18th century in his famous book *The Social Contract* wrote that man in the state of nature was a noble savage who led a life of primitive simplicity and idyllic happiness. He was independent, contented, self-sufficient, healthy, fearless and good. It was only primitive instinct and sympathy which united him with others. He knew neither right or wrong and was free from all notions of virtue and vice.

Man enjoyed a pure, unsophisticated, innocent life of perfect freedom and equality in the state of nature. But these conditions did not last long. Population increased and reason was dawned. Simplicity and idyllic happiness disappeared. Families were established, institution of property emerged and human equality was ended. Man began to think in terms of mine and yours.

When equality and happiness of the early state was lost, war, murder, conflicts became the order of the day. The escape from this was found in the formation of a civil society. Natural freedom gave place to civil freedom by a social contract. As a result of this contract a multitude of individuals became a collective unity - a civil society.

The individual surrendered himself completely and unconditionally to the will of the body of which he became a member. The body so created was a moral and collective body and Rousseau called it the general will. The unique feature of the general will was that it represented collective good as distinguished from the private interests of its members.

B) Organismic Theory

Early law was more communal than individual and the unit of society was not the individual but the family. Society has moved from status to contract and not from contract to status as the theorists of the social contract argued.

1. According to Sir Henry Maine contract is not the beginning of society but the end of it. By gathering together into bands and communities, humans seek to gain strength and to address their vulnerabilities which, in turn, create the potential to develop into more complex and evolving civilisations.

If simple survival is to be transformed into long-term security, something more than co-ordinating the contribution of everyone's skills will be required. A social organisation will be needed to resolve disputes and offer physical security against attack. The achievement of community aims will depend upon the co-ordination of many functional specializations.
People will not accept the surrender of any of their freedoms unless they perceive real benefits flowing from their decisions. So, would defining or administering justice become one of these specializations and, as such, be the exclusive responsibility of any one class of citizens?

The key factor is likely to be the emergence of a consensus that the society is working in a fair way, i.e., both that individuals are allowed as much freedom as possible given the role they have within the society and that the rewards compensate adequately for any loss of freedom.

Hence, true social justice is attained only through the harmonious co-operative effort of the citizens who, in their own self-interest, accept the current norms of morality as the price of membership in the community.

2. According to Peter Berger society not only controls our movements but shapes our identity, our thought and our emotions. The structures of society become the structures of our own consciousness. Society does not stop at the surface of our skins. We are entrapped by our own social nature.

He says the walls of our imprisonment were there before we appeared on the scene but they are ever rebuilt by ourselves. We are betrayed into the captivity ourselves. We are betrayed into the captivity with our own co-operation.

3. Durkheim says that society confronts us as an objective fact. Society is external to ourselves. It encompasses our entire life. The institutions of society pattern our actions and even shape our expectations.

We are located in society not only in space but also in time. Our society is an historical entity that extends beyond the temporary life of any individual. He says it was there before we were born and it will be there after we are dead. Our lives are but episodes in its majestic march through time. In sum society is the walls of our imprisonment in history.

The society as well as individuals is dynamic. Men are normally engaged in endless endeavor to enhance their statuses in society, move from lower position to higher position, secure superior job from an inferior one. For various reasons people of the higher status and position may be forced to comedown to a lower status and position. Thus people in society continue to move up and down the status scale. This movement is called social mobility.

WP Scott has defined mobility as the movement of an individual or group from one social class / social stratum to another. The study of social mobility is an inseparable aspect of social stratification system; and the nature, form, range and status depends on the very nature of economic factors, public administration, individual entrepreneurship and class cooperation. Stratification system refers to the process of placing individuals in different layers or strata in a society.
According to the advocates of equal opportunity, all citizens should get equal social and political benefits. On the other hand the proponents of special opportunity demand that protective discrimination policy, which meant to provide certain benefits and special opportunities to the weaker sections of the society. The discriminations suffered by the oppressed sections in various societies and countries of ancient time and modern times has led to the concept of protective discrimination to safe-guard their interests.

The main reason behind protective discrimination is to provide the necessary facilities to the deprived sections and to bring them to the mainstream society. To the two classes - the scheduled tribes on account of their isolation in particular ecological riches and the scheduled castes on account of the segregation imposed on them by the rules of pollution - the Indian Constitution aims at providing equality of opportunity by prohibiting discrimination and removing disparities between privileged and underprivileged classes.

However the state faced with the dilemma that this would mean that in the society characterized by the distinctions on, the basis of caste, religion only who are better positioned than the rest would get all the benefits and the backward and depressed classes will remain sidelined. In order to overcome this, state has the special responsibility of giving equal rights to the communities through protective discrimination.

II. SOCIAL RELATIONSHIPS AND SOCIETY

Any relationship between two or more individuals in society is said to be a social relation or social interaction. Fundamental inquiries into the nature of social relations feature in the work of sociologist, Max Weber.

Symbols define social relationships. Without symbols, our social life would be no more sophisticated than that of animals. For example, without symbols we would have no aunts or uncles, employers or teachers-or even brothers and sisters. In sum, the social life depends on the ways we define ourselves and others.

Social behavior is behavior directed towards society, or taking place between members of the same species. Communication between members of different species is not social behavior-the relation between dog and man. In sociology, "behavior" itself means an animal-like activity devoid of social' meaning or social context, in contrast to "social behavior" which has both. Social behavior is followed by social actions, which is directed at other people and is designed to induce a response. In conclusion, social behavior is a process of communicating.

An interpersonal relationship is a strong, deep, or close association/acquaintance between two or more people that may range in duration from brief to enduring. This association may be based on inference, love, solidarity, regular business interactions, or some other type of social
commitment. Interpersonal relationships are formed in the context of social, cultural and other influences. The context can vary from family or kinship relations, friendship, marriage, relations with associates, work, club, neighborhoods, and places of worship. They may be regulated by law, custom, or mutual agreement, and are the basis of social groups and society as a whole.

IMPORTANCE

Human beings are innately social and are shaped by their experiences with others. There are multiple perspectives to understand this inherent motivation to interact with others.

Need to belong: According to Maslow's hierarchy of needs, humans need to feel love (sexual/nonsexual) and acceptance from social groups. In fact, the need to belong is so innately ingrained that one may be strong enough to leave home amidst of abusive parents or abusive romantic relationships.

Social exchange: Another way to appreciate the importance of relationships is in terms of a reward. Individuals seek out rewards in interactions with others and are willing to pay a cost for said rewards. In the best-case scenario, rewards will exceed costs, producing a net gain. This can lead to "shopping around" or constantly comparing alternative friendships.

Relational self: Relationships are also important for one's own self-satisfaction. The relational self is also an individual's self that consists of the feelings and beliefs that one has regarding oneself that develops based on interactions with others. In other words, one's emotions and behaviors are shaped by prior relationships and existing relationships.

STAGES

Interpersonal relationships are dynamic systems that change continuously during their existence. Like living organisms, relationships have a beginning, a lifespan, and an end. They tend to grow and improve gradually, as people get to know each other and become closer emotionally, or they gradually deteriorate as people drift apart, move on with their lives and form new relationships with others.

One of the most influential models of relationship development was proposed by psychologist George Levinger. According to his model, the natural development of a relationship follows five stages:

1. Acquaintance and Acquaintanceship - Becoming acquainted depends on previous relationships, physically and visibly living in close proximity, and a variety of other factors. If two people begin to like each other, continued interactions may lead to the next stage, but acquaintance can continue indefinitely. Another example is association.
2. Buildup - During this stage, people begin to trust and care about each other. The need for intimacy, compatibility and such filtering agents as common background and goals will influence whether or not interaction continues.

3. Continuation - This stage is generally a long, and relative stable period. Nevertheless, continued growth and development will occur during this time. Mutual trust is important for sustaining the relationship.

4. Deterioration - Not all relationships deteriorate, but those that do tend to show signs of trouble. Loss of trust and betrayals may take place as the downward spiral continues, eventually ending the relationship. Alternately, the participants may find some way to resolve the problems and reestablish trust and belief in others.

5. Termination - The final stage marks the end of the relationship, either by breakups, death, or by spatial separation for quite some time and severing all existing ties of either friendship or romantic love.

SKILL AND CAREFULNESS

The Interpersonal relationships improve when one exhibits skills when occasions demand. The following Interpersonal Skills play a role in the continuity and development of Interpersonal relationships.

- Verbal Communication - What we say and how we say it.
- Nonverbal Communication - What we communicate without words, body language is an example.
- Listening Skills - How we interpret both the verbal and non-verbal messages sent by others.
- Negotiation - Working with others to find a mutually agreeable outcome.
- Problem Solving - Working with others to identify, define and solve problems.
- Decision Making - Exploring and analysing options to make sound decisions.
- Assertiveness - Communicating our values, ideas, beliefs, opinions, needs and wants freely.

While maintain the relationships one has to be careful; it is minding about relationships. It is a kind carefulness in relationship in order to be enhanced. Minding is the "reciprocal knowing process involving the nonstop, interrelated thoughts, feelings, and behaviors of persons in a relationship." There are five components of "minding" include:

1. Knowing and being known: seeking to understand the friend/neighbor/partner
2. Making relationship: enhancing attributions for behaviors: giving the benefit of the doubt
3. Accepting and respecting: empathy and social skills
4. Maintaining reciprocity: active participation in relationship enhancement
5. Continuity in minding: persisting in mindfulness
CULTURE OF APPRECIATION

After studying married couples for many years, psychologist John Gottman has proposed the theory of the "magic ratio" for successful marriages. The theory says that for a marriage to be successful, couples must average a ratio of five positive interactions to one negative interaction. As the ratio moves to 1:1, divorce becomes more likely.

Interpersonal interactions associated with negative relationships include criticism, contempt, defensiveness, and stonewalling. Over time, therapy aims to turn these interpersonal strategies into more positive ones, which include complaint, appreciation, acceptance of responsibility, and self-soothing. Similarly, partners in interpersonal relationships can incorporate positive components into difficult subjects in order to avoid emotional disconnection.

In addition, Martin Seligman proposes the concept of Active-Constructive Responding, which stresses the importance of practicing conscious attentive listening and feedback skills. In essence, practicing this technique aims to improve the quality of communication between members of the relationship, and in turn the gratitude expressed between said members.

III. EMPATHY: COMPASSION TOWARDS OTHER BEING

Empathy is the capacity to recognize emotions that are being experienced by another being. One may need to have a certain amount of empathy before being able to experience accurate sympathy or compassion for others.

The English word "empathy" is derived from the Ancient Greek word (empatheia), "physical affection, passion, partiality". It was later translated into the German language as "Empathie", and is still in use there. Empathy has many different definitions that encompass a broad range of emotional states, such as:

- caring for other people and having a desire to help them;
- experiencing emotions that match another person's emotions;
- discerning what another person is thinking or feeling;
- and making less distinct the differences between the self and the other.

The ability to imagine oneself as another person is a sophisticated imaginative process. However, the basic capacity to recognize emotions is probably innate and may be achieved unconsciously. Yet it can be trained and achieved with various degrees of intensity or accuracy.

Empathy necessarily has a "more or less" quality. The paradigm case of an empathic interaction, however, involves a person communicating an accurate recognition of the significance of another person's ongoing intentional actions, associated emotional states, and
personal characteristics in a manner that the recognized person can tolerate. Recognitions that are both accurate and tolerable are central features of empathy.

Empathy is distinct from sympathy, pity, and emotional contagion. Sympathy or empathic concern is the feeling of or or concern for another, the wish to see them better off or happier. Pity is feeling that another is in trouble and in need of help as they cannot fix their problems themselves, often described as "feeling sorry" for someone.

Empathy can be divided into two major components:

1. Affective empathy: the capacity to respond with an appropriate emotion to another's mental states. Our ability to empathize emotionally is supposed to be based on emotional contagion: being affected by another's emotional or arousal state.

2. Cognitive empathy: the capacity to understand another's perspective or mental state. The terms cognitive empathy and theory of mind are often used synonymously, but due to a lack of studies comparing theory of mind with types of empathy, it is unclear whether these are equivalent.

EMPATHY IN ANIMALS

An increasing number of studies in animal behavior and neuroscience claim that empathy is not restricted to humans, and is in fact as old as the mammals, or perhaps older. Examples include dolphins saving humans from drowning or from shark attacks.

