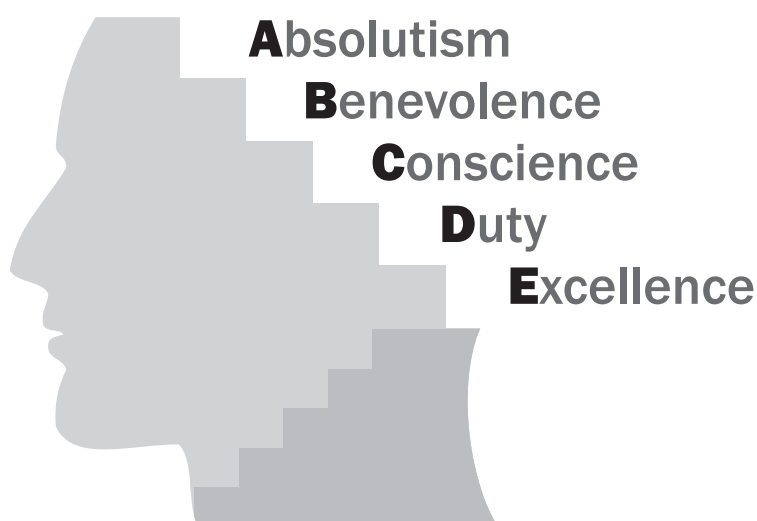


2018



An Institute for Civil Services



ETHICS

Basic Terminology

Edited by: **MANOJ K. JHA**

for: **Civil Services Examination**

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IAS Mains 2018

Mains Test Series

GS Mains TEST SERIES

Total 11 Tests

- ▶ 7 Sectional + 4 Mock Tests
- ▶ Concept Discussion + Answer Writing
- ▶ Model Answer Hints with Supplementary Notes
- ▶ One-on-One discussion with respective faculties after copy evaluation

**Batch 3
Starts**

**29th JULY,
2018**

ETHICS & ESSAY Test Series

by: **MANOJ K. JHA**

**Test Starts 28 JULY
2018**

Optional Subjects Test Series

- ▶ **POL. SCIENCE**
Test Series
- ▶ **HISTORY**
Test Series
- ▶ **PUB. AD.**
Test Series
- ▶ **GEOGRAPHY**
Test Series

MAINS MOCK 2018

Programme Highlights

- ▶ Mock tests will be conducted on the pattern of UPSC.
- ▶ Questions would be designed to judge the candidates' conceptual and interdisciplinary approach more than the factual knowledge.
- ▶ **Answer Hints are designed in three parts.**
 - Key Concepts
 - Model Answer
 - Supplementary reading related to key concepts
- ▶ Answer sheets will be evaluated by the experts only.
- ▶ One on one Discussion after copy evaluation with respective faculty.

Note: Only model answers would be provided, there will be no class discussion in Mock Test.

• GS Mains Mock Test Programme: 1

Starts: 14 July, 2018

**Total No.
Of Tests:
8**

• GS Mains Mock Test Programme: 2

Starts: 29 July, 2018

**Total No.
Of Tests:
8**

• Mains Mock Test (GS + Essay)

Starts: 31 August, 2018

**Total No.
Of Tests:
5**

• Essay Mock Test

Starts: 29 July, 2018

**Total No.
Of Tests:
5**

Optional Subjects

POLITICAL SCIENCE

Starts: 11th August, 2018

GEOGRAPHY

Starts: 12th August, 2018

HISTORY

Starts: 18th August, 2018

PUBLIC ADMINISTRATION

Starts: 19th August, 2018

**Total No. of Tests: 4
(each Subjects)**

IAS Mains 2018

Classroom Programme  **Live/Online Classes**

 **Classroom Programme**



A to Z of



Start Date

23th July
2018

ETHICS

“10 days Crash Course”

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BY: MANOJ K. JHA

-
- Daily Answer Writing and Test Evaluation
 - Compact Study Material
 - 50 Case Studies
 - 2 Full Mock Tests

BASIC ETHICS TERMINOLOGY

Absolutism	It states that truth or moral or aesthetic value is absolute and universal and not relative to individual or social differences. This is the view, with regard to a moral principle or claim, that it holds everywhere and is never overridden. For example, one might hold that the claim, 'harming another person just for the pleasure of doing so' is absolutely wrong. There are no exceptional cases, and in no case is the principle overridden. The absolutist claims that, there are some moral principles that hold no matter what the circumstances. A moral theory may hold that there are no absolute principles but there is a fundamental criterion of moral rightness and wrongness which needs to be followed.
Act-utilitarianism	This is a version of utilitarianism according to which the decisive moral considerations are those that indicate, what individual act in the specific circumstances is likely to produce the greatest happiness or utility. Individual acts, rather than general rules and principles, are the proper objects of moral concern and justification. Defenders of act-utilitarianism argue that basing moral decision on other grounds for example, the overall utility of people acting on the basis of general rules is at odds with the basic commitments of utilitarianism. This is because doing so would permit actions that are known not to maximize utility.
Agent-neutral Considerations	These are moral considerations that have weight without regard to the ends, concerns and commitments of particular individuals and their own judgment of the significance of those ends. Agent-neutral considerations can be expressed in terms that are universal and impartial.
Autonomy	<p>Autonomy is an individual's capacity for self-determination or self-governance. There are several different notions of autonomy, including personal autonomy, moral autonomy and political autonomy. Individual autonomy is an idea that is generally understood to refer to the capacity to be oneself to live one's life according to reasons and motives that are taken as one's own and not the product of manipulative or distorting external forces. Moral autonomy, usually traced back, is the capacity to deliberate and to give oneself the moral law, rather than merely heeding the injunctions of others.</p> <p>Autonomy has also been held to be a basis for self-respect and respecting others in that, if agents are autonomous, they are not to be treated or regarded merely as means for the interests and purposes of others.</p>
Benevolence	This is affective concern for the well-being of others. The benevolent person is moved to act with a view to the good of others out of a disposition of sensibility rather than strictly principled considerations. On some moral theories, benevolence is pointed to as a basis for moral concern that comes naturally to human beings and is as much a part of our nature as self-interest. In that sort of view, it needs only to be encouraged and extended, rather than somehow inculcated against the grain of natural selfishness. It is possible for an agent to act with a view to the good of others

Cognitivism

without benevolence; one may see that certain actions are required even though one does not feel for the good of others. One could be altruistic on the basis of principles. That is something different from benevolence, which involves sensibility and motivation of a certain kind.

The cognitivist holds that moral knowledge is possible, and that the grounds for moral judgments are objective. Cognitivists think that moral sentences are apt for truth or falsity, and that the state of mind of accepting a moral judgment is typically one of belief. Moral statements are not to be interpreted only as expressing attitudes, conventions or personal endorsements. Moral claims are true or false by virtue of objective moral considerations. There is room for argument over whether they are true or not, and whether if true, they admit of exceptions.

Commensurable

In ethics, two values (or norms, reasons, or goods) are incommensurable when they do not share a common standard of measurement. In recent decades there has been considerable debate over the question of whether values are commensurable. That is, can the values of different things be ordered by a single, common measure? Is the value of autonomy commensurable with the value of well-being? Is the value of friendship commensurable with the value of justice? And so forth. While much of the discussion of the issue concerns different sources of value, the issue can arise even when the values in question are of the same type, as in hedonic utilitarianism. For example, is one person's happiness commensurable with another person's? The issue of commensurability bears on fundamental questions concerning moral deliberation and the justification of moral decisions. It also bears on whether there are situations of unavoidable moral tragedy in the sense that even the most strongly justified course of action involves disvalue with which we must reconcile ourselves. Perhaps not all values are jointly realizable, and in some cases, there may be significant moral costs.

