UPSC CIVIL SERVICES EXAMINATION

General Studies Paper IV

ETHICS, INTEGRITY & APTITUDE

MASTER NOTES

Volume I of III

Foundations of Ethics

Mains-Focused · PYQ-Anchored · Syllabus-Locked · Fact-Verified

Prelims + Mains + Essay + Interview Integrated

Updated: June 2026

Aligned with UPSC GS-IV syllabus & latest exam trends (incl. CSE 2024)

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UPSC CSE — GENERAL STUDIES PAPER IV: ETHICS, INTEGRITY & APTITUDE — MASTER NOTES (DOCUMENT 1 of 3): FOUNDATIONS OF ETHICS

Coverage of this Volume: (1) Ethics and Human Interface; (2) Attitude; (3) Aptitude and Foundational Values for Civil Service; (4) Emotional Intelligence. **Tier:** Prelims (where applicable) + Mains + Essay + Interview INTEGRATED. **Orientation:** Mains-focused, answer-writing driven, PYQ-anchored, zero-fabrication.

Reliability note: Every Article, Act, committee, report and quotation below is given as accurate to the best of standard UPSC source material (2nd ARC, NCERT, Lexicon/standard ethics texts, classical philosophy). All current facts and figures in this volume have been verified and updated as of **June 2026** (including UPSC CSE 2024 trends).

A. SYLLABUS MAP — SUBTOPIC CHECKLIST (DOCUMENT 1)

This volume covers four official syllabus lines of GS-IV. Each subtopic below is a checklist item, mapped to the exact syllabus wording, and is fully addressed in Block C.

Syllabus Line 1 — Ethics and Human Interface

#	Subtopic (syllabus-locked)	Covered
1.1	Essence of ethics in human actions	✔ C-1.1
1.2	Determinants of ethics in human actions	✔ C-1.2
1.3	Consequences of ethics in human actions	✔ C-1.3
1.4	Dimensions of ethics	✔ C-1.4
1.5	Ethics in private relationships	✔ C-1.5
1.6	Ethics in public relationships	✔ C-1.6
1.7	Human Values — lessons from lives & teachings of great leaders, reformers and administrators	✔ C-1.7
1.8	Role of family in inculcating values	✔ C-1.8
1.9	Role of society in inculcating values	✔ C-1.8
1.10	Role of educational institutions in inculcating values	✔ C-1.8

Syllabus Line 2 — Attitude

#	Subtopic	Covered
2.1	**Attitude**: content, structure, function	✔ C-2.1
2.2	Influence and relation with thought and behaviour	✔ C-2.2
2.3	Moral attitudes	✔ C-2.3
2.4	Political attitudes	✔ C-2.3
2.5	Social influence and persuasion	✔ C-2.4

Syllabus Line 3 — Aptitude and Foundational Values for Civil Service

#	Subtopic	Covered
3.1	Aptitude (meaning, civil-service relevance)	✔ C-3.1
3.2	Integrity	✔ C-3.2
3.3	Impartiality and Non-partisanship	✔ C-3.3
3.4	Objectivity	✔ C-3.4
3.5	Dedication to public service	✔ C-3.5
3.6	Empathy, Tolerance and Compassion towards weaker sections	✔ C-3.6

Syllabus Line 4 — Emotional Intelligence

#	Subtopic	Covered
4.1	Concept of Emotional Intelligence	✔ C-4.1
4.2	Components / models of EI	✔ C-4.2
4.3	Utilities and application in administration and governance	✔ C-4.3

B. CONCEPTUAL CORE — MEANING · DEFINITION · BACKGROUND · SCOPE · NATURE

B-1. Ethics and Human Interface — Conceptual Core

Meaning: Ethics is the systematic, reflective study of what is morally right and wrong, good and bad, in human conduct. The word derives from the Greek ethos (character, custom); the Latin equivalent mores gives us "morality". Ethics is therefore the "science of morality" — the branch of philosophy (axiology) that examines the standards by which human actions and character are judged.

Definition: Ethics may be defined as a set of standards/principles that govern human conduct, distinguishing right from wrong and prescribing what one ought to do. The phrase "Human Interface" in the syllabus signals that ethics is studied not in the abstract but at the point where the individual meets other individuals, institutions and the State — i.e., ethics as it operates in real human interaction.