Many instances of empathy have been recorded throughout many species, including but not limited to canines, felines, dolphins, primates, rats and mice. In animals, empathy-related responding could in fact have an ulterior motive such as survival, the sharing of food, companionship and pack-oriented mentality.

Researchers Romero and Teresa observed these empathic and sympathetic-like behaviors in chimpanzees at two separate outdoor housed groups. The act of consolation was observed in both of the groups of chimpanzees. This behavior is found in humans, and particularly in human infants.

Another similarity found between chimpanzees and humans is that empathic-like responding was disproportionately provided to individuals of kin. Although comforting towards non-family chimpanzees was also observed, as with humans, chimpanzees showed the majority of comfort and concern to close/loved ones.

It has however been found that empathic and altruistic responses may also be found in sand dwelling Mediterranean ants. Researcher Hollis studied the Cataglyphis cursor sand dwelling Mediterranean ant and their rescue behaviors by ensnaring ants from a nest in nylon threads and partially buried beneath the sand.
The ants not ensnared in the nylon thread proceeded to attempt to rescue their nest mates by sand digging, limb pulling, transporting sand away from the trapped ant, and when efforts remained unfruitful, began to attack the nylon thread itself; biting and pulling apart the threads.

Researchers Custance and Mayer put individual dogs in an enclosure with their owner and a stranger. The dogs approached the participants when crying in a submissive fashion, by sniffing, licking and nuzzling the distressed person. Although dogs have no cognitive capacity for empathy, this could also mean that domesticated dogs have learned to comfort distressed humans through generations of being rewarded for that specific behavior.

When witnessing chicks in distress, domesticated hens show emotional and physiological responding. When the chick was susceptible to danger, the mother hens heart rate increased, vocal alarms were sounded. Animal maternal behavior may be perceived as empathy; however, it could be guided by the evolutionary principles of survival and not emotionality.

EVOLUTION OF EMPATHY

University of Chicago neurobiologist Jean Decety, says that "empathy" is not specific to humans. He argues that there is strong evidence that empathy has deep evolutionary, biochemical, and neurological underpinnings, and that even the most advanced forms of empathy in humans are built on more basic forms and remain connected to core mechanisms associated with affective communication, social attachment, and parental care. Core neural circuits that are involved in empathy and caring include the brainstem, the amygdala, hypothalamus, basal ganglia, insula and orbitofrontal cortex.

Some research suggests that people are more able and willing to empathize with those most similar to themselves. In particular, empathy increases with similarities in culture and living conditions. Empathy is more likely to occur between individuals whose interaction is more frequent.

There are concerns that the empathiser's own emotional background may affect or distort what emotions they perceive in others. Empathy is not a process that is likely to deliver certain judgments about the emotional states of others. It is a state of mind that is gradually developed throughout life, and which improves the more contact we have with the person with whom one empathizes.

The appropriate role of empathy in our dealings with others is highly dependent on the circumstances. For instance, Tania Singer claims that clinicians or caregivers must take care not to be too sensitive to the emotions of others, to over-invest their own emotions, at the risk of draining away their own resourcefulness.

In his 2008 book, *Solving the Riddle of Right and Wrong*, philosopher Iain King presents two reasons why empathy is the "essence" or "DNA" of right and wrong. By using empathy as
the basis for a system of ethics, King is able to reconcile ethics based on consequences with virtue-ethics and act-based accounts of right and wrong. His empathy-based system has been taken up by some Buddhists, and is used to address some practical problems, such as when to tell lies, and how to develop culturally-neutral rules for romance.

IV. ENVIRONMENTAL ETHICS AND NATURE

Environmental ethics is the part of environmental philosophy which considers extending the traditional boundaries of ethics from solely including humans to including the non-human world. It exerts influence on a large range of disciplines including environmental law, sociology, eco-theology, ecological economics, ecology and environmental geography.

There are many ethical decisions that: human beings make with respect to the environment. For example:

- Should we continue to clear cut forests for the sake of human consumption?
- Why should we continue to propagate our species, and life itself?
- Should we continue to make gasoline powered vehicles?
- What environmental obligations do we 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 we best use and conserve the space environment to secure and expand life?

The academic field of environmental ethics grew up in response to the work of scientists such, when environmentalists started urging philosophers to consider the philosophical aspects of environmental problems.


Andrew Brennan was an advocate of ecologic humanism (eco-humanism), the argument that all ontological entities, animate and in-animate, can be given ethical worth purely on the basis that they exist.

ECOLOGIC EXTENSION AND CONSERVATION ETHICS

Alan Marshall's category of ecologic extension places emphasis not on human rights but on the recognition of the fundamental interdependence of all biological entities and their essential diversity. The planet earth alters its geo-physiological structure over time in order to
ensure the continuation of equilibrium of evolving organic and inorganic matter. The planet is characterized as a unified, holistic entity with ethical worth of which the human race is of no particular significance in the long run.

Marshall's category of 'conservation ethics' is an extension of use-value into the nonhuman biological world. It focuses only on the worth of the environment in terms of its utility or usefulness to humans. It contrasts the intrinsic value ideas of 'deep ecology', hence is often referred to as 'shallow ecology', and generally argues for the preservation of the environment on the basis that it has extrinsic value - instrumental to the welfare of human beings. Conservation is therefore a means to an end and purely concerned with mankind and inter-generational considerations.

Singer also advocated the preservation of "world heritage sites," un-spoilt parts of the world that acquire a "scarcity value" as they diminish over time. Their preservation is a bequest for future generations as they have been inherited from our ancestors and should be passed down to future generations so they can have the opportunity to decide whether to enjoy un-spoilt countryside or an entirely urban landscape. A good example of a world heritage site would be the tropical rainforest, a very specialist ecosystem or climatic climax vegetation that has taken centuries to evolve. Clearing the rainforest for farmland often fails due to soil conditions, and once disturbed, can take thousands of years to regenerate.

Environmental Health Ethics is a field of study that combines environment health policies and ethical consideration towards a mutually acceptable goal. Given the myriad of environmental issues facing society today a sound ethical background can be applied in an attempt to reach a compromise between conflicting interests, like anthropocentrism, global stewardship, religious values, economic development, and public health. A small sample of the scientific disciplines involved in environmental health ethics include: ecology, toxicology, epidemiology, and exposure biology.

PESTICIDES

Pesticides are used throughout the world in an attempt to control, repel, or kill pest species. Though many species of insect can be commonly identified throughout the world others may harm human health and well-being, while providing a benefit to the overall environment of an area.

Perhaps the biggest event in the history of pesticide use is the widespread use of DDT to control various pests, including mosquitoes and lice. Over time the widespread use of DDT began to have showed significant amounts of DDT in their tissues and this presence had adverse health effects on the birds, eggshells and fish; small birds have been in extinct due to eating of the insects died of pesticides sprayed on the fields.
Among the most disruptive pesticides, those dubbed Persistent Organic Pollutants (POPs) such as DDT, aldrin, chlordane, dieldrin, endrin, heptachlor, hexachlorobenzene, and toxaphene which are on a food chain, though banned, but are in use.

Extensive use of pesticides would improve life in the short-term but be harmful in the long-term, and completely banning their use would likewise be detrimental to overall environmental and human health. One strategy to encourage is called Integrated Pest Management (IPM), in which pesticides are responsibly used to limit agricultural loss but also watched for growing resistance and environmental toxicity.

GENETIC ENGINEERING, FOOD, AND NUTRITION

Genetic engineering concerns the application of scientific alteration of plant and animal DNA in order to combat pests, disease, drought, and other factors which can adversely harm the organism. Genetic engineering of both plants and animals must pass through FDA legislation, which may include public labeling of the product or otherwise marking it as genetically modified.

Food and Nutrition also fall under the category of things regulated by the FDA, however, the ethics of this regulation are not always clear. Health consequences of unsafe food, eating in over large quantities, are well documented yet in all societies there is no legislation against over-consumption. Ethical properties of utilitarianism and social justice conflict with humanities freedom of choice in the determining of access to healthy, safe food.

POLLUTION AND WASTE

Air, water, and solid waste pollution are environmental health issues which can adversely affect people, plants, and animals. From an ethical standpoint many things about pollutants can be studied, like questions of disposal, storage, recycling, and responsibility.

A few examples of air pollutants include particulate matter, sulfur dioxide, nitrogen oxides, carbon oxides, chlorofluorocarbons, and heavy metals (e.g. mercury). Perhaps the largest ethical debate concerning air pollution is how to balance economic development against the interests of the public health, safety, and cleanliness.

Most industrialized nations have legislation in place to protect the public from impure drinking water. The Safe Drinking Water Act of 1974 established maximum levels of pollutants in public drinking water; however its power to regulate private sources of bottled water or wells is severely limited. An additional issue regarding water pollution is the relative scarcity of clean fresh water on the earth, an issue which acutely presents itself in areas prone to drought.
Agriculture uses a great deal of water, so much so that shortages in drought-prone areas can significantly affect crop yield. The main ethical issue with water pollution is whether growth should be restricted in order to preserve public health. An additional issue is the regulation of private corporations, whose activities may put populations of citizens at risk for groundwater contamination.

Solid waste pollution includes pollutants like agricultural waste, construction waste, electronic waste, hazardous waste, medical, and mining waste. The two prevailing strategies for solid waste management are prevention and treatment/disposal. Waste prevention is the preferable, both economically and environmentally, as it does not necessitate costly removal and storage. Many of the same ethical issues related above manifest themselves with the handling and storage of solid waste, as well as an additional social justice issue of exactly where the storage area for solid waste should be located.

Chemical regulation, including carbon particles and nano-tubes and nano-technology, are very new technologies whose long-term effects have not been satisfactorily studied. This lack of research argues that cautionary use of these products is warranted, especially when short-term effects include harmful symptoms. In opposition to this caution is the nanotechnology industry which is growing very rapidly and may be able to alleviate many of the problems facing society today, like selective cancer treatment and the energy crisis. Perhaps the largest obstacle to testing occurs with the sheer diversity of nano-particles, of which the only unifying factor is their minuscule size.
A state is an organized community living under one government. Some states are subject to external sovereignty or hegemony where ultimate sovereignty lies in another state. The state can also be used to refer to the secular branches of government within a state, often as a manner of contrasting them with churches and civilian institutions.

Many human societies have been governed by states for millennia; however for most of pre-history people lived in stateless societies. The first states arose about 10,000 years ago at the same time as agriculture, patriarchy, slavery, and organized religion. Over time, a variety of different forms developed, employing a variety of justifications for their existence (such as divine right theory, the theory of the social contract, etc.).

Today, however, the modern nation-state is the predominant form of state which people are subject to. The rise of the modern state system was closely related to changes in political thought, especially concerning the changing understanding of legitimate state power.

Cultural and national homogenization figured prominently in the rise of the modern state system. The concept of a national state, however, is not synonymous with nation state. Even in the most ethnically homogeneous societies there is not always a complete correspondence between state and nation; hence the active role often taken by the state to promote nationalism through emphasis on shared symbols and national identity.

I. KAUTILYA’S POLITY

The *Arthashastra* is an ancient Indian treatise on statecraft, economic policy and military strategy which identifies its author by the names 'Kautilya' and 'Vishnugupta', both names are traditionally identified with Chanakya (c. 350-283 BC), who was a scholar at and the teacher and guardian of Emperor Chandragupta Maurya, the founder of Mauryan Empire.

Kautilya was considered as one of the shrewdest ministers of the times and has explained his views on State, War, Social Structures, Diplomacy, Ethics, Politics and Statecraft very clearly in his book called *Arthashastra*. The Mauryan Empire was larger than the later British India which expanded from the Indian Ocean to Himalayas and up to Iran in the West. After Alexander left India, this was the most powerful kingdom in India; and Kautilya was minister who advised the King.

In summary, most scholars put the composition of the ‘*Arthashastra*’ to between 4th century BC and 2nd century AD. The text was influential until the 12th century, when it

According to Kautilya the ruler should use any means to attain his goal, and his actions required no moral sanction. The only problems discussed are of the most practical kind. Though the kings were allowed a free rein, the citizens were subject to a rigid set of rules. The scope of the work is far broader than popular perceptions indicate, and in the treatise can also be found compassion for the poor, for servants and slaves, and for women. For instance, Kautilya advocates what is now known as land reform, and elsewhere ensures the protection of the chastity of female servants or prisoners. Significant portions of the book also cover the role of dharma, welfare of a kingdom's subjects and alleviating hardship in times of disaster, such as famine.