Conscience

There are several different interpretations of conscience. Among them are the following: (a) conscience as a faculty of moral cognition - A faculty that enables us to ascertain what is morally right and what is morally wrong (Butler); (b) conscience as a mode of developed sensibility such that we feel-painful regret and remorse when we act contrary to it (Mill); (c) conscience as an internal judge of the moral worth of our ends and motives. Conscience does not determine what we are to do, but it can judge whether we have acted in a morally worthy manner (Kant); (d) conscience as faculty of practical reason by which we deliberate with a view to deciding on particular actions to perform, in aiming at conformity with moral principles. Conscience specifies particular actions in the overall project of aiming at what we take to be good. This allows scope for the possibility that an agent could be conscientious but have wrong values (Aquinas); (e) conscience as a reflective consideration guiding employment of criteria of moral soundness with a view to ascertaining which actions meet those criteria (Smith).

Some of the main issues regarding conscience are: Whether acting in accord with conscience renders one blameless, even if what one does is wrong; whether it is morally worse to act contrary to conscience and be a hypocrite, or to act wrongly though conscientiously; whether conscience is a faculty that is part of our nature or is acquired; what the conditions are in which it is appropriate to disobey the law and legal authority when what they require is contrary to conscience; by what tests we can determine whether conscience is a proper guide to action and moral self-evaluation.

Consequentialism

A consequentialist theory holds that the locus of moral value is in the states of affairs brought about, by actions or practices; that is, consequences are what morally matter. For the consequentialist, the central concern of moral evaluation is the difference that is made by actions, rather than the character of the agent, the character of the motive, or the action-type in itself. For example, if there are good reasons to regard deceitful promises as morally wrong, it is not simply because they are deceitful; it is because of the undesirable consequences of making such promises. Perhaps the most familiar consequentialist theory is hedonistic utilitarianism, the theory that actions are to be evaluated on the basis of how much utility (interpreted as pleasure) they produce, or tend to produce.

Contract Theory

It states that we should arrive at basic moral principles by ascertaining what rational agreement would converge upon, rather than appealing to principles independent of what agents would accept through a project of formulation rather than discovery. Contract theory highlights the fact that individuals who have different desires, interests and concerns nonetheless share certain fundamental interests and concerns. Those are the basis for fashioning a fair moral or political order, an order in which the basic rules and principles do not favour or disfavour anyone simply on account of what those rules and principles are.

Deontology

This is one of the main approaches with regard to the structure of moral theory and its conception of the locus of moral value. In a deontological theory, duties (and correlatively, rights) are fundamental, in contrast to, say, consequences, intended outcomes, or the character of the agent. None of those is the central consideration for a deontologist. Virtue may still be regarded as important. For example, Kant took it to be quite important, but virtue will be explicated in terms the agent's acting dutifully, in that the agent is virtuous on account of a steady determination to do what duty requires.

Divine Command Theory

Divine command theory (also known as theological voluntarism) is a meta-ethical theory which proposes that an action's status as morally good is equivalent to whether it is commanded by God. The theory asserts that what is moral is determined by what God commands, and that for a person to be moral is to follow his commands. Followers of both monotheistic and polytheistic religions in ancient and modern times have often accepted the importance of God's commands in establishing morality.

Double effect Principle

According to this principle, at least some actions that have both good and bad effects are permissible. They are permissible as long as the bad effects, though foreseeable, are not intended, and the good that is achieved is not achieved as a result of the bad effects. (The action that aims at a good end is not in itself a wrong action.) In war, for example, it is morally required that we (a) Try not to harm civilians, and (b) Not try to harm civilians. However, we may see that a certain attack, for which there is justification, will (undoubtedly but unintentionally) harm civilians. Killing civilians is not the means of defeating the enemy we are justified in attacking, in the cases in which we are justified in using deadly force. The issue of proportionality is also relevant. An action with potentially very significant foreseeable effects may not be justified if say, in the conduct of a military campaign, its tactical benefits are minor. However, attacking a target in such a way that civilian casualties can be foreseen may not be wrong in itself if it is justifiable as 'a crucial element in a morally valid

attack on an unjust aggressor. The principle has been the focus of considerable controversy - both with respect to its formulation and with respect to its justification - especially in the context of the destruction of a foetus as part of a medical procedure, euthanasia, and other medical ethical issues.

Desire

Desire is a sense of longing or hoping for a person, object, or outcome. When a person desires something or someone, their sense of longing is excited by the enjoyment or the thought of the item or person, and they want to take actions to obtain their goal. This is known as the desire for a particular goal or ambition. The individual feel motivated towards the goal.

The process of desiring is a one-way tension within the individual, an apparent reaching out towards the desired object or person. Sometimes, desire is impeded by social conventions, class, or cultural barriers. It is necessary to overcome these barriers or constraints to reach the goal.

Determination

Determination is a positive emotional feeling that involves persevering towards a difficult goal in spite of obstacles. Determination occurs prior to goal attainment and serves to motivate behavior that will help achieve one's goal.

It is not just a cognitive state but also an affective state. It is considered as a positive emotion that pushes individuals towards action and results in important outcomes such as perseverance and the development of coping mechanisms.

It is an important attribute of a person in work to work harder and strive for the goals and aims of life. For civil services, determination is very important as it enables the civil servants to perform their duties with more dedication and perseverance. It is the determination that enables a person to put continuous efforts even after failure. It denotes the quality of being resolute or firmness of purpose. It can be acquired through repeated efforts.

Devotion

Devotion can be said to be love, loyalty, or enthusiasm for a person or activity. It can be to a particular cause or to achieve something. When devotion is there the person will take utmost efforts to act towards the cause. It comes from sustained efforts and reflects the earnest attachment to a cause, person, etc.

Devotion is an important characteristic an individual must possess. It results in persistent efforts even when there are failures.

It comes from within when there is a desire and determination to do something. Civil servants in order to perform their duty for the welfare of the society must be devoted to their work. If they seek an attachment to their goals, it will ultimately push them to work harder.

Dexterity

It is the skill in performing tasks, especially with the hands. It is the ability that a person possesses which enables him to perform a particular task. This ability can be manual or acquired. However, it is the practice which leads to refining of the particular skill.

Even civil servants must possess this attribute so that they can be more efficient in their functioning. They can then perform the work themselves without depending on anyone.

Dignity

Dignity is the state or quality of being worthy of honour or respect. It is individual respect. Dignity expresses the idea that a being has an innate right to be valued, respected, and to receive ethical treatment.

Every human being has the basic right of respect both of himself and by his fellow man. Every person has the right to freedom and to express his moral beliefs through words and actions that will help him grow as he uses his talents to help others. People have the right to be free of fear. They have the right to find peace in the understanding and acceptance of who they are, but only to the extent that their rights do not intrude on the rights and beliefs of others. Each person's rights end where the dignity of others begins. Giving respect to others ultimately fetches respect for oneself. It is not only possessing strong morals that help society to prosper and improve, but following through on them.

Diligence

Diligence is the careful and persistent work or effort. It is similar to hard or sustained efforts despite failure. Diligence is steadfast application, assiduousness and industry; the virtue of hard work. It is one of the seven heavenly virtues that an individual must possess. When there is diligence or the dedicated efforts an individual does not lose confidence easily.

Discipline

It is the practice of training people to obey rules or a code of behaviour, using punishment to correct disobedient. When it is not followed, a negative reinforcement is followed in the form of punishment.

A disciplined life is very important to have a balanced way of living. Discipline is the suppression of base desires, and is usually understood to be synonymous with restrain and self-control. Self-discipline is to some extent a substitute for motivation. Discipline is when one uses reason to determine the best course of action regardless of one's desires, which may be the opposite of obedience.

Even for any individual who is working in government or even private organization, discipline is important. If someone is disciplined, the person will be doing all works on time and follow a set time plan to do things.

Discipline ensures the smooth flow of life without putting hindrance to the individual's liberty. Discipline teaches us to be systematic towards achieving our goal of life. It helps us to achieve our ambitions.