Background: Moral reflection is as old as civilisation — the Vedas and Upanishads (Rta, Dharma), the Buddhist Ashtangika Marga, Greek philosophy (Socrates' "virtue is knowledge", Aristotle's Nicomachean Ethics), and later Kant, Mill and Gandhi. Ethics evolved from religious/customary morality to rational, secular and constitutional morality in the modern State.

Scope: (a) **Descriptive ethics** — what people actually believe is moral (sociological/empirical); (b) **Normative ethics** — what ought to be moral (consequentialism, deontology, virtue ethics); (c) **Meta-ethics** — the meaning and nature of moral terms ("what does 'good' mean?"); (d) **Applied ethics** — ethics in specific fields (administrative ethics, bioethics, environmental ethics, AI ethics).

Nature: Ethics is normative (prescriptive, not merely descriptive), reflective, universalisable in aspiration yet context-sensitive, and concerned with voluntary human action. It is **autonomous** (self-imposed by reason/conscience) rather than merely **heteronomous**

(imposed from outside).

Exam Point: UPSC repeatedly tests the distinction between ethics, morals, values, law and etiquette, and the **essence–determinants –consequences** triad. Master these as the conceptual spine of the entire paper.

B-2. Attitude — Conceptual Core

Meaning: An attitude is a learned, relatively enduring evaluative disposition (favourable or unfavourable) towards a person, object, idea or situation. It is a psychological tendency expressed by evaluating a particular entity with some degree of favour or disfavour (Eagly & Chaiken).

Definition: Gordon Allport — "An attitude is a mental and neural state of readiness, organised through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related." This is the most cited UPSC definition.

Background: Attitude is a core construct of social psychology, central to understanding prejudice, persuasion, voting behaviour, public opinion and administrative responsiveness. It links the inner world (cognition, emotion) to outward behaviour.

Scope: Structure (ABC model), formation (learning, socialisation, experience), functions (Katz's functional theory), measurement (Likert, Thurstone, Bogardus social-distance scales), change (persuasion, cognitive dissonance), and special types (moral and political attitudes).

Nature: Attitudes are **learned** (not innate), **evaluative**, **relatively stable but changeable**, **directional** (positive/negative/neutral) and **of varying intensity**. They predict behaviour best when specific, strong, accessible and free of situational constraint.

Exam Point: The hinge issue for civil servants is the attitude–behaviour gap and how to cultivate **positive attitudes towards the marginalised** in the bureaucracy.

B-3. Aptitude and Foundational Values — Conceptual Core

Meaning: Aptitude is a natural or acquired capacity/talent that makes a person suited to a particular kind of work; "foundational values" are the bedrock ethical commitments a civil servant must internalise so that discretion is exercised in the public interest.

Definition: Aptitude = the inherent and developed ability + temperament that enables effective performance in a domain. Foundational values for civil service = the cluster of non-negotiable values — integrity, impartiality, non-partisanship, objectivity, dedication to public service, empathy, tolerance and compassion — that anchor administrative discretion to constitutional morality.

Background: These values draw from the Constitution (Preamble, FRs, DPSP, Fundamental Duties), the All India Services (Conduct) Rules 1968, the 2nd ARC's 4th Report ("Ethics in Governance", 2007) and the Nolan Committee's Seven Principles of Public Life (UK, 1995).

Scope: Both the competence dimension (aptitude, domain skill, problem-solving) and the character dimension (the listed values). UPSC tests how these values resolve real dilemmas in the field.

Nature: Foundational values are **interdependent** (impartiality presupposes objectivity; dedication presupposes integrity), **constitutionally grounded**, and **operational** — they must show up in decisions, not just declarations.

Exam Point: Be able to define each value crisply, give a one-line administrative example, and contrast look-alikes (impartiality vs neutrality; objectivity vs impartiality; empathy vs sympathy).

B-4. Emotional Intelligence — Conceptual Core

Meaning: Emotional Intelligence (EI/EQ) is the ability to perceive, understand, manage and use emotions — one's own and others' — to guide thinking and behaviour effectively.

Definition: Salovey & Mayer (1990, who coined the term) — "the ability to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and actions." Daniel Goleman (1995, who popularised it) frames EI through five components.