*Arthashastra* remains unique in all of Indian literature because of its total absence of specious reasoning, or its unabashed advocacy of real politik, and scholars continued to study it for its clear cut arguments and formal prose till the twelfth century. Espionage and the liberal use of provocative agents are recommended on a large scale. Murder and false accusations were to be used by a king's secret agents without any thoughts to morals or ethics. There are chapters for kings to help them keep in check the premature ambitions of their sons, and likewise chapters intended to help princes to thwart their fathers' domineering authority. However, Kautilya ruefully admits that it is just as difficult to detect an official's dishonesty as it is to discover how much water is drunk by the swimming fish.

Centrally, *Arthashastra* contains how in an autocracy an efficient and solid economy can be managed. It discusses the ethics of economics and the duties and obligations of a king. The scope of Arthasastra is, however, far wider than statecraft, and it offers an outline of the entire legal and bureaucratic framework for administering a kingdom, with a wealth of descriptive cultural detail on topics such as mineralogy, mining and metals, agriculture, animal husbandry, medicine and the use of wildlife. The Arthasastra also focuses on issues of welfare (for instance, redistribution of wealth during a famine) and the collective ethics that hold a society together.

Before Kautilya there were other philosophers in India who composed the Shastras but his work was robust and encompassed all the treaties written earlier. Kautilya should be studied for three reasons. Firstly, the pattern of thinking which was present in Machiavelli was long before existed in the east. Secondly Kautilya's ideologies on state, statecraft and ethics are very realistic and vastly applicable in today's context. Thirdly, Kautilya's work on diplomacy is greatly underrepresented in the world and it has to be studied even today.

If we compare statesman on the four dimension framework of: War & Peace, Human Rights, International Economic Justice and World Order. Kautilya had a strong opinion on all the four aspects. In fact people like Bismark and Woodrow Wilson in recent history had been able to
demonstrate their views only on two of the four dimensions. Kautilya's work is primarily a book of political realism where State is paramount and King shall carry out duties as advised in his book to preserve his state. Kautilya's work is so deep rooted in realism that he goes to describe the gory and brutal means a King must adopt to be in power. This could have been one reason why Ashoka, the grandson of Chandragupta Maurya whom Kautilya advised renounced violence and war, thus taking the path of Dharma or Morals.

II. LIBERTY, EQUALITY, AND FRATERNITY

The French Revolution was a period of radical social and political upheaval in France from 1789 to 1799 that profoundly affected French and modern history, marking the decline of powerful monarchies and churches and the rise of democracy and nationalism.

Popular resentment of the privileges enjoyed by the clergy and aristocracy grew amidst an economic crisis following two expensive wars and years of bad harvests, motivating demands for change. These were couched in terms of Enlightenment ideals, the Declaration of the Rights of Man and of the Citizen.

Globally, the Revolution accelerated the rise of republics and democracies, the spread of liberalism, nationalism, socialism and secularism, the development of modern political ideologies, and the practice of total war. Some of its central documents, like the Declaration of the Rights of Man, expanded the arena of human rights to include women and slaves.

The modern era has unfolded in the shadow of the French Revolution. French society itself underwent a transformation as feudal, aristocratic, and religious privileges disappeared and old ideas about tradition and hierarchy were abruptly overthrown under the mantra of "Liberté, égalité, fraternité".

The French Revolution has received enormous amounts of historical attention, both from the general public and from scholars and academics. The views of historians, in particular, have been characterized as falling along ideological lines, with disagreement over the significance and the major developments of the Revolution.

In general, scholarship on the French Revolution initially studied the political ideas and developments of the era, but it has gradually shifted towards social history that analyzes the impact of the Revolution on individual lives. Historians widely regard the Revolution as one of the most important events in history. It marks the end of the early modern period, which started around 1500 and is often seen as marking the "dawn of the modern era".

"Thousands of men and even many women gained firsthand experience in the political arena: they talked, read, and listened in new ways; they voted; they joined new organizations; and they marched for their political goals. Revolution became a tradition, and republicanism an
enduring option." The Revolution represented the most significant and dramatic challenge to political absolutism up to that point in history and spread democratic ideals throughout Europe and ultimately the world.

Throughout the 19th Century, the revolution was heavily analyzed by economists and political scientists, who saw the class nature of the revolution as a fundamental aspect in understanding human social evolution itself. This, combined with the egalitarian values introduced by the revolution, gave rise to a classless and co-operative model for society called "socialism" which profoundly influenced future revolutions in France and around the world.

LIBERTY:

The Enlightenment created, among other ideas, liberty: that is, of a free individual being most free within the context of a state that provides stability of the laws. John Stuart Mill in his book On Liberty describes that the State always puts limits to liberty, and as such, he describes the antagonism between liberty and authority continues.

The modern concept of liberty has its origins in the Greek concepts of freedom and slavery. To be free, to the Greeks, was to not have a master, and to be independent from a master leads to live like as one wishes. It is closely linked with the concept of democracy, as Aristotle put it.

The populations of the Persian Empire enjoyed some degree of freedom. Citizens of all religions and ethnic groups were given the same rights and had the same freedom of religion, women had the same rights as men, and slavery was abolished (550 BC).

In the Buddhist Maurya Empire of ancient India, citizens of all religions and ethnic groups had some rights to freedom, tolerance, and equality. The need for tolerance on an egalitarian basis can be found in the Edicts of Ashoka the Great, which emphasize the importance of tolerance in public policy by the government.

Roman law also embraced certain limited forms of liberty, even under the rule of the Roman Emperors. However, these liberties were accorded only to Roman citizens. Many of the liberties enjoyed under Roman law endured through the Middle Ages, but were enjoyed solely by the nobility, never by the common man.

The idea of unalienable and universal liberties had to wait until the Age of Enlightenment. Liberty is freedom, which means to live as one likes, that has arisen out of the claim of men to be ruled by none. If this is impossible, to rule and be ruled in turn vanishes, which is nothing but freedom; for there is no ruler and ruled, hence equality reigns.

Liberty is the quality individuals have to control their own actions. Different concepts of liberty articulate the relationship of individuals to society in different ways. Understanding liberty involves how we imagine, and structure, individual's roles and responsibilities in society. One conception of liberty suggests that people should, must, and ought to behave according to their own free will, and take responsibility for their actions. Another conception of liberty emphasis upon social structure and is therefore the rights of the ruler to be waived.
John Locke writes that “liberty consists of being free from any superior power ... In political society... people are free from the dominion of any will or legal restraint apart from that enacted by their own constituted law-making power according to the trust put in it.” But at the same time Locke affirms that one has to remember: “Freedom is constrained by laws in both the state of nature and political society.”

Freedom of people under government is to be under no restraint apart from standing rules to live by that are common to everyone in the society. Persons have a right or liberty to (1) follow their own will in all things that the law has not prohibited and (2) not be subject to the inconstant, uncertain, unknown, and arbitrary wills of others.”

EQUALITY:

Since the French Revolution, equality has served as one of the leading ideals in politics. Equality is the idea of treating everyone the same no matter what differences they have from other people throughout society.

The terms “equality”, “equal,” and “equally” signify a qualitative relationship. ‘Equality’ (or ‘equal’) signifies correspondence between groups of different objects, persons, processes or circumstances that have the same qualities in at least one respect, but not all respects, i.e., regarding one specific feature, with differences in other features.

Equality in its prescriptive usage has, of course, a close connection with morality and justice in general and distributive justice in particular. From antiquity onward, equality has been considered a constitutive feature of justice. Throughout history, philosophers have defended a variety of principles and conceptions of equality.

Until the eighteenth century, it was assumed that human beings are unequal by nature — i.e., that there was a natural human hierarchy. This postulate collapsed with the advent of the idea of natural right and its assumption of an equality of natural order among all human beings. The Stoics emphasized the natural equality of all rational beings, and the early New Testament Christianity has elevated the equality of human beings before.

In the modern period, starting in the seventeenth century, the dominant idea was of natural equality. Hobbes (1651) postulated that in their natural condition, individuals possess equal rights. Locke (1690) argued that all human beings have the same natural right to both ownership and freedom. Rousseau (1755) declared social inequality to be a virtually primeval decline of the human race from natural equality in a harmonious state of nature.

In Kant's moral philosophy (1785), the categorical imperative formulates the equality postulate of universal human worth. His transcendental and philosophical reflections on autonomy and self-legislation lead to a recognition of the same freedom for all rational beings as the sole principle of human rights.

Such Enlightenment ideas stimulated the great modern social movements and revolutions, and were taken up in modern constitutions and declarations of human rights. During the French Revolution, equality — along with freedom and fraternity — became a basis of the Declaration of the Rights of Man and of the Citizen of 1789 as follows:
Liberty consists of being able to do anything that does not harm others: thus, the exercise of the natural rights of every man or woman has no bounds other than those that guarantee other members of society the enjoyment of these same rights.

Equality, on the other hand, was defined by the 1789 Declaration in terms of judicial equality and merit-based entry to government. The law "must be the same for all, whether it protects or punishes. All citizens, being equal in its eyes, shall be equally eligible to all high offices, public positions and employments, according to their ability, and without other distinction than that of their virtues and talents."

FRATERNITY:

The English word ‘fraternity’ is derived from Latin “frater” meaning "brother", which is a brotherhood, although the term sometimes connotes a distinct or formal organization and sometimes a secret society. A fraternity (or fraternal organization) is an organized society of men associated together in an environment of companionship and brotherhood; dedicated to the intellectual, physical, and social development of its members.

A fraternity is also a group of persons associated by or as if by ties of brotherhood. The French Revolution has revolutionized the meaning of the word to apply the people of a nation to work and treat themselves as in a state of being brotherly; brotherhood, particularly a group or class of persons having common purposes or interests.

The third term, ‘fraternity’ was the most historical as it belonged to another sphere, that of moral obligations rather than rights, links rather than statutes, harmony rather than contract, and community rather than individuality. Various interpretations of ‘fraternity’ existed.

The first one was one of Fraternity of Rebellion that the “union of the deputies” in June 1789, refused the dissolution ordered by the King Louis XVI: "We swear never to separate ourselves from the National Assembly, and to reassemble wherever circumstances require, until the constitution of the realm is drawn up and fixed upon solid foundations." ‘Fraternity’ was thus issued from Liberty and oriented by a common cause.

Another form of ‘fraternity’ was that of the patriotic Church, which identified social link with religious link and based fraternity on Christian brotherhood. Thus ‘fraternity’ preceded liberty and equality as the mark on its work of the divine craftsman.

Of the three terms, liberty and equality are individualistic values, while ‘fraternity’ relates to the realization of a happy community, devoid of any conflicts and opposed to any form of egotism. Any man aspires to liberty, to equality, but he cannot achieve it without the assistance of other men, without fraternity.

III. CIVIL RIGHTS

Civil and political rights form the original and main part of international human rights. They comprise the first portion of the 1948 Universal Declaration of Human Rights (with economic, social and cultural rights comprising the second portion). The theory of three
generations of human rights considers this group of rights to be "first-generation rights", and the theory of negative and positive rights considers them to be generally negative rights.

The phrase "civil rights" is a translation of Latin “lus civis” (rights of a citizen). Roman citizens could be either free (libertas) or servile (servitus), but they all had rights in law. After the Edict of the Milan in 313, these rights included the freedom of religion. Roman legal doctrine was lost during the Middle Ages, but claims of universal rights could still be made based on religious doctrine. According to the leaders of Kett's Rebellion (1549), "all bond men may be made free, for God made all free with his precious blood-shedding."

In the 17th century, English common law judge Sir Edward Coke revived the idea of rights based on citizenship by arguing that Englishmen had historically enjoyed such rights. The English Bill of Rights was adopted in 1689. The Virginia Declaration of Rights, by George Mason and James Madison, was adopted in 1776. The Virginia declaration is the direct ancestor and model for the U.S. Bill of Rights (1789).

In early 19th century Britain, the phrase "civil rights" most commonly referred to the problem of legal discrimination against Catholics. In the House of Commons support for the British civil rights movement was divided, many more largely known politicians supported the discrimination towards Catholics. Independent MPs (such as Lewis Eves and Matthew Mountford) applied pressure on the larger parties to pass the civil rights act of the 1920s.

In the 1860s, Americans adapted this usage to newly freed blacks. Congress enacted civil rights acts in 1866, 1871, 1875, 1957, 1960, 1964, 1968, and 1991. With the growth of the idea of individualism, especially in the 17th century, natural law doctrines were modified to stress the fact that individuals, because they are natural beings, have rights that cannot be violated by anyone or by any society.