Discretion

Discretion is the quality of behaving or speaking in such a way as to avoid causing offence or revealing confidential information. It also denotes the freedom to decide what should be done in a particular situation.

Discretion involves power relationships and the ways that people work out these relationships in an ongoing political system. Sometimes, there are times when the individual must exercise this power. He has to choose between varieties of options. This quality must be used in an impartial manner so that no one is favoured and everyone gets an equal opportunity.

Diversity

It means understanding that each individual is unique, and recognizing our individual differences. These can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. It is one that recognizes that people with different backgrounds, skills, attitudes and experiences bring fresh ideas and perceptions. Diverse organizations encourage and harness these differences to make their services relevant and approachable. Diverse organizations draw upon the widest possible range of views and experiences so it can listen to and meet the changing needs of its users. The encouragement of diversity benefits society. It can be developed by:

- Treating all fairly.
- Creating an inclusive culture for all.
- Ensuring equal access to opportunities to enable people to fully participate in the learning process.
- Enabling all to develop to their full potential.

Dominance

It is exercising power and influence over others. There are individual who try to be superior to other and dominate the choice or take the decision making choice in their hands.

Such people think that they are the ultimate source of authority. However, this specific attribute can be taken in negative sense as well when someone hampers the rights of others.

At present the best example can be male dominance in the society where females are looked inferior to males. The males take all authority in their hands however, specific steps need to be taken to bring everybody on an equal platform.

Duty

Duty is a term that conveys a sense of moral commitment or obligation to someone or something.

Fulfilling one's duty towards his job is very important as when duty is performed efficiently and effectively all other qualities ultimately progress themselves such as honesty, integrity etc.

The prime responsibility of civil services executives to society is to serve the government it has elected. It denotes that civil services must offer same standard of free, frank, impartial and responsive advice, and the same level of professionalism in administration and delivery of services, policies, programs irrespective of political party in power. So, this quality becomes much more important.

Dynamism

The quality of being characterized by vigorous activity and progress is called as dynamism. It reflects the continuous efforts of a person. In order to achieve something in life a person should not be disappointed with failures or downs, the efforts must be dynamic. There should be continuity in trying.

The civil servants are expected to be dynamic and continuous. They have to perform a wide variety of duties. So, it is necessary that they show dedicated efforts which are not stopped in between due to obstacles.

Egoism

Typically, a distinction is made between psychological egoism and ethical egoism. The former is a descriptive theory about how, in fact, people are motivated. It holds that people always and only act with a view to what they take to be their own self-interest. Ethical egoism is a normative theory, a theory about how people ought to act. It holds that agents ought to act only with a view to promoting their own self-interest. That is the fundamental principle of rational action. It is possible to endorse ethical egoism without also believing that psychological egoism is true. In that case, one would hold that agents are often not as self-interested as they rationally should be. If it is rational to act in a way that promotes the interests of others, doing so is rational and justified only if it is a means to promoting one's own interests.

Emotivism

Emotivism in metaethics view that moral judgments do not function as statements of fact but rather as expressions of the speaker's or writer's feelings. This is the view that moral language has emotive meaning but not cognitive meaning. To say 'Kidnapping and blackmail are wrong' is to express a stance toward those actions - disapproval - but not to report or describe any objective moral features. We might find the action repugnant, but that is a response to it that we have, it is not a report of a feature of the action itself. If we say, 'Nearly everyone agrees that kidnapping and black-mail are wrong', we are reporting a factual matter and we can be literally correct or mistaken. But it is not a moral fact about those actions.

Euthanasia

In active euthanasia an agent intervenes to bring about someone's death in order to prevent the suffering that is making the subject's life miserable to the point of being unbearable. In passive euthanasia, means that are available to maintain life are either withheld or with-drawn. This leads to the death of the subject, though (as it is often argued) it is the underlying condition that causes death, rather than any person as an agent. In both kinds of cases what is at issue is whether it is morally permissible to take or withhold measures such that the death of the subject is intended (active euthanasia) or the death is foreseen, though not intended (passive euthanasia). If someone is suffering in an unendurable way and has no prospect of recovery or relief from suffering, the question of whether to continue treatment and/or the maintenance of life can look very large. Defenders of passive euthanasia (but not active euthanasia) often argue that if there is sufficient evidence of the subject's approval, either from the subject himself or from a suitable proxy, of the withholding or withdrawing of treatment, it is morally permissible, and it does not constitute killing (no less, wrongful killing). Utilitarian often argue that objections to euthanasia (active and passive) are irrational impediments to alleviating avoidable suffering. Moreover, if the agent's consent supplies the assurance that we are doing what the patient most wants, we can be sure that this would not be wrongful killing.

Evolutionary Ethics

Evolutionary ethics tries to bridge the gap between philosophy and the natural sciences. Descriptive evolutionary ethics consists of biological approaches to ethics (morality) based on the role of evolution in shaping human psychology and behavior. On the other hand, normative evolutionary ethics may represent a more independent attempt to use evolution, alone or partially, to justify an ethical system.

Eagerness

It denotes the enthusiasm to do or to have something. It reflects the keenness of an individual to strive for a goal or aspiration for a particular thing. When someone is keen or ardent in desire or feeling impatiently longing for something it is an expression of eagerness. It is characterized by or revealing great earnestness.

Effectiveness and Efficiency

The public servants should be eager to try something new in the form of innovative ideas. They when come across a new idea should have the inner aspiration to learn or to explore it. It also reflects the curiosity of a person as curious people are likely to be more eager.

Effectiveness is the degree to which something is successful in producing a desired result and the degree to which objectives are achieved and the extent to which targeted problems are solved. while Efficient is performing or functioning in the best possible manner with the least waste of time and effort.

In contrast to efficiency, effectiveness is determined without reference to costs and, whereas efficiency means “doing the thing right,” effectiveness means “doing the right thing.”

Elation

Elation is great happiness and exhilaration. Elation is more than mere happiness — it is extreme, exhilarating joy. It has a sense of rising or expanding, even to the point of light-headedness. It is an exhilarating psychological state of pride and optimism or a feeling of joy and pride.

It comes when somebody gets something he had been longing from long time. Happiness while denotes the emotion of joy, it is a higher level of happiness.

Elegance

It reflects refinement, grace, and beauty in movement, appearance, or manners.

Elegance is pursued and appreciated in virtually all aspects of our lives, from fashion to visual and performing arts, from literature to architecture. While most of us praise the elegance and beauty of science when we see it, elegance is typically treated as something that need not concern our research and thus does not belong inside the laboratory.

Empathy

Empathy is the experience of understanding another person's condition from their perspective by placing oneself in their shoes and feel what they are feeling. Empathy is known to increase prosocial (helping) behaviors.

Empathy is the ability to see and value what another person is feeling or experiencing. When we see someone in pain and feel that response in our own gut, that's empathy. When we see someone crying tears of joy at an important reunion and notice ourselves choking up, that's empathy.

It denotes the action of understanding, being aware of, being sensitive to and experiencing the feelings, thoughts and experience communicated in an objective manner. While sympathy is the feeling that one cares for and is sorry about someone's else grief, trouble etc.

Enthusiasm

It is strong excitement about something or a strong feeling of active interest in something that one likes or enjoys. It reflects something causing a feeling of excitement and active interest; a hobby that someone feels enthusiastic about.

Enthusiasm is the most essential ingredient apart from hard work for attaining success in any initiative. Enthusiasm or passion means throwing ourselves into a relationship, goal, dream, or activity. It means casting aside worries or distractions and embracing instead the delights of the moment or the hope of success. It makes one feel fully alive and is one of the roots of joy.

Expediency

Enthusiasm springs from order in the human consciousness, and this can largely be controlled and guided by the individual.

Expediency is the quality of being convenient and practical despite possibly being improper or immoral. The means do not matter much in this context. There are some individuals who are smooth and convenient in all aspects of life.

Immorality cannot be justified for being flexible and practical.