Background: EI emerged as a corrective to the over-emphasis on IQ. Thorndike's "social intelligence" (1920) and Gardner's "multiple intelligences" (1983, intrapersonal & interpersonal) are precursors; Goleman's 1995 book Emotional Intelligence made it mainstream in management and governance.

Scope: Concept and models (Goleman's mixed model; Mayer–Salovey ability model; Bar-On's trait model), measurement (EQ-i, MSCEIT), and application to administration — leadership, stress management, conflict resolution, citizen-centric service.

Nature: EI is **learnable** (unlike fixed IQ), **developmental**, **culturally inflected**, and **instrumental** — valuable precisely because it improves real decisions and relationships.

Exam Point: Connect EI explicitly to the foundational values (empathy, self-regulation = impartiality under pressure) and to **case-study handling**, where EI is the bridge between knowing the right thing and doing it calmly under stress.

C. EXHAUSTIVE CONTENT — TOPIC-WISE NOTES

C-1. ETHICS AND HUMAN INTERFACE

C-1.0 Foundational Distinctions (master these first)

Ethics vs Morals: Morals are concrete beliefs/practices about right and wrong held by an individual or group (often socially/religiously derived); ethics is the critical, rational reflection on and justification of those morals. Morality is the "map"; ethics is the "science of map-making". A practice can be morally accepted in a society yet ethically indefensible (e.g., untouchability).

Ethics vs Values: Values are enduring beliefs about what is desirable/worth pursuing (honesty, freedom, equality); ethics is the standard that tells us how to act on competing values. Values answer "what is good?"; ethics answers "what ought I to do?".

Ethics vs Law: Law is the codified, State-enforced minimum of conduct backed by sanction; ethics is the broader, internally-enforced ideal backed by conscience and social approval. Overlap exists, but the two diverge: some legal acts are unethical (a legally valid but exploitative contract), and some ethical acts may be illegal (civil disobedience). **Exam Point:** "Law is the floor; ethics is the ceiling." Law is necessary but not sufficient for good governance.

Ethics vs Etiquette/Religion: Etiquette governs manners (form), ethics governs conduct (substance). Religion supplies moral content for believers, but ethics seeks reasons valid independent of faith (secular/constitutional morality).

Comparison table:

| Basis | Ethics | Morals | Values | Law | Etiquette | |——-|——|——|——|——|——| | Nature | Rational study of right conduct | Personal/social beliefs of right–wrong | Desirable standards | Codified rules | Social manners | | Source | Reason, conscience, philosophy | Society, religion, upbringing | Culture, experience | State/legislature | Custom | | Sanction | Conscience, social approval | Guilt, social censure | Self-worth | Coercive (penalty) | Embarrassment | | Scope | Universalisable aspiration | Group-specific | Individual/collective | Territorial | Contextual | | Example | Why honesty is right | "Lying is wrong" | Honesty as a value | Anti-perjury law | Saying "please" |

C-1.1 ESSENCE of Ethics in Human Actions

Definition: The essence of ethics is the **intrinsic moral quality** of a human action — what makes an act right or wrong in itself, independent of, or in addition to, its legality or outcomes. It locates morality in the **intention/will, the act, and the conformity to a moral standard**.

Core idea: Only human actions (voluntary, deliberate, conscience-governed) carry moral worth — distinguished from acts of man (involuntary: breathing, reflexes, acts done under duress or in ignorance) which are morally neutral. Ethics presupposes **free will** and **rationality**; without choice there is no moral responsibility.

Three loci of moral essence (where rightness "lives"):

- **Intention/Motive (deontological focus):** Kant — the only thing good without qualification is a "good will". An act done from duty for the right reason has moral worth. - **The act itself (intrinsic rightness/wrongness):** Some acts (torture of the innocent, betrayal of trust) are held wrong in themselves. - **Consequences (teleological focus):** Utilitarianism — the essence of rightness is the production of the greatest good for the greatest number.

Features of the "essence": universality (a moral claim aspires to apply to all in like situations), prescriptivity (it guides action), overridingness (moral reasons typically trump prudential ones), and reference to the good of others.