Perhaps the most famous formulation of this doctrine is found in the writings of John Locke. Locke assumed that humans were by nature rational and good, and that they carried into political society the same rights they had enjoyed in earlier stages of society, foremost among them being freedom of worship, the right to a voice in their own government, and the right of property.

Jean Jacques Rousseau attempted to reconcile the natural rights of the individual with the need for social unity and cooperation through the idea of the social contract. The most important elaboration of the idea of natural rights came in the North American colonies, however, where the writings of Thomas Jefferson, Samuel Adams, and Thomas Paine made of the natural rights theory a powerful justification for revolution.

The classic expressions of natural rights are the English Bill of Rights (1689), the American Declaration of Independence (1776), the French Declaration of the Rights of Man and the Citizen (1789), the first 10 amendments to the Constitution of the United States (known as
the Bill of Rights, 1791), and the Universal Declaration of Human Rights of the United Nations (1948).

IMPORTANT CIVIL RIGHTS

1. Right of Life: It is the most fundamental of all civil rights. Man must live first before he can do anything. The State must make adequate provision for the personal safety of its citizens. This right also implies the right to self-defense and prevention of suicide.

2. Right to Liberty: This right implies free movement. Every citizen has complete freedom to move within the State. None can be detained arbitrarily without trial and there must be provision for redress of wrongful arrest: In India if anybody is arrested by the government, he must be ordinarily put before the nearest magistrate within 24 hours of his arrest.

3. Right to Property: Property in democracy is regarded as a sacred institution. It creates a sense of possession and an incentive to work. It is reward for one's ability and is essential for the good of man and society. Machiavelli once said, "Man may forget the murder of his father but he will never forget the loss of his property". The communists, of course, advocate the abolition of property. However, all democratic States guarantee this right to their citizens.

4. Right to Contract: The right to contract means that every citizen can live, work, earn and freely contract on the basis of equality with other citizens. Contract is a mutual agreement between two or more parties imposing some obligations on each other. This contract is the essential basis of society.

5. Right to Freedom of Speech: Right to freedom of speech is a primary necessity of man. There can be no society unless its members are free to express their opinion and exchange their views without restraints. The citizens have, therefore, the right to freely criticize the policies and actions of authorities.

6. Freedom of Press: The right to freedom of press is closely associated with right to freedom of speech. It means the right to publish what a man can lawfully speak. Opinion of the citizens can be published in newspaper and pamphlets. Newspapers are the most powerful organ in modern democracy to mould public opinion. Free discussions and criticisms are essential for the success of democracy.

7. Right to Form Association: Man lives in group and forms associations. He has different aspects of life and each aspect may be represented in an association. This is what is called the "split" personality of man. The State is regarded as a political association. However, it is not the only association in the society. There are other associations like cultural, educational, philanthropic and religious associations in a society. Men have right to form associations.
8. Right to Religion and Conscience: Religion is deeply rooted in the nature of man. An individual should be free to follow any religion he likes. He should have complete liberty of belief and worship. The State has nothing to do with the religions of citizens. Many of the modern States are, therefore, secular States.

9. Right to Culture and Language: Every citizen will follow and develop his own culture and language. The minorities in a democracy should be allowed to protect their rights and privileges. In the Indian Constitution, there is provision for educational and cultural rights. A citizen in India is allowed to preserve his language, script and culture. He is also free to be admitted in any educational institution situated in the country.

10. Right to Equality: It means the absence of legal discrimination against any individual, group, class or race. All should be equal in the eyes of law and all should get equal protection of law. The State should not discriminate against any citizen on grounds of religion, race, language, caste or sex. Right to Equality is a fundamental right in the Indian Constitution.

11. Right to Family: The last but not the least, is the right to family. The family system brings some social virtues in man. Family is often called the "cradle of civic virtues". The right to family is therefore, one of the elementary rights and it provides for the fight to marriage, the right to maintain the purity of such marriage, the right to custody and control of children and the right of inheritance.

These are some of the important civil rights of a citizen in a modern State. These rights are not absolute. They can be restricted for the interest of the State. Even the rights to life, liberty and property are restricted by the state during war and emergency. During the time of war and emergency, it is the duty of all citizens to protect and uphold the sovereignty of the State, even if they have to sacrifice their lives.

IV. HUMAN RIGHTS

WHAT ARE HUMAN RIGHTS

Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible.

Universal human rights are often expressed and guaranteed by law, in the forms of treaties, customary international law, general principles and other sources of international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.
Universal and inalienable

The principle of universality of human rights is the cornerstone of international human rights law. This principle, as first emphasized in the Universal Declaration on Human Rights in 1948, has been reiterated in numerous international human rights conventions, declarations, and resolutions. The 1993 Vienna World Conference on Human Rights, for example, noted that it is the duty of States to promote and protect all human rights and fundamental freedoms, regardless of their political, economic and cultural systems.

Human rights are inalienable. They should not be taken away, except in specific situations and according to due process. For example, the right to liberty may be restricted if a person is found guilty of a crime by a court of law. Some fundamental human rights norms enjoy universal protection by customary international law across all boundaries and civilizations.

Interdependent and indivisible

All human rights are indivisible, whether they are civil and political rights, such as the right to life, equality before the law and freedom of expression; economic, social and cultural rights, such as the rights to work, social security and education, or collective rights, such as the rights to development and self-determination, are indivisible, interrelated and interdependent. The improvement of one right facilitates advancement of the others. Likewise, the deprivation of one right adversely affects the others.

Equal and non-discriminatory

Non-discrimination is a cross-cutting principle in international human rights law. The principle is present in all the major human rights treaties and provides the central theme of some of international human rights conventions such as the International Convention on the Elimination of All Forms of Racial Discrimination and the Convention on the Elimination of All Forms of Discrimination against Women.

The principle applies to everyone in relation to all human rights and freedoms and it prohibits discrimination on the basis of a list of non-exhaustive categories such as sex, race, colour and so on. The principle of non-discrimination is complemented by the principle of equality, as stated in Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights."

Both Rights and Obligations

Human rights entail both rights and obligations. States assume obligations and duties under international law to respect, to protect and to fulfil human rights. The obligation to respect
means that States must refrain from interfering with or curtailing the enjoyment of human rights. The obligation to protect requires States to protect individuals and groups against human rights abuses. The obligation to fulfil means that States must take positive action to facilitate the enjoyment of basic human rights. At the individual level, while we are entitled our human rights, we should also respect the human rights of others.

The idea of human rights suggests that, "if the public discourse of peacetime global society can be said to have a common moral language, it is that of human rights." The strong claims made by the doctrine of human rights continue to provoke considerable skepticism and debates about the content, nature and justifications of human rights to this day.

Many of the basic ideas that animated the human rights movement developed in the aftermath of the Second World War and the atrocities of The Holocaust, culminating in the adoption of the Universal Declaration of Human Rights in Paris by the United Nations General Assembly in 1948.

The ancient world did not possess the concept of universal human rights. The true forerunner of human rights discourse was the concept of natural rights which appeared as part of the medieval Natural law tradition that became prominent during the Enlightenment with such philosophers as John Locke, Francis Hutcheson, and Jean-Jacques Burlamaqui, and featured prominently in the political discourse of the American Revolution and the French Revolution. From this foundation, the modern human rights arguments emerged over the latter half of the twentieth century.

"Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world..."
- 1st sentence of the Preamble to the Universal Declaration of Human Rights.

All human beings are born free and equal in dignity and rights.
- Article 1 of the United Nations Universal Declaration of Human Rights

HISTORY OF HUMAN RIGHTS

The modern sense of human rights can be traced to Renaissance Europe and the Protestant Reformation, alongside the disappearance of the feudal authoritarianism and religious conservatives that dominated the Middle. One theory is that human rights were developed during the early Modern period, alongside the European secularization of Judeo-Christian ethics.

The most commonly held view is that concept of human rights evolved in the West, and that while earlier cultures had important ethical concepts, they generally lacked a concept of human rights. For example, McIntyre argues there is no word for "right" in any language before 1400.
Medieval charters of liberty such as the English Magna Carta were not charters of human rights; rather they were the foundation and constituted a form of limited political and legal agreement to address specific political circumstances, in the case of Magna Carta later being recognised in the course of early modern debates about rights. One of the oldest records of human rights is the statute of Kalisz (1264), giving privileges to the Jewish minority in the Kingdom of Poland such as protection from discrimination and hate speech.

The earliest conceptualization of human rights is credited to ideas about natural rights emanating from natural law. In particular, the issue of universal rights was introduced by the examination of extending rights to indigenous peoples by Spanish clerics, such as Francisco de Vitoria and others.

In the Valladolid debate, Juan Ginés de Sepólveda, who maintained an Aristotelian view of humanity as divided into classes of different worth, argued with Las Casas, who argued in favor of equal rights to freedom of slavery for all humans regardless of race or religion. In Britain in 1683, the English Bill of Rights and the Scottish Claim of Right each made illegal a range of oppressive governmental actions.

Two major revolutions occurred during the 18th century, in the United States (1776) and in France (1789), leading to the adoption of the United States Declaration of Independence and the French Declaration of the Rights of Man and of the Citizen respectively, both of which established certain legal rights.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

-United States Declaration of Independence, 1776

In the 19th century, human rights became a central concern over the issue of slavery. A number of reformers, such as William Wilberforce in Britain, worked towards the abolition of slavery. This was achieved in the British Empire by the Slave Trade Act 1807 and the Slavery Abolition Act 1833.

Many groups and movements have achieved profound social changes over the course of the 20th century in the name of human rights. In Europe and North America, labour unions brought about laws granting workers the right to strike, establishing minimum work conditions and forbidding or regulating child labor. The women's rights movement succeeded in gaining for many women the right to vote. National liberation movements in many countries succeeded in driving out colonial powers.

One of the most influential was Mahatma Gandhi's movement to free his native India from British rule. Movements by long-oppressed racial and religious minorities succeeded in
many parts of the world, among them the African American Civil Rights Movement, and more recent diverse identity politics movements, on behalf of women and minorities in the United States.

The establishment of the International Committee of the Red Cross, the 1864 Lieber Code and the first of the Geneva Conventions in 1864 laid the foundations of International humanitarian law, to be further developed following the two World Wars.

The World Wars, and the huge losses of life and gross abuses of human rights that took place during them, were a driving force behind the development of modern human rights instruments. The League of Nations was established in 1919 at the negotiations over the Treaty of Versailles following the end of World War I.

The League's goals included disarmament, preventing war through collective security, settling disputes between countries through negotiation and diplomacy, and improving global welfare. Enshrined in its charter was a mandate to promote many of the rights later included in the Universal Declaration of Human Rights.

THE PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,
Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard Of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.
Chapter Six

WESTERN ETHICS

I. HAPPINESS AND PROSPERITY

Epicurus (C. 341-c. 270 BC) was a materialist, and opposed the idea of divine intervention. Epicurus believed that the greatest good was to seek modest, sustainable "pleasure" in the form of a state of tranquility and freedom from fear and absence of bodily pain through knowledge of the workings of the world and the limits of our desires. The combination of these two states is supposed to constitute happiness in its highest form. Epicureanism is a form of hedonism; it declares pleasure as the sole intrinsic good, the absence of pain is the greatest pleasure and asserts a simple life.

In the Epicurean view, the highest pleasure (tranquility and freedom from fear) was obtained by knowledge, friendship and living a virtuous and temperate life. He lauded the enjoyment of simple pleasures, by which he meant abstaining from bodily desires, such as sex and appetites, verging on asceticism. He argued that when eating, one should not eat too richly, for it could lead to dissatisfaction later, such as the grim realization that one could not afford such delicacies in the future. Likewise, sex could lead to increased lust and dissatisfaction with the sexual partner. Epicurus did not articulate a broad system of social ethics that has survived but had a unique version of the Golden Rule.

It is impossible to live a pleasant life without living wisely and well and justly (agreeing "neither to harm nor be harmed"), and it is impossible to live wisely and well and justly without living a pleasant life.

Epicureanism was originally a challenge to Platonism, though later it became the main opponent of Stoicism. Epicurus and his followers shunned politics. After the death of Epicurus, his school was headed by Hermarchus; later many Epicurean societies flourished in the Late Hellenistic era and during the Roman era (such as those in Antiochia, Alexandria, Rhodes and Ercolano).