Expressiveness

Expressiveness may refer to a degree of an expression or a quality of being expressive. It is the ability to say what you want to say like conveying your feelings or some other message. It is an important part of communication process. Impeding expressiveness impedes communication.

To be good at communication one has to be expressive. In private or personal relations it plays an important role as the transfer of feelings or messages has to be essential to maintain the continuity in relationships.

The public servants who have a wide public interface must be expressive in their thoughts and ideas to be more dutiful so that the chain of communication is maintained.

Excellence

Excellence is a talent or quality which is unusually good and so surpasses ordinary standards. It is also used as a standard of performance as measured. Excellence is a continuously moving target that can be pursued through actions of integrity, being frontrunner in terms of products/services provided that are reliable and safe for the intended users, meeting all obligations and continually learning and improving in all spheres to pursue the moving target.

Excellence is striving for quality or merit in all that we do. A focus on excellence means we take time, work hard and think carefully about a project or activity. Excellence lets us take pride in our accomplishments. We are guided by a vision or an ideal, and we do our best to make it a reality.

Excellence must be tempered by balance, because it doesn't mean being perfect; it means using our abilities and opportunities to their fullest. A commitment to excellence brings us closer to living it well and to attaining our dreams. Excellence is marked by static quality.

Fairness

Fairness is the quality of making judgments that are free from discrimination. It is not expressing any discretion or biasness. It is expressing justice in a transparent manner without favouring a particular side.

It is an important attribute as there are times when one has to exercise his power. In such cases, it becomes important that it is done in fair justiciable and a transparent and non-partisan manner.

The civil servants must make sure that they are fair and transparent and do not give undue favour to a particular side while taking decisions that are for the welfare of the people. It becomes important in cases where the decision making ability is in the hands of a particular individual while granting projects or during auctioning etc.

Faith

Faith is confidence or trust in a person or thing; or the observance of an obligation from loyalty; or fidelity to a person, promise, engagement; or a belief not based on proof; or it may refer to a particular system of religious belief, such as in which faith is confidence based on some degree of warrant.

Faith is not confined to the private relationship between two individuals but also is extended to the public workers who have to deal with a large public interface. It is necessary to have a faith in the public servants that are at the service for the people. Faith comes from consistency in behavior. It is important to display consistent behavior at times to make sure that the faith is developed.

Fearlessness

Fearlessness is the capacity to act even while fear might be present. It's not the absence of the fear but the ability to overcome the paralyzing effects.

Under normal circumstances fear is healthy thing, Fear motivate individual to try to understand the world and ourselves and take actions accordingly.

Fear is mainly due to ignorance of the reality and true potential of oneself.

Of course, there is not one human being that does not have fears, but the difference is how people handle these fears. Some enable these fears to hold them back while the truly great face these fears and shrug that cumbersome weight off their shoulders. There is a plethora of ways to control fear, but the one action to beating this terror is having a goal to look forward to.

Fortitude

It is the Strength of mind that allows one to endure pain or adversity with courage. It refers to displaying courage in pain or adversity and showing mental and emotional strength in facing difficulty, adversity, danger, or temptation courageously.

Courage is mental and moral strength to venture, persevere, and withstand danger, fear or difficulty. It is the firmness of mind and will in the face of danger or extreme difficulty. It suggests an ingrained capacity for meeting strain with fortitude and resilience. A person who is mentally and physically strong, is normally found to be courageous.

Freedom

Freedom is the power or right to act, speak, or think as one wants. It refers to the state of not being imprisoned or enslaved.

The condition of being free of restraints, especially the ability to act without control or interference by another or by circumstance or the state of being free or at liberty rather than in confinement or under physical restraint is known as freedom. However, it must come with responsibility.

True freedom which is to be free from all habits, good and bad, doing what you believe you should do to be good, not just acting from an automatic unconscious habit of being good, and because you have the will power to be good, even in the face of strong temptation. There are good habits and bad habits, but true freedom is release from both.

	<p>Freedom is defined from different aspects, and according to different cultures, freedom varies from culture to another. Some define freedom as a natural right, the human being is born with. Everyone wants to be free and independent from others. Freedom is the right to do what one wants, live where he wants, eat what he wants, learn what he wants, and choose the religion in which he believes, without ignoring or harming other's right.</p>
Friendliness	<p>It is the quality of being friendly; affability. Friendliness is being open toward other people, taking the risk of inviting them into relationship with you. It means being curious, warm and inviting toward people you don't know well and letting yourself be vulnerable and interdependent with people you do.</p> <p>When we are friendly, our starting assumption is that others are well-intentioned and open to reciprocity, and that we can learn from them. This does not mean we are naively oblivious to the fact that generous assumptions may be wrong and definitely will be at times. Rather, friendliness means that in the absence of evidence to the contrary we assume the best, and even when evidence is mixed we tend to give people the benefit of the doubt. Because our expectations are often self-fulfilling, friendliness maximizes the richness of our relationships.</p>
Fidelity	<p>Fidelity is the quality of being faithful or loyal. It refers to the strict observance of promises, duties, etc. It is displaying of conjugal faithfulness.</p> <p>In today's society, fidelity is something that most people no longer pay mind to. It has become so common to lie or cheat in a relationship that it is not looked at as a loss of moral values for most of today's modern and more liberal society.</p> <p>The word fidelity can be applied to personal relationships where it is usually described as devotion. It can be applied to an unswerving love for ones country, allegiance. It could be a word used to describe an attitude to work or commitment at workplace.</p>
Firmness	<p>Firmness is being resistant to externally applied pressure and is marked by or indicating the tone and resiliency of the person. It is used to denote the quality of showing determination or resolution.</p> <p>Firmness to the goals or objectives in life is very important as the person must not deviate from his set goals inspite of the constraints or the obstacles that come in the way.</p>
Fortune	<p>Since antiquity, moral theorists have been concerned with the way in which things we cannot control figure in our lives and in the moral quality of our actions and characters. This was of central concern to Socrates, Aristotle and the Stoics, in large part because of the role they assigned to rational self-mastery in the well-led life. What difference (if any) should be made in our estimation of an agent if he has good luck with regard to both nature and society? If the person has a temperament well suited to acquiring the virtues, and is surrounded by morally sound and concerned agents does that make their virtue less praiseworthy? If we act from worthy motives but things go badly, what sort of criticism of us as agents is appropriate? Much ancient ethical thought raised a question that is still with us: Is it better to be virtuous through a struggle against inclination and bad habits, or is it better to have good luck</p>

Generosity

that eases the acquisition of virtue? Is the relevant notion of 'better' a moral notion, or do we mean that it is better (in a non-moral sense) to have good luck but there is more moral virtue in prevailing against weakness and inclination? The importance of fortune is certainly not confined to antiquity. The issue of fortune, or 'moral luck' as it is sometimes called, is motivated by the perplexities and difficulties raised by such considerations. Perhaps we are to strive for virtue, but our ability to do so is influenced by fortune. Perhaps we are to act autonomously, but it may be impossible to make a clean break between rational agency and other elements of our nature.

Generosity is expressed as the liberality in giving or willingness to give. It is considered as synonymous to kindness.

Generosity is freely sharing what you have with others. It is being willing to offer money, help or time when it is needed. To be generous means giving something that is valuable to you without expectation of reward or return. Many traditions measure generosity not by the size of the gift, but by what it cost the giver.

Sometimes generosity requires pushing past a feeling of reluctance because we all instinctively want to keep good things for ourselves. Even so, we can structure our lives in ways that make generosity more spontaneous and fun. When we give, we reap the pleasure of knowing we have made someone else's life a little happier.

Generosity brings balance in the life of the individuals as a result of which they are bound to achieve unimaginable success in their lives. We should understand the fact that though it is a bit difficult to be generous in all the situations in life but at the end generosity bears the fruits of peace, success and happiness in the lives of individuals.