Significance: Establishes why a civil servant must be ethical even when no one is watching and no law compels — because the essence of right action is internal, not merely external compliance.

C-1.2 DETERMINANTS of Ethics in Human Actions

Definition: Determinants are the factors that shape whether and how a person acts ethically — i.e., the influences that determine the moral quality and direction of conduct.

Classical triad of the morality of an act (the "fonts of morality"):

- **The Object (what is done):** the act must be good or at least neutral in itself. - **The Intention/End (why it is done):** a good

motive cannot make a bad act good ("the end does not justify the means"). - **The Circumstances (who, where, when, how, by what means):** can aggravate or mitigate moral quality. A morally good act requires all three to be good; defect in any one vitiates the act.

Sources/Determinants of ethical conduct (UPSC-oriented list):

| Determinant | How it shapes ethics | |————-|————————-| | Conscience | Inner moral sense; the "inner voice"/internal regulator | | Religion & spirituality | Supplies moral codes, sanctions, exemplars | | Family & upbringing | Earliest and deepest value formation (primary socialisation) | | Society & culture | Norms, customs, peer expectations, role models | | Education | Cultivates reasoning, empathy, civic values | | Law & Constitution | Codifies minimum standards; shapes constitutional morality | | Codes of ethics/conduct | Professional/administrative standards | | Leadership & ethical climate | "Tone at the top" in organisations | | Personal philosophy & reason | Reflective, autonomous moral judgment | | Situational/economic pressures | Poverty, incentives, power can erode or test ethics |

Internal vs External determinants: Internal — conscience, will, values, EI, rationality; External — law, society, family, institutional culture, incentives. Robust ethics requires internalisation: when external controls fail, internal determinants must hold.

Exam Point: A classic Mains framing — "Conscience is the most reliable but not infallible determinant of ethics." Argue both sides (autonomy & internal check vs. a mis-educated/rationalising conscience needing external correction by law, reason and dialogue).

C-1.3 CONSEQUENCES of Ethics in Human Actions

Definition: Consequences are the effects/results that ethical or unethical conduct produces — for the individual, organisation, society and polity. The syllabus pairs "essence, determinants and consequences" to force a 360° view.

Consequences of ETHICAL action: trust and social capital; legitimacy and credibility of institutions; predictability and rule of law; efficient, low-friction transactions (ethics reduces "transaction costs" of suspicion); inner peace and self-respect; long-term sustainability of development; positive role-modelling.

Consequences of UNETHICAL action: erosion of public trust; corruption and rent-seeking; inefficiency and policy failure; injustice to the weak; cynicism and moral decay; institutional decay and legitimacy crisis; in extreme cases, State capture and violence.

Two ethical lenses on consequences:

- Consequentialism (teleology): the morality of an act is judged by its consequences (utilitarianism — Bentham, Mill). Strength: practical, outcome-sensitive, basis of cost–benefit/public policy. Weakness: can justify injustice to a minority if it maximises aggregate good; hard to predict outcomes. - **Deontology (Kant):** consequences do not determine rightness; duty and universalisable maxims do. Strength: protects rights and dignity absolutely. Weakness: rigidity, conflict of duties.

Significance for administration: A civil servant must weigh both — the rightness of means (deontology, rule of law, due process) and the goodness of ends (welfare outcomes). Pure consequentialism risks "ends justify means"; pure deontology risks rule-bound inaction. **Practical wisdom (Aristotle's phronesis)** integrates the two.

C-1.4 DIMENSIONS of Ethics

Definition: The dimensions of ethics are the different branches/levels through which ethics is studied and applied — the analytical "lenses" on moral life.

Principal dimensions:

- **Descriptive (Comparative) Ethics:** empirical study of the moral beliefs people actually hold (anthropology, sociology). It describes, does not prescribe. - **Normative Ethics:** prescribes how one ought to act; supplies the three great theories — **Consequentialism** (utilitarianism), **Deontology** (Kant, duty), **Virtue Ethics** (Aristotle, character). - **Meta-Ethics:** examines the nature, meaning and status of moral judgments — is "good" objective or subjective? Cognitivism vs non-cognitivism; moral realism vs relativism. - **Applied Ethics:** application to concrete fields — administrative/public-service ethics, bioethics, environmental ethics, media ethics, AI/data ethics, business/corporate ethics, legal ethics.