Some writings by Epicurus have survived. Some scholars consider the epic poem On the Nature of Things by Lucretius to present in one unified work the core arguments and theories of Epicureanism. Many of the papyrus scrolls unearthed at the Villa of the Papyri at Herculaneum are Epicurean texts. At least some are thought to have belonged to the Epicurean Philodemus.

Desire is a sense of longing for a person or object or hoping for an outcome. When a person desires something or someone, their sense of longing is executed by the enjoyment of the thought of the item or person, and then they want to take action to obtain their goal. Hobbes asserted that human desire is the fundamental motivation of all human action.
What is happiness? According to Ayn Rand, "Happiness is that state of consciousness which proceeds from the achievement of one's values. A morality that dares to tell you to find happiness in the renunciation of your happiness - to value the failure of your values - is an insolent negation of morality. A doctrine that gives you, as an ideal, the role of a sacrificial animal seeking slaughter on the altars of others, is giving you death as your standard. By the grace of reality and the nature of life, man - every man - is an end in himself, he exists for his own sake, and the achievement of his own happiness is his highest moral purpose."

Prosperity is the state of flourishing, thriving, success, or good fortune. Prosperity often encompasses wealth but also includes other factors which are independent of wealth to varying degrees, such as happiness and health. Prosperity is not moral or ethical, it can go to the robber baron or the ruthless. It comes from organization of Power. It is not to be shunned. It reduces ignorance and illness, and provides and supports freedom. It issues from industry, responsibility, honesty, organization, common sense and alertness in life. It is energy organized. It is indispensable for wealth, education, and happiness.

The idea that happiness is important to a society is not new. Thomas Jefferson put the "pursuit of happiness" on the same level as life and liberty in the United States. Jeremy Bentham believed that public policy should attempt to maximize happiness, and he even attempted to estimate a "hedonic calculus". Many other prominent economists and philosophers throughout history, including Aristotle, incorporated happiness into their work.

The Satisfaction with Life Index is an attempt to show the average self-reported happiness in different nations. This is an example of a recent trend to use direct measures of happiness, such as surveys asking people how happy they are, as an alternative to traditional measures of policy success such as GDP or GNP. Some studies suggest that happiness can be measured effectively.[26][27] The Inter-American Development Bank (IDB), published in November 2008 a major, study on happiness economics in Latin America and the Caribbean.

There are also several examples of measures that includes self-reported happiness as one variable. Happy Life Years, a concept brought by Dutch sociologist Ruut Veenhoven, combines self-reported happiness with life expectancy. The Happy Planet Index combines it with life expectancy and ecological footprint.

Gross national happiness (GNH) is a concept introduced by the King of Bhutan in 1972 as an alternative to GDP. Several countries have already developed or are in the process of developing such an index. Bhutan's index has led that country to limit the amount of deforestation it will allow and to require that all tourists to its nation must spend US$200E61. Allegedly, low-budget tourism and deforestation lead to unhappiness.

After the military coup of 2006, Thailand also instituted an index. The stated promise of the new Prime Minister Surayud Chulanont is to make the Thai people not only richer but happier as well. Much like GDP results, Thailand releases monthly GNH data. The Thai GNH
index is based on a 1-10 scale with 10 being the most happy. As of May 13, 2007, the Thai GNH measured 5.1 points. The index uses poll data from the population surveying various satisfaction factors such as, security, public utilities, good governance, trade, social justice, allocation of resources, education and community problems.

Australia, China, France and the United Kingdom are also coming up with indexes to measure national happiness. The UK began to measure national wellbeing in 2012. North Korea also announced an international Happiness Index in 2011 through Korean Central Television. North Korea itself came in second, behind #1 China. Canada released the Canadian Index of Wellbeing (CIW) in 2011 to track changes in wellbeing. The CIW has adopted the following working definition of wellbeing: The presence of the highest possible quality of life in its full breadth of expression focused on but not necessarily exclusive to: good living standards, robust health, a sustainable environment, vital communities, an educated populace, balanced time use, high levels of democratic participation, and access to and participation in leisure and culture.

II. FOUR CARDINAL VIRTUES

Cardinal virtues are the basic virtues, required for a virtuous life. The cardinal virtues are a set of four virtues derived initially from Plato's scheme, adapted by Christian tradition. Among the cardinal virtues, wisdom ranks first, justice second, courage third, temperance fourth, and after these the other virtues.

Wisdom:

When it was believed that wisdom as the gift of God in Ancient Greece, and even the discussion about universe and issues of life was considered wisdom by the philosophers, Heraclites declared that 'wisdom lies in speaking the truth, heeding the voice of nature and acting in accordance with it.' According to Sophists wisdom was seen as the ability to reach a judgment about what is necessary, real, valuable and useful. Plato says that wisdom lies in understanding what is absolutely just, true and beautiful, and the examination of all things in the nature human affairs transcendentally. For Aristotle wisdom lies in avoiding pain but not attaining leisure.

Wisdom has many meanings, however it is the ability to perceive the clear distinction between good and bad, it is the skill in manifesting the conduct with knowledge. Wisdom is not the consolidation of facts with considerable effort but the conclusion drawn out of critical examination of facts and issues of practical life.

Aristotle defined wisdom as the understanding of causes, i.e. knowing why things are a certain way, which is deeper than merely knowing that things are a certain way. Paul the Apostle argued that there is both secular and divine wisdom, urging Christians to pursue the latter. The
Christian philosopher Thomas Aquinas considered wisdom to be the father" of all virtues. Wisdom is the ability to judge between actions with regard to appropriate actions at a given time.

**Justice:**

Justice is said to be the perpetual and constant will of rendering to each one his right. Justice is a concept of moral rightness based on ethics, rationality, law, natural law, religion, equity and fairness. Justice takes into account the inalienable and inborn rights of all human beings and citizens, the right of all people and individuals to equal protection before the law of their civil rights, without discrimination of the basis of race, gender, sexual orientation, gender identity, national origin, color, ethnicity, religion, disability, age, wealth, or other characteristics.

In Republic by Plato, the character Thrasymachus argues that justice is the interest of the strong—merely a name of what the powerful or cunning ruler has imposed on the people. Justice is derived from the mutual agreement of everyone concerned; or, in many versions, from what they would agree to under hypothetical conditions including equality and absence of bias. Justice is the first virtue of social institutions, as truth is of systems of thought. Justice can be thought of as distinct from benevolence, charity, prudence, mercy, generosity, or compassion, although these dimensions are regularly understood to also be interlinked. According to the egalitarian, justice can only exist within the coordinates of equality.

John Rawls says that justice, and especially distributive justice, is a form of fairness: an impartial distribution of goods. Rawls argues that each person is to have an equal right to the most extensive total system of equally basic liberties compatible arranges so that they are both to the greatest benefit of the least advantaged, consistent with the just savings principle, and attached to offices and positions open to all under conditions of fair equality of opportunity.

**Courage:**

Courage is the ability and willingness to confront fear, pain, danger, uncertainty Moral courage is the ability to act rightly in the face of popular opposition, shame, scandal, or discouragement. Moral Courage is the willingness to stand up when others want you to sit down. Courage is broken down into four main subcategories: Bravery, Perseverance, Honesty, and Zest. In the Roman Empire, courage formed part of the universal virtue.

In some traditions, fortitude holds approximately the same meaning as courage. Aquinas says, the term "fortitude" can be taken in two ways. First, as simply denoting certain firmness of mind, and in this sense it is a general virtue, or rather a condition of every virtue, since as Aristotle states it is requisite for every virtue to act firmly and immovably. Secondly, fortitude
may be taken to denote firmness only in bearing and withstanding those things wherein it is most difficult to special virtue, because it has a special matter.

**Temperance:**

Temperance was one of the cardinal virtues without which no virtue could be sustained in the face of inability to control oneself. Providing individuals with accurate feedback about themselves and about other facts and things; and revealing what really happened without showing any side. Temperance is a stand based on facts and truth related matters. Temperance is similar to Prudence, which characterized by "being careful about one's choices, not taking undue risks, and not saying or doing things that might later be regretted." Temperance is generally defined by control over excess, so that it has many such classes, such as abstinence, chastity, modesty, humility, prudence, self-regulation, forgiveness and mercy; each of these involves restraining some impulse, such as sexual desire, vanity, or anger. Temperance stands for self-control, abstention, tempering the appétition.

**III. LESSONS FROM SOCRATES**

Socrates was born in 469 BC, and left no writings, but we know him through the reports of his disciples-Plato and Xenophon. Socrates was born to a sculptor- Sophroniscus and a midwife- Phaenarete in Athens. He married a woman named Xanthippe, and together they had three children. He worked with his father for some time, joined in the military service subsequently, and participated in a war, but settled in Athens until his death in 399 BC, discussing and analysing different topics. Socrates was sentenced to death by the democratic government of Athens on two charges: firstly he was not worshipping the gods that the state worship, however introduced new gods. Secondly he has corrupted the youth by teaching them strange things. In his *Symposium*, Xenophon recorded that Socrates was short, stocky and stout in personality. He was blear-eyed, snub-nosed with large mouth and thick lips. He was indifferent to heat and cold, hunger and thirst. Frank Thilly writers that “But all these peculiarities were forgotten when he began to speak, so great were his personal charm and the effect of his brilliant conversation.”

**Conversation for clarification:**

Socrates has the habit of discussing with available people on the streets, market places and gymnasia about the issues of his time such as war, politics marriage, friendship, love, poetry, religion, and ethical issues. He was of the opinion that the prevailing ethical and political ideas were based on misconception; hence he wanted people to think rationally in order to live right.
Socrates developed a method of question and answers to bring out truth from the discussion, he has initiated, and also satisfactory definitions of the concepts under discussion.

While he was in conversation, Socrates pretends ignorance and exposes the listeners to bring out the answer from one of them finally. This pretension of ignorance is known as ‘Socratic Irony’. Socrates compares himself to a mid-wife by stating that he was helping his disciples to think and deliver a rational explanation, answer, and definition. Zeno, the disciple of Parmenides, first practiced the dialogue method but Socrates has development it systematically. In his discussions Socrates first take certain popular opinions from the disciple, and testes them by cross-examination, and through the clash of one opinion against another opinion he saw the right answer be arrived at. During the conversation he helps the disciples to form the correct answer by suggesting examples and giving instances from everyday life.

The Memorabilia of Xenophon records that Socrates was interested in getting competent men into positions of power. He questions a disciple as “If I wanted my shoes mended, whom should I employ?” The disciple would say: “The shoe-maker, O Socrates.” Then after, he questions in the same way about Carpenters and Coppersmiths etc., and the answers also would be the same. Finally, he questions as who should steer the ship of state? The answer would be that those who knew the purpose, nature and goal of state. Will Durant write: “Philosophy begins when one learns to doubt—particularly to doubt one’s cherished beliefs, one’s dogmas and one’s axioms.” “Socratic method” consists in demanding for accurate definitions, clear thinking, and exact analysis.

**Speak Truth even at Adverse Result:**

Socrates believed that right knowledge leads to right action. The ethical and political misconceptions of his time were due to the misconception of their meaning. Socrates wanted to establish reason in place of skepticism. As the Sophists by their teachings created chaos in the society, Socrates wanted in man the love of truth and virtue.

In pursuit of truth, Socrates says that we must not trust the chance opinions. People use to have confused and vague ideas with prejudices; therefore they are to be tested with reason. He says that certain opinions are created hastily; therefore they have to be verified with facts. Ideas and conceptions words and terms, views and assertions are to be tested, be verified with facts and are to be modified accordingly.

The Sophists set man against man saying that one’s opinion is as good as another’s. There was no agreement; difference of thought prevailed. Hence Socrates employed his discussions to bring a common agreement, a universal judgment for which everybody agrees. Socrates believed in truth. He never bowed his head before authority. When he was sentenced to death, in the trail during his final speech, Socrates said:
“If you think that by killing men you can prevent someone from censuring your evils, you are mistaken; that is not a way of escape which is either possible or honorable; the easiest and the noblest way is not to be disabling others, but to be improving yourselves.”

Even after his death, Socrates declared that he will continue his search after truth: “In another world they do not put a man to death for asking questions: assuredly not.” Bertrand Russell believes that the real ground for the death sentence of Socrates was his association with aristocratic party against the rule of democrats; and most of his students were aristocrats. As there was the practice, the Athenian rulers hoped that he would escape out of the city to exile, which is admissible as per the Athenian custom. But Socrates took the poison- hemlock, against the will of his disciples, respecting the Athenian laws. Socrates said: “An un-examined life is not worth-living.”