Gratitude

It is a feeling of being grateful and wanting to express thanks. Gratitude is a close companion of both integrity and humility. Gratitude without integrity is insincere flattery. Gratitude follows both integrity and humility. Gratitude can be expressed in many ways. It can even come as a small concrete token of thanks.

The civil servants should be grateful to their seniors and subordinates for their cooperation. Gratitude is something that shows humanity of a person. Civil servants are helped by many people in order to achieve their work. Hence they should be grateful to all those who have helped them.

Happiness

Happiness is a state of well-being and contentment or having a pleasurable or satisfying experience.

In some theories (e.g. the utilitarianism of Bentham and Mill) it is interpreted in terms of pleasure on the grounds that pleasure is what we desire for its own sake and only for its own sake. In other theories (such as the eudaimonism of Aristotle) it is interpreted in terms of virtuous activity, and thereby connected to the excellences proper to a being with a rational nature. Aristotle argued that there are excellent activities that are pleasing because they are good, rather than the other way round, and that a life shaped by those activities is a happy life, happiness being the final end at which we aim. A well-led life, a life of excellent activity is a happy life, though pleasure is not the main end of life.

Hedonism

Frustration, resentment, anger at our situation can easily be turned into motives for action that take us in morally wrong directions. In order to increase the prospect of engaging in morally worthy action, we should strive to succeed at pursuing happiness.

Hedonism is a school of thought that argues that pleasure is the only intrinsic good. In very simple terms, a hedonist strives 'to maximize net pleasure' (pleasure minus pain). Ethical hedonism is the idea that all people have the right to do everything in their power to achieve the greatest amount of pleasure possible to them. It is also the idea that every person's pleasure should far surpass their amount of pain. Bentham believes that the world seems in reality to be mostly composed of people more closely aligned with psychological egoistic hedonism, which believes that which is right is that which brings the most happiness to the self. Clearly, something is amiss in this situation if Bentham is correct in the former of the two statements. Bentham also believes that there is a harmony of interest; this is to say that people's interests do not always diverge.

Humility

It is quality of not thinking that one is better than other people. Though strong self confidence and high self esteem are healthy personality traits, there is a point when they cease to be virtues, the point at which a person feels more important than another, or above reproach and learning. Humility on the other hand, breeds growth and friendship.

It is considered as mother of all virtues. Being humble is very essential for civil servants. They can turn arrogant because of power and authority so they are expected to be humble. Civil servants should not think themselves so big that other people look small. They work in a team, so they should willingly give credit to others who have helped them along the way.

Harmony

It refers to a relationship in which various components exist together without destroying one another or a relationship characterized by a lack of conflict or by agreement, as of opinion or interest.

Harmony is tuning of our lives to those around us and the natural world that sustains our wellbeing. We listen and watch so that we can move in time with that Great Dance in which we all have a small part.

To live in harmony requires that we be conscious of the hopes and needs that surround us and flexible in our own course of action. In a harmonious relationship each party at times sets aside his or her own desires to nurture the relationship itself. We can be in harmony with others only when we are in harmony with ourselves living true to our deepest sense of what is real and what matters.

Helpfulness

In social psychology, the everyday concept of helpfulness is the property of providing useful assistance; or friendliness evidenced by a kindly and helpful disposition.

Helpfulness means trying to make life a little easier for other people. If we are paying attention, we notice when someone else is struggling to open a door, to complete a task, or even to go through the dying process with grace and dignity. We move instinctively to ease the struggle, lending ourselves whether for a moment or a lifetime to serve their purpose.

Honesty

If we look around us, we become aware how much of the substance and beauty people are able to create depends on helping hands. Like generosity, helping is a gift that gives to the giver. Sometimes we receive help in turn from those we assisted; even more often our helpfulness ripples through the world as other people spontaneously pay it forward.

Honesty refers to a facet of moral character and connotes positive and virtuous attributes such as integrity, truthfulness, straight forwardness, including straight forwardness of conduct, along with the absence of lying, cheating, theft, etc. Furthermore, honesty means being trustworthy, loyal, fair, and sincere.

Honesty is a great virtue which is adored all over the world. It is rare to find a truly honest man. A man is born with the quality of honesty, and then, it depends how he is brought up by his parents. An honest man becomes morally strong. He keeps his head high in the society. His character is like a sharp sword made of stainless steel.

Instrumental values can be defined as the specific methods of behavior. Instrumental values are not an end goal, but rather provide the means by which an end goal is accomplished. Character traits and personal characteristics, such as being imaginative and independent, make up most of the instrumental values. Rokeach developed a list of 18 instrumental values.

INSTRUMENTAL VALUES

<i>Ambitious</i>	<i>Imaginative</i>
<i>Broadminded</i>	<i>Independent</i>
<i>Capable</i>	<i>Intellectual</i>
<i>Cheerful</i>	<i>Logical</i>
<i>Clean</i>	<i>Loving</i>
<i>Courageous</i>	<i>Obedient</i>
<i>Forgiving</i>	<i>Polite</i>
<i>Helpful</i>	<i>Responsible</i>
<i>Honest</i>	<i>Self-controlled</i>

Instrumental Value

The intrinsic value of something is said to be the value that that thing has “in itself,” or “for its own sake,” or “as such,” or “in its own right.”

The notion of intrinsic value has been interpreted in different ways. First, something has intrinsic value if it has value in itself and not on account of being valued on the basis of any interest or desire. According to the second, something has intrinsic value if its value is 'unconditioned, not dependent upon anything else being the case, including what-ever may be brought about by whatever is intrinsically valuable. In another view, something has intrinsic value if it is desired for its own sake and not for the sake of anything else. It has value as an end in itself, even though it may be conditioned in the respect that it has value because it is desired.

Intrinsic Value

Impartiality

Mill understood pleasure to have value in this way. In his view, pleasure is valued as an end and only as an end; for that reason it is 'being good' as an end. However, its being good as an end is dependent upon its being the ultimate object of desire. This notion of intrinsic value is much the same as the notion of something having value as an end and not as a means. Kant's conception of the value of the good will seems to include both of the first two kinds of value. The value of the good will is not in any respect dependent upon its being valued as an object of desire or the satisfaction of an inclination. Nor is its value dependent upon anything else being the case. Aristotle's conception of eudaimonia (happiness or flourishing); it has value as an end and only as an end, and it is desired for its own sake.

Impartiality ensures equality without any bias and prejudices. Non partisanship requires neutral political approach and commitment to the government in power.

Impartiality require carrying out responsibilities in a way that is just and fair.

Civil servants should not act in a way that unjustifiably favours or discriminates a particular individual or interest.

Civil servants must perform and may be perceived to perform, their duties in an impartial manner to establish an egalitarian society.

The political neutrality and political impartiality are one of the most important values, a civil servant should imbibe, which ensure trust of the politicians in the bureaucratic systems enabling continuity of various schemes, polices and programmes.

Integrity

Integrity refers to "honesty" or "trustworthiness" in the discharge of official duties, serving as an antithesis to "corruption" or "the abuse of office."

At the individual level, integrity is more than ethics; it is all about the character of the individual. It is those characteristics of an individual that are consistently considerate, compassionate, transparent, honest, and ethical. The characteristic of trust is closely associated with integrity.

At the organizational level, integrity refers to the culture, policies, and leadership philosophy. A culture of integrity has to start at the top and be seen in the conduct and activities of the executives. The development of shared values improves the work environment and productivity. It strengthens personal effectiveness, corporate loyalty, and ethical behavior. It fosters team work, corporate pride and consensus.

At the state level, integrity refers to trust of citizens on government and bureaucracy. Citizens expect public servants to serve the public interest with fairness and to manage public resources properly on a daily basis. Fair and reliable public services and predictable decision-making inspire public trust and create a level playing field for businesses, thus contributing to well-functioning markets and economic growth. Integrity is the pre-requisite to good governance. Corruption and maladministration are not only individual acts but also the results of systemic failure and indication of "weak governance" and lack of integrity at the state level.