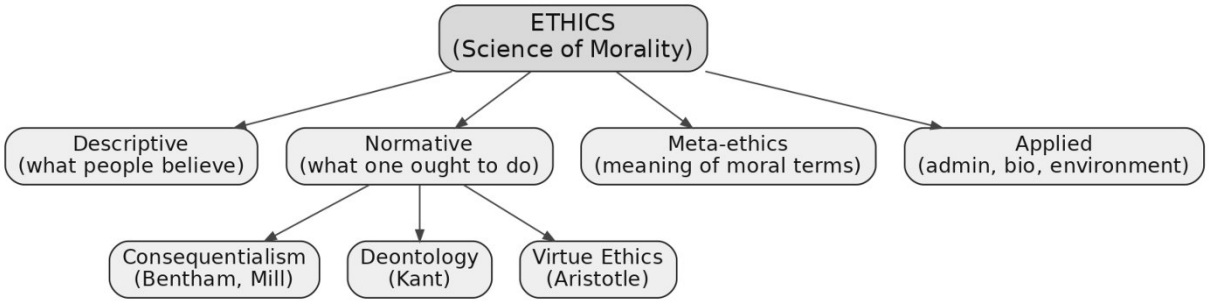
Other "dimensions" UPSC may intend (axes of ethical life):

Dimension	Question it asks
Individual ethics	What should I do? (personal conduct)
Social ethics	What do we owe each other? (justice, equality)
Professional ethics	Standards of a vocation (civil service, medicine)
Environmental ethics	Duties to nature/future generations
Global ethics	Cross-border duties (human rights, climate)
Constitutional morality	Fidelity to constitutional values over majoritarian morality

The three normative theories — quick comparison (very high yield):

Theory	Locus of rightness	Key thinker	Maxim	Limitation
Consequentialism/Utilitarianism	Outcomes (greatest good of greatest number)	Bentham, J.S. Mill	"Act for best overall consequences"	May sacrifice minority/rights
Deontology	Duty & universal rule; good will	Immanuel Kant	"Act only on a maxim you can will universal"	Rigid; duty conflicts
Virtue Ethics	Character & habituated virtue	Aristotle	"Act as a person of practical wisdom would"	Vague on hard cases; culture-bound

Figure 1 — Classification of Ethics (the ethics tree)



Exam Point: Be ready to apply all three to a single dilemma in a case study and then synthesise — examiners reward students who move from theory to a balanced, actionable judgment.

C-1.5 Ethics in PRIVATE Relationships

Definition: Ethics in private relationships concerns moral conduct in the personal sphere — family, friendship, marriage, neighbourhood — governed largely by **affection, loyalty, trust and care** rather than formal rules.

Features: partiality is permissible and even expected (one may favour one's child); rooted in emotional bonds; informal sanctions (love, guilt, estrangement); values of fidelity, gratitude, forgiveness, care; the **ethics of care** (Carol Gilligan, Nel Noddings) is especially relevant here — morality as responsiveness to particular relationships, not abstract rules.

Tensions: private loyalty can clash with public duty (nepotism, conflict of interest). The civil servant must firewall the two.

C-1.6 Ethics in PUBLIC Relationships

Definition: Ethics in public relationships concerns conduct in the impersonal, institutional sphere — citizen–State, official–public, professional roles — governed by **impartiality, justice, equality, accountability and rule of law**.

Features: impartiality is mandatory (one must NOT favour kin); universalism (treat like cases alike); formal accountability and codes; trusteeship of public power; transparency. Here the **ethics of justice** (Kohlberg, Rawls) dominates — abstract, rule-based fairness.

Private vs Public ethics — comparison (very high yield for case studies):

Basis	Private relationships	Public relationships
Governing value	Care, loyalty, affection	Impartiality, justice, equality
Partiality	Permitted/expected	Prohibited (conflict of interest)
Accountability	Informal, to family/self	Formal, to public/institution
Sanction	Guilt, estrangement	Disciplinary, legal, electoral
Discretion	Wide, personal	Bounded by rules & public interest
Example value	A parent prioritising a child	An officer treating all applicants equally

The core dilemma — "conflict between private morality and public duty": A civil servant may face clashes between personal religious/family values and constitutional duty (e.g., personal disapproval vs. enforcing a lawful right). **Resolution principle:** in the

public role, constitutional morality and the oath of office override personal/private morality; private values may inform but must not capture public decisions. Nepotism, favouritism and conflict of interest are precisely the failure to keep public and private ethics separate.