His disciple Plato writes about Socrates that “of all the men of his time,” he was “the best, the wisest and the just.” J.G. Brennan remarks: “Socrates was a man who made an unforgettable impression on those who knew him. Socrates is one of the greatest figures in the history of thought, the intellectual father of a line of philosophers whose ideas and ideals dominated the Western civilization for two thousand years, and continue to influence speculation to this day.”
Chapter Seven

INDIAN ETHICS

I. LESSONS FROM MAHATMA GANDHI

Ahimsa (Non-violence):

Mahatma Gandhi is considered as the Father of the Nation in India. His birthday, 2 October, is commemorated as Gandhi Jayanti, a national holiday, and world-wide as the International Day of Nonviolence. The honorific Mahatma "great soul" in Sanskrit applied to him first in 1914 in South Africa. He is also called Bapu in Gujarati which means father.

Assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns for easing poverty, expanding women's rights, building religious and ethnic amity, ending untouchability, but above all for achieving Swaraj or self-rule. Gandhi attempted to practice nonviolence and truth in all situations, and advocated that others do the same. He lived modestly in a self-sufficient residential community and wore the traditional Indian dhoti and shawl, woven with yarn hand spun on a charkha. He ate simple vegetarian food, and also undertook long fasts as means of both self-purification and social protest.

Gandhi regards non-violence as the highest virtue, "ahimso paramo dharmah". Nonviolence (ahimsa) means non-killing. For Gandhi not only killing but also the intention of injuring any life is violence. Non-violence does not mean simply the absence of physical violence, but it loves. Gandhi further says:

"I have nothing new to teach the world. Truth and non-violence are as old as the hills ... Life and its problems have thus become to me so many experiments in the practice of truth and non-violence ... In fact it was in the course of my pursuit of truth that I discovered non-violence". Further he writes: "Ahimsa and Truth are so intertwined that it is practically impossible to detangle and separate them. They are like the two sides of a coin ... Ahimsa is the means; Truth is the end."

According to Gandhi, non-violence is the way of love; love means service without any motive and selfishness. The goal of non-violence is to serve others and work for the welfare and peace of the society even forgetting one's own welfare. Gandhi practiced what he believed in. He wanted to bring social, political and economic changes in the country through non-violence. For him, all that achieved through violence are of violent, in nature. When person lost their self-hope they resort to violence. The egoistic goals result in violence. It is not enough for a person to be an embodiment values, but they are to be applied at the level of society. Through the power of non-violence, changes have to be brought in all aspects of society, which depends upon the
standard of men with reference to their ethical and religious awakening. Such a path of non-violence brings humanity as one family.

In order to achieve peace and welfare in the society then is no ay other than nonviolence, says Gandhi. Non-violence is the power of humanity, which has neither a beginning nor an end. In the whole of nature, man is only a being, who has the knowledge of himself. Such self-knowledge changes and rises based on one's self-awareness. Gandhi has fought with the British, during the Indian freedom movement, through the means of Truth and non-violence. Gandhi's method of non-violence has influenced Dr Martin Luther King in USA for his demand of equal rights for the Afro-Americans.

**Satyagraha (Non-cooperation):**

'Satyagraha' is a derivative two words of Sanskrit, 'satya' and 'agraha', which denote 'truth' and 'anger' respectively. It is a 'passive expression of anger to make others for recognizing the truth' one insisting. Gandhi says that 'Satyagraha' is a kind of Truth-force or Love-force or Soul-Force. Gandhi made Satyagraha as a weapon of passive resistance to express his displeasure over the acts of Governments. In South Africa, Gandhi has used Satyagraha in 1908 against the act of nullifying marriages of Indians, which yielded successful result.

Gandhi launched Satyagraha against the British Government in India first in 1922 at Bardoli, and later when tax on salt was imposed in March 1930. Non-cooperation is one of the basic aspects of Satyagraha. In 1942 Gandhi made an appeal to the Indian holders in Army, not to participate in the war, by declaring the British to 'Quit India'. Gandhi insists that Satyagraha has to be taken up with non-violence as a basic principle. Satyagraha has become a national movement and spirit; while non-cooperation has become its outer manifestation undertaken with peaceful method against injustice of the State.

Satyagraha consists of 4 aspects: 1. Non-cooperation, 2. Disobedience, 3. Fasting 4. Self-suffering. While the former two aspects are external and social, the later two are inherent and personal. According to Gandhi non-cooperation is the refusal of the exploited to associate with the forces of exploitation. The basic principle of Satyagraha is fasting; and the Satyagrahi should avoid taking food in order to be recognized by the concerned, from which he expects the acceptance of his demand. Gandhi believes that when the Satyagrahi suffers, the opponent converts and sees the truth in undertaking Satyagraha. Satyagraha gives the opponent the time to think about the mistake and thereby mends his ways. Gandhi says, "Nations, like individuals, are built through the agony of the cross and in no other way. Joy comes not out of infliction of pain on others, but out of pain voluntarily born by one-self".

A Satyagrahi must be honest and sincere. He should not have any hidden ideas, but his programme should be open and made known to the public. A Satyagrahi should have courage, and must prepare himself even to die in order to get the truth to be realized by others. He must be away from greed, dishonesty, and selfish. A Satyagrahi must have tolerance, self-control and
humility, and cultivate some of the essential virtues of life like non-stealing, contentment and celibacy.

Gandhi says, "Satyagraha postulates the conquest of the adversary by suffering in one's own person". Gandhi further remarks that Satyagraha intends to change the heart of the opponent. Though it is more active but forbids violence. Satyagraha seeks to persuade the opponent to give up his wrong, and approaches the adversary with respect. Satyagraha, for Gandhi being a force for Truth, can do wonders and would bring social change.

Truth is God:

The pivotal and defining element of Gandhism is satya, a Sanskrit word usually translated into English as truth, whose literal meaning is 'what actually is' (deriving from the root verb as meaning 'to be'). The principle of Satya as espoused by Gandhi needed that Truth must pervade all considerations of politics, ego, society and convention. Gandhi did not consider himself to be a pacifist, socialist or on any definable spectrum of politics. He professed to adhere to the pure, existing facts of life to make his decisions.

Gandhi's commitments to non-violence, human freedom, equality and justice arose from his personal examination.

Truth is interpreted subjectively. Gandhism does not demand that its adherents agree to Gandhi's own principles to the letter, but in spirit. If one honestly believes that violence is sometimes necessary, it is truthful to believe in it. When Gandhi returned to India in the middle of World War I, he said he would have supported the British in the war. It would have been wrong, according to Gandhi, to demand equal rights for Indians in the Empire, and not contribute to its defence. On the other hand, by the time of the advance of the Japanese in World War II, Gandhi had given up notions of fighting alongside the British and argued for nonviolence instead.

Gandhi developed a way of life by his constant "experimenting with truth" — a phrase that formed the subtitle to his autobiography. He was prepared to learn through trial and error, often admitting to mistakes and changing his behaviour accordingly. This was particularly notable when Gandhi stopped all nationwide civil resistance in after the Chauri Chaura incident. He would forsake political independence for truth — believing that Indians should not become murderers and commit the very evils they were accusing the British of perpetrating in India.

Gandhism is more about the spirit of Gandhi's journey to discover the truth, than what he finally considered to be the truth. It is the foundation of Gandhi's teachings, and the spirit of his whole life to examine and understand for oneself, and not take anybody or any ideology for granted. Gandhi said: "The Truth is far more powerful than any weapon of mass destruction."
Gandhi's philosophy encompassed ontology and its association with truth. For Gandhi, "to be" did not mean to exist within the realm of time, as it has in the past with the Greek philosophers. But rather, "to exist" meant to exist within the realm of truth, or to use the term Gandhi did, satya. Gandhi summarized his beliefs first when he said "God is Truth", which his experimenting later prompted him to change to "Truth is God". The first statement seemed insufficient to Gandhi, as the mistake could be made that Gandhi was using truth as a description of God, as opposed to God as an aspect of satya. Satya (truth) in Gandhi's philosophy is God. It shares all the characteristics of the Hindu concept of God, or Brahman, and is believed by Gandhians to live within each person as their conscience while at the same time guiding the universe.

II. Society and Trusteeship:

Trusteeship is a socio-economic philosophy that was propounded by Mahatma Gandhi. It provides a means by which the wealthy people would be the trustees of trusts that looked after the welfare of the people in general. This concept was condemned by socialists as being in favor of the landlords, feudal princes and the capitalists.

Gandhi believed that the rich people could be persuaded to part with their wealth to help the poor.

"Let no one try to justify the glaring difference between the classes and the masses, the prince and the pauper, by saying that the former need more. That will be idle sophistry and a travesty of my argument. The contrast between the rich and the poor today is a painful sight. The poor villagers are exploited by the foreign government and also by their own countrymen- the city-dwellers. They produce the food and go hungry. They produce milk and their children have to go without it. It is disgraceful. Everyone must have a balanced diet, a decent house to live in, facilities for the education of one's children and adequate medical relief." (Harijan, 31-3-1946, p. 63)

He did not want to taboo everything above and beyond the bare necessaries, but they must come after the essential needs of the poor are satisfied. First things must come first. Putting it in Gandhiji's words "Supposing I have come by a fair amount of wealth - either by way of legacy, or by means of trade and industry - I must know that all that wealth does not belong to me; what belongs to me is the right to an honourable livelihood, no better than that enjoyed by millions of others. The rest of my wealth belongs to the community and must be used for the welfare of the community." Gandhiji along with his followers, after their release from the prison formulated a "simple" and a "practical" formula where Trusteeship was explained.
III. INDIAN CONSTITUTION

The Constitution of India is the supreme law of India. It lays down the framework defining fundamental political principles, establishes the structure, procedures, powers, and duties of government institutions, and sets out fundamental rights, directive principles, and the duties of citizens. It is the longest written constitution of any sovereign country in the world, containing 448 articles in 25 parts, with 12 schedules, 5 appendices and 98 amendments. Dr. Bhimrao Ramji Ambedkar is widely regarded as the father of the Indian Constitution.

The Constitution follows parliamentary system of government and the executive is directly accountable to legislature. Article 74 provides that there shall be a Prime Minister of India as the head of government. It also states that there shall be a President of India and a Vice-President of India under Articles 52 and 63. Unlike the Prime Minister, the President largely performs ceremonial roles.

The Constitution of India is federal in nature. Each State and each Union territory of India have their own government. Analagous to President and Prime Minister, the Governor in case of States, Lieutenant Governor for Union territories and the Chief Minister. The 73 and 74th Amendment Act also introduced the system of Panchayati Raj in rural areas and Municipality in urban areas. Also, Article 370 of the Constitution gives special status to the state of Jammu and Kashmir.

The Constitution was adopted by the India Constituent Assembly on 26 November 1949, and came into effect on 26 January 1950. The date of 26 January was chosen to commemorate the Puma Swaraj declaration of independence of 1930. With its adoption, the Union of India officially became the modern and contemporary Republic of India and it replaced the Government of India Act 1935 as the country’s fundamental governing document. To ensure constitutional auitochthony, the framers of constitution inserted Article 395 in the constitution and by this Article the Indian Independence Act, 1947 was repealed. The Constitution declares India to be a sovereign, socialist, secular, democratic republic, assuring its citizens of justice, equality, and liberty, and endeavors to promote fraternity among them. The words "socialist" and "secular" were added to the definition in 1976 by constitutional amendment (mini constitution).

India celebrates the adoption of the constitution on 26 January each year as Republic Day.

"WE, THE PEOPLE OF INDIA, have solemnly resolved to constitute India into a

SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all

its citizens:

JUSTICE, social, economic and political;
LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION."

In the Constitution of India, the Preamble (as amended in 1976) declares the State to be "Secular", and this is of special relevance for the Religious Minorities. Equally relevant for them, especially, is the prefatory declaration of the Constitution in its Preamble that all citizens of India are to be secured "liberty of thought, expression, belief, faith and worship and "equality of status and of opportunity."