Inventiveness

It is the introduction of new things, ideas and ways. The act of innovation can generate many emotions. It can bring agony, sweat, tears and exhaustion. But it can also bring great thrills, satisfaction and joy.

Innovation is needed in civil services at various stages. It makes the civil services generate new ideas and thoughts which can then be put into action for social development and they can be trained through various innovative programmes to improve their skills. Innovation helps the civil servant to improve his performance and overall performance of the team. Every scheme of the government is a beautiful example of innovative exercise to bring positive change.

Inquisitiveness

It is the name given to inquiry, research, or asking questions; eager for knowledge; intellectual curiousness. An inquisitive mind is curious to explore new things and learn new things with course of time.

Inquisitiveness will take you far, and in unimagined directions. One gets different answers from different interlocutors, and may find that one question leads one down to a totally different path than the one had expected.

Justice

Justice concerns some of the most basic rights and obligations and, in general, is a central issue in the relations between persons in both the moral and political contexts. While the diversity of accounts of justice is quite considerable, two of the main concerns of justice are (a) the distribution of benefits and burdens in a society, and (b) why and how wrongdoers are to be punished. The former is the issue of distributive justice and the latter is the issue of retributive justice.

Justice is a crucial concern with regard to laws, institutional arrangements, actions and practices. A paradigmatic example of its importance is Plato's treatment of it, which involved theorising about the soul, the organisation and rule of the state, and fundamental questions about what is good for its own sake and what makes a life a good life in contrast to simply being one that happens to be enjoyed.

Kindness

Kindness means that we recognize that others are fragile—that we have the power to hurt or heal them—and we choose to be healers. When we are kind, we don't take advantage of our power or of other people's vulnerabilities. Instead, we seek to comfort, encourage and strengthen those around us.

To be kind requires empathy; we must consciously attune ourselves to the life experience of another being to know what will be good for them. Kindness builds confidence, because it lets us see others in all of their complicated, needy humanity, rather than putting them on pedestals.

Kindness does not ask whether it will be repaid. Even so, our kindness often ripples through the world around us; it invites others to be kind in turn.

Knowledge

Knowledge simply refers to the condition of knowing something. It is the information, facts, principles, skills and understanding, etc. that is acquired through education and experience.

Leadership

Knowledge is, roughly, useful information. It is information that's adapted to a purpose. It is good explanations, and it is solutions to problems people had. Knowledge shouldn't be expected to be perfect. A partial solution is still knowledge, even if it contains some mistakes, and can be improved on in the future.

Knowledge is created by imaginative and critical thought. The key ingredients are both creativity and criticism. We need numerous ideas, including ones that aren't obvious. And we need error correction to get rid of flaws. With those two components, we can improve our knowledge and learn new things.

Knowledge is powerful and important part of Life. Knowledge is a powerful acquisition in life which, when given to someone, does not decrease. Our knowledge is the collective thought and experience of our forefathers, wise men who left behind a rich heritage and wealth of information.

It is knowledge that has equipped man with the limitless power with which man dominates over all beings who are physically much stronger than him. Knowledge has significantly helped him to conquer the nature and this conquest has prompted human progress and civilization.

Leadership can be hard to define and it means different things to different people. Leadership may be defined as a position of power held by an individual in a group, which provides him with an opportunity to exercise interpersonal influence on the group members for mobilising and directing their efforts towards certain goals. The leader is at the centre of group's power structure, keeps the group together, infuses life into it, moves it towards its goals and maintains its momentum.

In the transformational leadership model, leaders set direction and help themselves and others to do the right thing to move forward. To do this they create an inspiring vision, and then motivate and inspire others to reach that vision.

Liberty

Liberty, in philosophy, involves free will as contrasted with determinism. In politics, liberty consists of the social and political freedoms enjoyed by all citizens. Generally, liberty seems to be distinct from freedom in that freedom concerns itself primarily, if not exclusively, with the ability to do as one wills and what one has the power to do; whereas liberty also takes into account the rights of all involved. As such, liberty can be thought of as freedom limited by rights, and therefore cannot be abused

Liberty implies the following things.

- Liberty does not mean the absence of all restraints.
- Liberty means the absence of unjust and tyrannical restrictions.
- Liberty means legal, moral and reasonable restrictions on the functions of the individuals.
- Liberty is an essential condition for the development of individual personality.
- It means the rights of the individual to do things which are not harmful to others.
- Liberty is to be provided to every individual equally by the state without discrimination.

Loyalty

It is being faithful to one's duty without looking for personal benefits. The foundational values of loyalty requires civil servants to serve the government loyally, regardless of the party in power.

In developing and implementing policies and schemes, civil servants, should put the will of the government over and above their personal likes and dislikes. Loyalty to the government includes serving the organization with good faith and fidelity and not to do anything which cause harm to the organization. It also includes an obligation not to act in a manner detrimental to the reputation of the government.

Loyalty includes ensuring public confidence and trust in the integrity, objectivity and impartiality of the government.

Love

This can be taken as a basic category of general human value which relates to concern and respect for others and the environment. The word 'love' is here used in a broader sense than in common parlance where personal and/or erotic love is the common interpretation. Its essence can be characterized by the words "Love is unselfish care and concern for the well-being of others and the world at large. The less selfish it is, the more it enriches life". Being neither a sensation, an emotion nor a mere conception, but being identifiable only at the heart or core of the human consciousness, love in this universal sense is the characteristic par excellence of the human soul or psyche. It is common to include altruism, understanding and forgiveness under the more encompassing (but vague and ambiguous) word 'love'.

Meta-ethics

Meta-ethics is a branch of analytic philosophy that explores the status, foundations, and scope of moral values, properties, and words. Whereas the fields of applied ethics and normative theory focus on what is moral, meta-ethics focuses on what morality itself is.

Modesty

It is the quality or state of being unassuming in the estimation of one's abilities.

It also refers to the quality of being relatively moderate, limited, or small in amount, rate, or level.

Modesty means feeling or appearing to feel humbly about oneself. A modest man does not boast of his own merits or achievements. He rather feels shy, if anyone praises him in his presence. He shows his regard for conventional decencies in dress or behaviour.

Modesty is one of the finest qualities of man and is akin to politeness. A man may have many good qualities, but if he is not modest, he cannot command respect, and even his good qualities are overlooked. Humble are the wise. They do not pretend to say that they know what they do not know. They listen to the big and the small with equal attention, and try to learn from others, by giving equal prominence to everyone. So a modest person is loved by all.

A modest person does not try to show his wisdom unless he is asked to do so. He possesses a noble heart. His outlook about life is broad. He is generous in his behaviour and simple by nature. Sweetness of his character attracts those who come near him. He is the storehouse of positive energy in life. He does not envy his neighbours or enemies; he becomes happy to see others prosper in life.

Motivation

Motivation is a theoretical construct used to explain behavior. It represents the reasons for people's actions, desires, and needs. Motivation can also be defined as one's direction to behavior, or what causes a person to want to repeat a behavior and vice versa. A motive is what prompts the person to act in a certain way, or at least develop an inclination for specific behavior. Motivation results from the interaction of both conscious and unconscious factors such as the: (1) intensity of desire or need, (2) incentive or reward value of the goal, and (3) expectations of the individual and of his or her peers. These factors are the reasons one has for behaving a certain way and striving for goals.

Natural law

Natural law theory is a legal theory that recognizes law and morality as deeply connected, if not one and the same. Morality relates to what is right and wrong and what is good and bad. Natural law theorists believe that human laws are defined by morality, and not by an authority figure, like a king or a government. Therefore, we humans are guided by our human nature to figure out what the laws are, and to act in conformity with those laws.

The term 'natural law' is derived from the belief that human morality comes from nature. Everything in nature has a purpose, including humans. Our purpose, according to natural law theorists, is to live a good, happy life. Therefore, actions that work against that purpose – that is, actions that would prevent a fellow human from living a good, happy life – are considered 'unnatural', or 'immoral'.