IV. FUNDAMENTAL RIGHTS

'Fundamental Rights' is a charter of rights contained in the Constitution of India. It guarantees civil liberties such that all Indians can lead their lives in peace and harmony as citizens of India. These include individual rights common to most liberal democracies, such as equality before law, freedom of speech and expression, and peaceful assembly, freedom to practice religion, and the right to constitutional remedies for the protection of civil rights by means of writs such as habeas corpus. Violation of these rights result in punishments as prescribed in the Indian Penal Code or other special laws, subject to discretion of the judiciary. The Fundamental Rights are defined as basic human freedoms which every Indian citizen has the right to enjoy for a proper and harmonious development of personality. These rights universally apply to all citizens, irrespective of race, place of birth, religion, caste or gender. Aliens (persons who are not citizens) are also considered in matters like equality before law. They are enforceable by the courts, subject to certain restrictions. The Rights have their origins in many sources, including England's Bill of Rights, the United States Bill of Rights and France's Declaration of the Rights of Man.

The seven fundamental rights recognised by the Indian constitution are:

1. Right to equality, including equality before law, prohibition of discrimination on grounds of religion, race, caste, gender or place of birth, and equality of opportunity in matters of employment, abolition of untouchability and abolition of titles.
2. Right to freedom which includes speech and expression, assembly, association or union or cooperatives, movement, residence, and right to practice any profession or occupation (some of these rights are subject to security of the State, friendly relations with foreign countries, public order, decency or morality), right to life and liberty,
right to education, protection in respect to conviction in offences and protection against arrest and detention in certain cases.

3. Right against exploitation, prohibiting all forms of forced labour, child labour and traffic in human beings;

4. Right to freedom of religion, including freedom of conscience and free profession, practice, and propagation of religion, freedom to manage religious affairs, freedom from certain taxes and freedom from religious instructions in certain educational institutes.

5. Cultural and Educational rights preserving Right of any section of citizens to conserve their culture, language or script, and right of minorities to establish and administer educational institutions of their choice.

6. Right to constitutional remedies for enforcement of Fundamental Rights.

7. Right to elementary education.

Right to property was originally a fundamental right, but under 44th Amendment Act, right to property ceased to be a Fundamental right. Instead the right to property is mentioned under 300A of Indian Constitution, stating that no person can be deprived of his property save by law.

All people, irrespective of race, religion, caste or sex, have been given the right to move the Supreme Court and the High Courts for the enforcement of their fundamental rights. It is not necessary that the aggrieved party has to be the one to do so. Poverty stricken people may not have the means to do so and therefore, in the public interest, anyone can commence litigation in the court on their behalf. This is known as "Public interest litigation". In some cases, High Court judges have acted on their own on the basis of newspaper reports.

These fundamental rights help not only in protection but also the prevention of gross violations of human rights. They emphasise on the fundamental unity of India by guaranteeing to all citizens the access and use of the same facilities, irrespective of background. Some fundamental rights apply for persons of any nationality whereas others are available only to the citizens of India. The right to life and personal liberty is available to all people and so is the right to freedom of religion. On the other hand, freedoms of speech and expression and freedom to reside and settle in any part of the country are reserved to citizens alone, including non-resident Indian citizens. The right to equality in matters of public employment cannot be conferred to overseas citizens of India.

Fundamental rights primarily protect individuals from any arbitrary state actions, but some rights are enforceable against individuals. For instance, the Constitution abolishes untouchability and also prohibits begar. These provisions act as a check both on state action as well as the action of private individuals. However, these rights are not absolute or uncontrolled and are subject to reasonable restrictions as necessary for the protection of general welfare. They can also be selectively curtailed.
The Supreme Court has ruled that all provisions of the Constitution, including fundamental rights can be amended. However, the Parliament cannot alter the basic structure of the constitution. Since the fundamental rights can only be altered by a constitutional amendment, their inclusion is a check not only on the executive branch, but also on the Parliament and state legislatures.

Fundamental rights for Indians have also been aimed at overturning the inequalities of pre-independence social practices. Specifically, they have also been used to abolish untouchability and thus prohibit discrimination on the grounds of religion, race, caste, sex, or place of birth. They also forbid trafficking of human beings and forced labour. They also protect cultural and educational rights of ethnic and religious minorities by allowing them to preserve their languages and also establish and administer their own education institutions.

V. DIRECTIVE PRINCIPLES OF STATE POLICY

The Directive Principles of State Policy are guidelines to the central and state governments of India, to be kept in mind while framing laws and policies. These provisions, contained in Part IV of the Constitution of India, are not enforceable by any court, but the principles laid down therein are considered fundamental in the governance of the country, making it the duty of the State to apply these principles in making laws to establish a just society in the country.

The principles have been inspired by the Directive Principles given in the Constitution of Ireland and also by the principles of Gandhism; and relate to social justice, economic welfare, foreign policy, and legal and administrative matters. The idea of such policies "can be traced to the Declaration of the Rights of Man proclaimed by Revolutionary France and the Declaration of Independence by the American Colonies."

The Indian constitution was also influenced by the United Nations Universal Declaration of Human Rights. Also, the directive principles of state policy in the Irish Constitution were looked upon by the people of India as an inspiration for the independent India's government to comprehensively tackle complex social and economic challenges across a vast, diverse nation and population.

In 1928, the Nehru Commission composing of representatives of Indian political parties proposed constitutional reforms for India that apart from calling for dominion status for India and elections under universal suffrage, would guarantee rights deemed fundamental, representation for religious and ethnic minorities, and limit the powers of the government.

In 1931, the Indian National Congress adopted resolutions committing itself to the defense of fundamental civil rights, as well as socio-economic rights such as the minimum wage
and the abolition of untouchability and serfdom. Committing themselves to socialism in 1936, the Congress leaders took examples from the constitution of the erstwhile USSR, which inspired the fundamental duties of citizens as a means of collective patriotic responsibility for national interests and challenges.

When India obtained independence on 15 August 1947, the task of developing a constitution for the nation was undertaken by the Constituent Assembly of India, composing of elected representatives under the presidency of Dr. Rajendra Prasad.

While members of Congress composed of a large majority, Congress leaders appointed persons from diverse political backgrounds to responsibilities of developing the constitution and national laws. Notably, Bhimrao Ramji Ambedkar became the chairperson of the drafting committee, while Jawaharlal Nehru and Sardar Vallabhbhai Patel became chairpersons of committees and sub-committees responsible for different subjects.

The directive principles ensure that the State shall strive to promote the welfare of the people by promoting a social order in which social, economic and political justice is informed in all institutions of life.

Also, the State shall work towards reducing economic inequality as well as inequalities in status and opportunities, not only among individuals, but also among groups of people residing in different areas or engaged in different vocations.

The State shall aim for securing right to an adequate means of livelihood for all citizens, both men and women as well as equal pay for equal work for both men and women.

The State should work to prevent concentration of wealth and means of production in a few hands, and try to ensure that ownership and control of the material resources is distributed to best serve the common good. Child abuse and exploitation of workers should be prevented. Children should be allowed to develop in a healthy manner and should be protected against exploitation and against moral and material abandonment.

The State shall provide free legal aid to ensure that equal opportunities for securing justice is ensured to all, and is not denied by reason of economic or other disabilities.

The State shall also work for organization of village panchayats and help enable them to function as units of self-government. The State shall endeavour to provide the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, within the limits of economic capacity, as well as provide for just and humane conditions of work and maternity relief.

The State should also ensure living wage and proper working conditions for workers, with full enjoyment of leisure and social and cultural activities. Also, the promotion of cottage
industries in rural areas is one of the obligations of the State. The State shall take steps to promote their participation in management of industrial undertakings.

Also, the State shall endeavour to secure a uniform civil code for all citizens, and provide free and compulsory education to all children till they attain the age of 14 years. This directive regarding education of children was added by the 86th Amendment Act, 2002. It should and work for the economic and educational upliftment of scheduled castes, scheduled tribes and other weaker sections of the society.

The directive principles commit the State to raise the level of nutrition and the standard of living and to improve public health, particularly by prohibiting intoxicating drinks and drugs injurious to health except for medicinal purposes.

It should also organise agriculture and animal husbandry on modern and scientific lines by improving breeds and prohibiting slaughter of cows, calves, other much and draught cattle. It should protect and improve the environment and safeguard the forests and wild life of the country. This directive, regarding protection of forests and wildlife was added by the 42nd Amendment Act, 1976.

Protection of monuments, places and objects of historic and artistic interest and national importance against destruction and damage, and separation of judiciary from executive in public services are also the obligations of the State as laid down in the directive principles. Finally, the directive principles, in Article 51 ensure that the State shall strive for the promotion and maintenance of international peace and security, just and honorable relations between nations; respect for international law and treaty obligations, as well as settlement of international disputes by arbitration.
Chapter Eight

PROFESSIONAL ETHICS

Professional ethics or applied ethics examines ethical principles and moral or ethical problems that arise in a business environment or in a body of professionals or a company. The term 'business ethics' came into common use in the United States in the early 1970s. The Society for Business Ethics was started in 1980. European business schools adopted business ethics after 1987 commencing with the European Business Ethics Network (EBEN). The idea of business ethics caught the attention of academics, media and business firms by the end of the Cold War.

Adam Smith said, "People of the same trade seldom meet together, even for merriment and diversion, but the conversation ends in a conspiracy against the public, or in some contrivance to raise prices." Business is a game played by individuals, as with all games the object is to win, and winning is measured in terms solely of material wealth. For example, today most major corporations promote their commitment to non-economic values under headings such as ethics codes and social responsibility charters.

Business ethics is a form of applied ethics or professional ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and entire organizations. Fairness in trading practices, trading conditions, financial contracting, sales practices, consultancy services, tax payments, internal audit, external audit and executive compensation also fall under the umbrella of finance and accounting.

Governments use laws and regulations to control business behavior in what they perceive to be beneficial directions. Ethics implicitly regulates areas and details of behavior that lie beyond governmental control. The emergence of large corporations without sensitivity to the communities in which they operate accelerated the development of formal ethics regimes. According to researches published in late 2012, the three major areas of public concern regarding business ethics in Britain are executive pay, corporate tax avoidance and bribery and corruption.

1. Business ethics reflects the philosophy of business, one of whose aims is to determine the fundamental purposes of a company. If a company's purpose is to maximize shareholder returns, then sacrificing profits to other concerns is a violation of its fiduciary responsibility.
2. The stakeholders have the right to expect a business to be ethical; if business has no ethical obligations, other institutions could make the same claim which would be counterproductive to the corporation.
3. Ethical issues include the rights and duties between a company and its employees, suppliers, customers and neighbors, its fiduciary responsibility to its shareholders.
4. Issues concerning relations between different companies include hostile takeovers and industrial espionage. Related issues include corporate governance; corporate
social entrepreneurship; political contributions; legal issues such as the ethical debate over introducing a crime of corporate manslaughter; and the marketing of corporations' ethics policies.

I. HUMAN GOALS

The United Nations describes human development in the following terms: "Human development is a process of enlarging people's choices. Enlarging people's choices is achieved by expanding human capabilities.... At all levels of development the three essential capabilities for human development are for people (1) to lead long and healthy lives, (2) to be knowledgeable and (3) to have a decent standard of living. If these basic capabilities are not achieved, many choices are simply not available and many opportunities remain inaccessible." Without these, many choices are simply not available, and many opportunities in life remain inaccessible.

Concept of a broader human development was first laid out by Amartya Sen, a 1998 Nobel laureate, and expanded upon by Martha Nussbaum, Sabina Alkire, Ingrid Robeyns, and others. Human development encompasses more than just the rise or fall of national incomes. Development is thus about expanding the choices people have, to lead lives that they value, and improving the human condition so that people have the chance to lead full lives. Thus, human development is about much more than economic growth, which is only a means of enlarging people's choices.

Human development disperses the concentration of the distribution of goods and services that underprivileged people need and center its ideas on human decisions. By investing in people, we enable growth and empower people to pursue many different life paths, thus developing human capabilities. An abstract illustration of human capability is a bicycle. A bicycle itself is a resource- a mode of transportation. If the person who owns the bicycle is unable to ride it (due to a lack of balance or knowledge), the bicycle is useless to that person as transportation and loses its functioning. If, however, a person both owns a bicycle and has the ability to ride a bicycle, they now have the capability of riding to a friend's house, a local store, or a great number of other places. This capability would (presumably) increase their value of life and expand their choices. A person, therefore, needs both the resources and the ability to use them in order to pursue their capabilities. This is one example of how different resources and/or skills can contribute to human capability. This way of looking at development, often forgotten in the immediate concern with accumulating commodities and financial wealth, is not new.