Laws have a purpose too: to provide justice. From a natural law perspective, a law that doesn't provide justice (an unjust law) is considered 'not a law at all.' Therefore, a law that is flawed is one that no one should follow. In short, any law that is good is moral, and any moral law is good. Legal positivism is a legal theory that is the opposite of the natural law theory. Legal positivists believe that a law can be deeply flawed, and yet still be considered a law.

Natural rights

A natural right is a right that is not conferred upon a person and cannot be withdrawn or taken away though, of course, it can be violated. Early modern theorists such as Hobbes, Locke and Grotius are key figures in theorizing on this matter. They held that prior to the establishment of legitimate political authority individuals have certain rights just as rational agents with concern for their security and property. For example, even in the state of nature an agent has the right of retribution; the right to punish another for being harmed. There may be some natural rights one should be willing to surrender in entering into a social contract; Hobbes certainly held this view. The civil condition provides institutions and procedures for just administration that are lacking in the state of nature. Whether a theorist holds that natural rights are fully carried in to the civil state or that some are rationally surrendered in it, the conception of natural rights is central to a great deal of modern thought concerning the ground and permissible character and scope of political authority.

Objectivity

Objectivity is the propensity to base decisions and perceptions on exterior information instead of on subjective aspects, like private emotions, beliefs, and experiences.

To maintain objectivity Civil servants should be impartial, open-minded, guided by evidence, and willing to hear different viewpoints. They should be ready to acknowledge and correct mistakes. Civil servants should be loyal to the government of the day and be politically neutral in their day-to-day functions.

Pluralism

Civil servants should comply with the guidelines which have been laid down on political activities in General Orders or any other official document.

One version of pluralism maintains that there is more than one basic moral value or ground of value, and that the different values are irreducible. For example, the grounds for autonomy being a moral value differ from the grounds for mutual benefit being a value. Autonomy and mutual benefit might always be relevant as moral considerations, but not in a way that is exhaustively specified either a priori or empirically.

Another version of pluralism holds that there is no single, objectively best kind of life, but many good kinds of life. This type of pluralism bears directly on political theory and the question of the appropriate role of the state with respect to conceptions of good, and whether any in particular are to be favoured or encouraged.

Patience

Patience is allowing time to run its course and allowing people, including ourselves, to work and grow at our own pace. Patience moves our minds away from frustrations, expectations and aligns us with reality. When we are patient, our energy is positive which can be invested in good things.

Pragmatism

Pragmatism means accepting what's real and making the best of it.

Pragmatism is figuring out how to fulfill our values and mission in the real world rather than spending our energy complaining that things should be different. When we are pragmatic, we accept the status quo, even if we don't like it. We explore the cause and effect relationships that govern our lives, and then use the power we have to make things better.

Prudence

Prudence or caution is the quality of approaching situations thoughtfully, considering the possibilities and risk at play. It means taking time to assimilate context and history prior to launching into action. It means reality-checking our own assumptions and instinctual reactions.

Caution often prevents mistakes and unnecessary detours by reminding us to listen and to learn. Judiciously applied—without reverting to fear, superstition, or cynicism—caution allows us to process and consider so we can then proceed with greater clarity and confidence. A healthy caution leads to healthy action.

Passion

Passion let oneself to engage deeply in things that matter deeply. When one is passionate, he has more energy for our pursuits. Passion heightens our awareness and mental acuity. We become more physically adept. Passion feels risky because it exposes us to possible ridicule, rejection, or failure, but it also fills us with excitement and hope. Passion often is contagious, which makes it a great leadership quality. The passion is echoed in the hope and energy we stir around us.

Persistence

It is the quality of continuing to try to achieve a particular aim despite difficulties. Two of the greatest obstacles for people to overcome in life are failure and fatigue. It gets people through both hardship and drudgery. Some time the reason people don't persevere is because the lenses through which they view life are focused on failing, not succeeding. Some people get caught up or lost in their yesterdays.

Practical wisdom	<p>Practical wisdom is a true characteristic that is bound up with action, accompanied by reason, and concerned with things good and bad for a human being.</p> <p>Practical wisdom is not concerned with the universals alone, but must also be acquainted with the particulars: it is bound up with action, and action concerns the particulars.</p> <p>Practical wisdom is concerned with human things and with those that about which it is possible to deliberate.</p> <p>According to Socrates and his student, Plato, achieving sophia gave a man a general understanding of the nature of virtue. And once a man reached an understanding of each of the virtues, he would naturally live them. For example, if a man understood the true nature of justice, he would naturally be just. Thus for Socrates and Plato, becoming a man of virtue was an exercise in abstract thought.</p>
Preference-utilitarianism	<p>This is a variant of utilitarianism according to which actions are evaluated on the basis of how many preferences (weighted to indicate their importance) are satisfied. According to this view, all of a person's ends, interests and values can be translated into the idiom of preferences, and using the criterion of preference-satisfaction is intended to avoid the difficulties of measuring happiness and making interpersonal comparisons of it.</p>
Prudence	<p>In many versions of contract theorizing, it is prudence that motivates individuals to participate in a social contract through which they might surrender some of their rights in the state of nature in order to secure liberties and security in a civil order.</p> <p>Prudence' is often understood as something like 'reflective, or considered rational self-interest'. That is not to say that a prudent agent is narrowly self-interested or an egoist. Rather, the prudent agent considers his own interests as having significant weight not automatically overridden by altruistic considerations.' Indeed, in some theories it is prudence that motivates agents to accept moral obligations insofar as their interests are best served by participating in a moral order. When prudence is interpreted as practical wisdom, prudent activity is in their interest in a different sense. It is through practically wise activity that they most fully realize or actualize human good, and thus lead a 'flourishing life. Prudent activity is a good to the prudent agent; however, the practically wise agent is aiming at what is fine or just, and not at self-interest narrowly construed.</p>
Regret	<p>Regret is important in moral theorising because of how it is related to self-determination, voluntariness, fortune, and moral self-knowledge. There are many things that we regret even though we had no role in them. We regret that the tornado ruined the orchard, or that the heavy traffic made us arrive late. But there is also regret that we often feel with respect to situations in which we were agents, though what is bad or awful about them was not directly traceable to our agency or intentions.</p>
Relativism	<p>Relativism is the philosophical position that all points of view are equally valid, and that all truth is relative to the individual. This means that all moral positions, all religious systems, all art forms, all political movements, etc., are truths that are relative to the individual. Under the umbrella of relativism, whole groups of perspectives are categorized. In obvious terms, some are:</p>

Respect

- **cognitive relativism** (truth) - Cognitive relativism affirms that all truth is relative. This would mean that no system of truth is more valid than another one, and that there is no objective standard of truth. It would, naturally, deny that there is a God of absolute truth.
- **moral/ethical relativism** - All morals are relative to the social group within which they are constructed.
- **situational relativism** - Ethics (right and wrong) are dependent upon the situation.

Respect means continuous acceptance of talent and personality in other human being. Respect is most important universal human value. When we treat other people with respect, we help them gain confidence and reveal inner potential that otherwise might go untapped. Respect in private relationship means to take feelings, thoughts, needs, and preferences of others into account. It also means acknowledging and valuing everyone's thoughts, feelings and contributions to the family as a whole. Respect is indeed earned.

"Rights in fact are those conditions of social life without which no man can seek in general to be himself at his best. Rights are divided as:

Rights

Natural Rights: Natural rights those which are enjoyed by man by his birth from nature. The society and the state recognize and respect natural rights. The existence of the natural right theory (Hobbes, Lockes and Rousseau) reveals that man alone conceded some rights to the civil society. Man enjoy the natural rights without reference to the society and state. Right to life is one of the most important of all rights which is necessary for his survival. The declaration of American Independence was based on the theory of natural rights.

Moral Rights: These rights are morally given to man in a civil society. The ethical principles in the society are the basis for the moral rights. Moral rights do not have the support or protection from laws in the state, but these rights are supported by society and any violation results in punishment by it. If the state fails to recognize moral rights consolidated in society, the people may rebel against it. Such rebellions may take the form of revolution.

Legal Rights: Legal rights are those recognized by the state and protected by the law. The courts of law protect the rights provided by state without being disturbed either by government or individuals or other associations. Legal rights are equally applicable to all sections of society without any discrimination on the basis of the caste, religion and race. Legal Rights are of two types - Civil rights and Political rights.

Rule-utilitarianism

This version of utilitarianism holds that in determining what is to be done, we should be guided by our understanding of which rules and practices have the best record of maximizing utility when followed. The view contrasts with act-utilitarianism. The rule-utilitarian argues that there is greater utility in following rules than in examining individual acts as the basis for ascertaining what to do, even if doing so may sometimes lead to individual actions that do not maximize utility. The rule utilitarian concedes that there may be some cases in which dishonesty would bring the most utility, but

overall - and taking into account the utility involved in trying to figure out what to do - there is a decisive case for honesty. Thus, we should encourage the habit of honesty as a completely general approach to communication and representation. What we need to justify are general rules or practices, and then individual acts will be justified or not, given how they stand with respect to the rules and practices. The rule-utilitarian will claim to be true to utilitarianism because of the purported overall utility of relying on rules in certain ways.

Resilience

Resilience is the ability to work with adversity in such a way that one comes through it unharmed or even better for the experience. Resilience means facing life's difficulties with courage and patience – refusing to give up. It is the quality of character that allows a person or group of people rebound from misfortune, hardships and traumas.

Resilience is rooted in a tenacity of spirit—a determination to embrace all that makes life worth living even in the face of overwhelming odds. When we have a clear sense of identity and purpose, we are more resilient, because we can hold fast to our vision of a better future.

Much of our resilience comes from community—from the relationships that allow us to lean on each other for support when we need it.

It is the bundle of obligation associated with a job or function.

Responsibility

When life does not go our way or we inadvertently make a mistake, it is so easy to make excuses, place blame on others, or argue that circumstances were against us. But one can only progress in life to the extent that we take responsibility for our actions and attitudes, and put forth the initiative necessary to create our own circumstances.

Civil servants are expected to be responsible for their duties. The successful people are not expected to play the blame game when problems arise, they are expected to accept responsibility. It is regretted that some of the civil servants take full credit for success and blame others for failures.

Our willingness to take responsibility and to exhibit initiative depends on our thoughts and attitudes.

Reliability

Reliability means being on time, following through one's commitment, and being dependable. Reliability is the trust that a particular individual can be depended on based on the past experiences or on the basis of trust he has earned.

Being reliable, honest, loyal, and having integrity will boost one's morale, while making him appear a person of high quality. The civil servants must be reliable and consistent in fulfilling their duty.

Sacrifice

Sacrifice is being willing to give up something good for something better.

Life is full of boundless possibilities, but in order to transform a possibility into a reality we have to choose — sacrificing the many in order to attain the one. Nothing is gained without something relinquished.

Self-discipline	<p>Sacrifice has meaning only in the context of a goal, dream or mission. In pursuing these, we often face obstacles which require us to forfeit physical or emotional comfort in the service of something that matters more. Often, the greater the dream or vision, the greater the shared sacrifice required to attain it. Sacrifice is easier when we stay focused on what we are choosing rather than what we are giving up.</p> <p>Self discipline means deliberately aligning our energy with our values and priorities. Through mental practice, we focus on a task before us and let other temptations and distractions pass us by.</p> <p>Self-discipline asks that we endure frustration, disappointment, and pain in the service of a higher goal. It means being willing to push ourselves to the limits of our will and endurance if that is what is needed for success.</p> <p>Self-discipline need not be harsh; it can take the form of a quiet resolve or determination that then directs our choices. It is exacting, but is rarely served by our being self-critical or self-denigrating. Self-discipline allows us to make use of whatever power and capabilities have been given us, to be all that we can in the service of our dreams.</p>
Simplicity	<p>It means keeping ourselves focussed on the essential core rather than getting lost in a cluster of distractions and embellishments.</p> <p>Civil servants, who have to deal with people belonging to downtrodden and marginalized should be simple in their language, expression and behaviour. Only then, they can relate themselves to the extreme sections of society and perform their duty efficiently.</p>
Truth	<p>Truth is adhering to the facts as they are known without any cheating or manipulation. It is necessary part of both public and private relations. Abiding by truth leads to the development of trust in a relationship.</p> <p>Truthfulness is one of the most important duties that we owe to our fellow-men. Falsehood does much to render the gift of language useless and to sow suspicion and mistrust broadcast over the world. If falsehood were universal, we could never rely on any statement made to us. So the relevance of truthfulness becomes much more important. It must be adhered to in any circumstances. While working as a servant for the public, the person must make sure that he does his duty truly without any falsehood.</p>
Utilitarianism	<p>Utilitarianism states that in general the ethical rightness or wrongness of an action is directly related to the utility of that action. Utility is more specifically defined as "a measure of the goodness or badness of the consequences of an action, Utility will be considered to be the tendency to produce happiness."</p>
Unity	<p>Unity is the state of being in agreement and working together. Mahatma Gandhi suggested that one of the greatest challenges of our day is finding unity in diversity. Unity implies oneness. But oneness does not necessarily imply likeness. In other words, we may all be different unique individuals but through unity of purpose we can team together to accomplish great tasks-tasks where the whole is greater than the</p>

sum of its parts. Unity is sought on sports team, in work units, in government and essentially in all group based endeavors. Perhaps nowhere unity is exhibited more strongly than in close families where harmony prevails. This is particularly so on occasions when the family needs to bound their talents to overcome an obstacle or a special need. Finding unity among diversity is one of the civilization's greatest challenges, yet working together is essential to the well-being of the whole. Coming together is a beginning, keeping together is progress, working together is success. Our chances for every day greatness increase when we surround ourselves with a team and network of other strong individuals. Diversity of talent and thought adds flavour to life and opens the way for teamwork and synergy. In civil services, unity is essential. Work is accomplished through team efforts for which unity is essential. Decision making is a plural exercise where views of every team member is very important.

Vision

Vision is the ability to see people and situations clearly, not only for what they are but for what they can become. Vision offers a clear image of a possible future, one worth striving for. When we apply vision to people, we prioritize kindness and acceptance while encouraging growth.

Vision shapes our lives by providing guiding purpose. It structures our priorities and activities. It inspires us and gives us hope. It helps us to define who we are and who we want to be.

Vision is one of the defining qualities of leadership; a leader calls people together communicates a vision, and inspires them to pursue it.

When we practice vision, we place trust in our dreams and ideas while utilizing the insight and knowledge of our experience. When a group of people come together around a clear vision, things that seem impossible become real.

Virtue

A virtue is a 'habitual and firm disposition to do the good'. A virtue is an excellent state of character or intellect. A virtue enables a person to engage in good or well-ordered activity, either intellectual or practical. For Kant, virtue is explicated in terms of how it reflects good will - morally sound volition. For Mill, virtue is explicated as a habit of desire in accord with which an agent is disposed to act in ways that promote utility. For theorists such as Plato and Aristotle virtue is a central element of moral theory, and the virtuous agent is the measure of good action. The cardinal virtues are wisdom, courage, temperance and justice.

Zeal

Zeal is great energy or enthusiasm in pursuit of a cause or an objective. It also refers to the fervor or the tireless devotion for a person, or ideal or determination in its furtherance. It is diligent enthusiasm or powerful interest.

Zeal can be for doing some particular act or for achieving something great in life or for some ambition. The public servants must possess this attribute in order to have the inner enthusiasm to try new innovative ideas. It is important for having inner sense of motivation.

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