Philosophers, economists and political leaders have long emphasized human well being as the purpose, or the end, of development. As Aristotle said in ancient Greece, "Wealth is evidently not the good we are seeking, for it is merely useful for the sake of something else."
II. FOUR PURUSARTHAS

The notion that proper living entails the pursuit of four goals first took shape in the literary traditions of India.

These are generally four purusarthas, namely dharma (law, religious duty), artha (prosperity) kāma (pleasure) and moksa (spiritual liberation). Each of these is a part of life. While it may be true that ultimately the goal of life has only to do with final liberation (moksa), the others are virtually essential steps along the way. Recognizing this is one way of holding the suggestion to live "in" the world, while not being "of" the world.

1) Dharma has to do with fulfilling our own desires in ways consistent with the whole of the flow of the universe. It is a process of alignment, whereby one moves steadily, wisely, and with clear mind in the natural flow of Truth, God, Divine, or whatever one chooses that naturally intuited reality. Dharma has been called natural law, harmony, truth, duty, wisdom, and the inherent nature of things. The word "Dharma" is from dhri, meaning to hold together, to sustain. To live in dharma is to live with our individual nature to be in accord with the whole of the flow of things. Dharma according to Jainism, has the quality of substance, however, dharma is used to indicate ten virtues to be followed by the seeker of liberation: samyama (self-control), sunrta (truthfulness), sauca (purity), brahma charya (chastity), akincanata (absolute want of greed), tapas (asceticism), ksanti (forbearance, patience), mardava (mildness), rjuta (sincerity) and mukti (freedom or emancipation from all sins). As a whole Dharma entails a value system and a system of morality based upon religious authority. Dharma means what is established, religion, custom, practice, duty, order, law, justice, merit, virtue, nature, characteristic mark.

2) Artha has to do with providing for the hunger, thirst, safety needs that are inherent in living in a physical body. In our modern world, money has the power to provide the essentials. Even the wandering monk who receives food and clothes from the charity of others is a part of this, as the food and clothes were undoubtedly a part of the economic process in one way or another. Artha recognizes this level of physical or material need, which is not contrary to spiritual life, i

3) Kama has to do with the fulfillment of desires in the world. Without deep, latent desires (samskaras) there would be no incarnation. "Kama" is different from "karma." The meaning of "karma" is "action" and refers to the playing out of our deep impressions of attraction and aversion. Kama is the enlivened desire that springs forth from those latent conditionings. To say that these are not there, and that they all must be renounced is virtually not practical. Desires must be acknowledged and reasonably fulfilled with mindfulness so as to move towards freedom from them, not adding to a continuous cycle of fulfilling and intensifying.
4) **Moksha** is the final liberation from all of the deep driving impressions that continually play out in the mind and the world, that keep causing us to come and go from bodily form. It means that the deep conditionings no longer bind. It is freedom from the bondage of our ropes of karma that seem to bind us. **Moksa** is the direct experience of the Absolute Truth or Reality, along with the total setting aside of all false identities of who we think we are. Self-realization, the direct experience of our true nature as pure consciousness, Purusha, or Atman is one stage. That experience, plus the total, permanent transcendence of the conditionings is **moksha**.

### III. ETHICS IN PUBLIC ADMINISTRATION

The ethics and values in public administration are being emphasized in a new way due to the development of the 1990s. The governments of both the OECD countries and the European Union Member States are increasingly worried that changes in administration and increase corruption may decrease the trust of citizens in administrative systems.

Continuous change within public administration also requires a continuous evaluation of the operating culture of the authorities and the behavior of civil servants. Established operating procedures do not present answers to all situations. For example questions on what kind of operating procedures are used in contacts outside the State administration, how tenders for public procurement are acquired and handled or which factors can endanger confidence in the actions of an authority or a civil servant in an individual agency. Every situation where in which a civil servant has to consider the appropriateness of his actions requires consideration and the weighing of different issues with respect to each other as well as an awareness of norms. This involves choices relating to ethical behavior.

In the public sector, ethics addresses the fundamental premise of a public administrator's duty as a "steward" to the public. In other words, it is the moral justification and consideration for decisions and actions made during the completion of daily duties when working to provide the general services of government and nonprofit organizations. Ethics are an accountability standard by which the public will scrutinize the work being conducted by the members of these organizations.

Government ethics constitutes the application of ethical rules to government. It is that part of practical jurisprudence, or the philosophy of law, that governs the operation of government and its relationship with the people that it governs. It covers issues of honesty and transparency in government, dealing with matters such as bribery, political corruption, police corruption, legislative ethics, regulatory ethics, conflict of interest, avoiding the appearance of impropriety, open government, and legal ethics.

The *Rig Veda* states "Atmano mokshartham jagat hitayacha" (seeking the welfare of the world is the meaning of liberation). Kautilya's *Arthshastra* says -"Praja sukhe sukham rajyaha,
prajanam cha Hitehitam, Natma priyam hitann rajanaha, Prajanam cha hitam priyam" (In the happiness of his public rests the king's happiness, in their welfare his welfare...) Bhishma who had mastered the art of governance in Mahabharata says "the foundation of good governance is righteousness in public affairs".

Mahatma Gandhi emphasized the importance of means stating that the means are as much or even more important than the end. In the Bhagavad gita Lord Krishna says that a ruler has to lead a moral and righteous nation. Similarly Confucius (551-479 B.C.) believed that a well ordered society required a government based on superior morality rather than on superior authority. In the Islamic world, letters written to governors by Imam Hazrat Omer and Imam Hazrat Ali are the shining examples of governing through ethics and morality.

In the corporate world, governance has become an important factor for success and excellence. Government of India has formulated some codes, laws, rules and regulations to achieve ethics, values, and probity in public life. Besides, some good practices have also been introduced to bring probity in public servants.

IV. ETHICAL VALUES AND MANAGEMENT

The Image of a company stems from honesty, trust, responsibility and integrity of its management and employees. Employees shall strive to obey the law and company policies at all times and ensure that a high standard of quality is always maintained. Seniors in Management shall have the authority to investigate incidents that question any of the ethics as outlined in ethic policy of the company.

The success of business depends upon the quality of relationships between Company, employees, customers, suppliers and the general public. In all aspects, company's relationship with public officials must reflect the highest integrity and concern for reputation.

A company is required to maintain appropriate books and records of assets, liabilities and business transactions. Financial and other business information shall be maintained under procedures and practices that accurately reflect the true nature of the transactions and accurately incorporate the relevant data.

It is essential that employees follow established reporting procedures, provide accurate information and maintain confidentiality when required. Any violation of confidentiality seriously injures Company's reputation and effectiveness. With this in mind, employees shall not disclose confidential information gained in the course of their employment.

Laws prohibit companies from unfairly competing in the marketplace and encourage free enterprise. These laws address price-fixing, monopolies, boycotts, trade restraints and other methods of restraining competition and trade practices. It should be company's policy to follow
without exception, all laws and regulations with regard to payments, gifts or entertainment, business courtesies and conflicts of interest.

Employees should avoid situations where the end result is the accomplishment of something that the Company could not legally or ethically do directly. This is essential for the company management, its associates, creditors, government agencies and others. Governments and their laws, agencies and employees are linked to Company's business. Company's employees perform functions that may require government oversight or involvement. International transactions frequently are complex and foreign laws have many distinctions. Employees engaged in business must first be aware of these laws in order to ensure compliance.

Company strives to maintain a work environment that is pleasant, healthful, comfortable and free from intimidation, hostility, discrimination, harassment or other offences that might interfere with productivity. Working together productively is vital to business success. Treating one another professionally and with respect is good business.

Accuracy of the Company's entire financial system depends upon individual entries. With this in mind, employees are expected to properly record business transactions in a timely manner regardless of whether the transaction is large or small.

Employers must consider workplace safety, which may involve modifying the workplace, or providing appropriate training or hazard disclosure. 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.

Among the many people management strategies that companies employ are a "soft" approach that regards employees as a source of creative energy and participants in workplace decision making, a "hard" version explicitly focused on control and Theory Z that emphasizes philosophy, culture and consensus.

V. ETHICS AND CIVIL SERVANTS

A civil service relationship is not a profession but a public-law service relationship. Because a civil servant has a special relationship with citizens, the service relationship involves values and principles related to it. These include impartiality, transparency and independence. Basically, public service means acting on the mandate of the citizens, with the funds of the citizens and for the good of the citizens. When we talk about civil service ethics and morals we mean the general. However, in tasks of State administration one has to consider not only professional ethics but also the requirements of civil service ethics. If an expert is appointed director of an institution, for example, he is expected to have a better understanding of the principles Of the values of civil service ethics and the importance of professional ethics.
The status of civil servants is determined on the basis of the Constitution and the State Civil Servants' Act. However, as far as civil service ethics is concerned, corruption in this sense is quite an easy object. Accepting gifts or other benefits is considered quite inappropriate and bribery-related crimes are punishable offences under the Penal Code. Corruption can be understood as a broader issue than just bribery. It can refer to any actions relating to the misuse of one's official position to one's own benefit or to other acts endangering impartiality. Corruption has also been defined as bribery, self-corruption and any other effort to influence political administrative decision-making on morally and socially inappropriate grounds. This includes deviations from the obligations of public office and/or the pursuit of some special interest. This can be e.g. the pursuit of the interests of an organization, a political party or an individual by inappropriate means at the cost of public interest. According to this definition, corruption involves the misuse of public power in favor of special interests in order to achieve personal benefits or benefits for an organization.

International literature on civil service ethics often uses the concept of integrity, which, depending on the situation, means, honesty and independent activity. Integrity is the opposite of corruption and bribery.

In the United Kingdom, a committee called, Nolan Committee was constituted for setting standards in public life, which has recommended seven principles in public life: 1) Selflessness, 2) Integrity, 3) Objectivity, 4) Accountability, 5) Openness, 6) Honesty, and 7) Leadership. The Personnel Department of the Ministry of Finance in Finland has appointed in 1998 a Working Group to study issues relating to the values and ethical behavior of State civil servants. The United Nations has formulated a 'Code of Conduct' for public officials by its resolution 58/4 of 31st Oct. 2003.

The public administrators are the "guardians" of the state; hence they are expected to honour public trust. Following are the principles on which Civil Servants are supposed to discharge their duties and responsibilities.

1. Legal and rational action: Civil Servants must follow the law and rules to govern and guide.
2. Responsibility and accountability: An administrator should hold himself morally responsible for his actions and should be willing to be held accountable.
3. Commitment for work: According to Swami Vivekananda "Every duty is holy and devotion to duty is the highest form of worship.
4. Ensuring excellence in work: An administrator would ensure the highest standard of quality in administrative decisions and action.
5. Responsiveness and resilience: He should adopt to environmental transformation and yet sustain the ethical norms of conduct.
6. Principle of utilitarianism: An administrator should ensure that his decisions should lead to the greatest good of the greatest number.
7. Maxim of Compassion: A civil servant without violating the prescribed law and rules would demonstrate compassion for the poor, the disabled and the weak.

8. National interest: A civil servant should keep in view the impact of his action on his nation's strength and prestige.


10. Transparency: Civil Servants will make decisions in a transparent manner.

11. Maxim of integrity: An administrator would undertake an administrative action on the basis of honesty and not use his power, position and discretion to serve his personal interest.

These principles of public life are of general applicability in every democracy. Arising out of such ethical principles a set of guidelines of public behavior in nature of code of conduct becomes essential for public functionaries. Government of India has formulated some codes, laws, rules and regulations to achieve ethics, values, and probity in public life. Besides, some good practices have also been introduced to bring probity in public servants. An honest and clean Civil Service is vital to maintaining public trust in and support for the Government. The Administration is firmly committed to upholding a high standard of integrity and conduct within the Civil Service.

Every civil servant should know what is expected of him. Factors promoting awareness include the clarity of norms, information on them and knowledge of their practical application. The special features of the status of civil servants are not self-evident especially to new civil servants irrespective of whether they are young people just entering working life or people who have worked for a long time outside State administration. Therefore the central employer and personnel policy unit and every organisation has to take responsibility for increasing awareness. An individual civil servant will be faced with situations in which the correct code of conduct or practice is not clear in advance. There might be no detailed regulation or ethical guidelines. In the opinion of the Working Group, the necessity of an ethical instruction based on values and starting from the duties of one's own organisation should be evaluated in connection with the value process. On the one hand, the instruction would clarify the realisation of the aims.
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