Exam Point: Almost every GS-IV case study is, at root, a private-vs-public ethics conflict. Train the reflex: identify the role, then apply public-relationship ethics (impartiality, rule of law, public interest) while humanely managing the private dimension.

C-1.7 HUMAN VALUES — Lessons from the Lives & Teachings of Great Leaders, Reformers and Administrators

Definition: Human values are universal, enduring standards of desirable conduct (truth, non-violence, compassion, justice, service) that elevate human dignity. The syllabus asks us to learn them inductively — from exemplary lives — because values are "caught" from role models more than "taught" from texts.

Why lives, not just doctrines: moral exemplars make abstract values concrete, credible and emotionally compelling; they demonstrate values under pressure (the true test of character).

A. LEADERS / REFORMERS (selected, high-yield):

Figure	Core value/teaching	One usable lesson for a civil servant
Mahatma Gandhi	Satya (truth), Ahimsa (non-violence), Sarvodaya, trusteeship	"Recall the face of the poorest" — the Antyodaya/Talisman test for every decision
Buddha	Right action, compassion (karuna), the Middle Path	Balanced, non-extreme, mindful decision-making
Swami Vivekananda	Strength, fearlessness, service as worship ("Daridra Narayana")	Service to the poor is service to the divine; build character
B.R. Ambedkar	Constitutional morality, social justice, liberty-equality-fraternity	Fidelity to the Constitution above social custom
Jyotirao & Savitribai Phule	Education of women & the oppressed, equality	Education as the engine of social emancipation
Raja Ram Mohan Roy	Rational reform, abolition of Sati, free press	Reform from within using reason and law
Abraham Lincoln	Integrity ("Honest Abe"), equality, humility	Power held in trust; letter to his son's teacher on values
Nelson Mandela	Forgiveness, reconciliation, perseverance	Lead without vindictiveness; restorative justice
Mother Teresa	Compassion, dignity of the destitute	Serve the "poorest of the poor" with empathy
Kautilya (Chanakya)	Yogakshema (welfare of people), discipline, statecraft	"In the happiness of the subjects lies the king's happiness" (Arthashastra)
Thiruvalluvar	Virtue, righteous governance (Tirukkural)	Justice and virtue as the basis of rule

B. ADMINISTRATORS / EXEMPLARS (Indian civil service): the syllabus specifically says "administrators". Use figures such as **T.N. Seshan** (institutional integrity, fearless enforcement at the ECI), **E. Sreedharan** ("Metro Man" — punctuality, accountability, engineering integrity), **Sardar Vallabhbhai Patel** (architect of the IAS as the "steel frame", unifier, decisiveness), and **Armstrong Pame / Aruna Sundararajan / Durga Shakti Nagpal**-type field examples of innovation and courage (use carefully and only the well-attested facts).

Teachings → Values map (for quick recall): Truthfulness (Gandhi, Harishchandra), Compassion (Buddha, Mother Teresa), Courage/Integrity (Patel, Seshan), Justice & equality (Ambedkar, Phule), Service (Vivekananda), Reconciliation (Mandela), Welfare-statecraft (Kautilya).

Significance: exemplars supply quotations, ane·es and role-models that enrich Mains answers and essays and give the candidate a personal ethical anchor for the interview.

C-1.8 Role of FAMILY, SOCIETY and EDUCATIONAL INSTITUTIONS in Inculcating Values

Definition: Value inculcation is the process by which individuals internalise moral standards through socialisation. Three primary agencies do this work: family (primary), society (secondary), and educational institutions (formal).

FAMILY — the first school of values: - **Role:** earliest and deepest value formation; children learn truth, sharing, respect, discipline, empathy through imitation and identification with parents/elders; emotional security enables moral development. - **Mechanisms:** modelling, reward/punishment, storytelling, rituals, unconditional love. - **Limitations/Challenges:** dysfunctional families transmit prejudice, gender bias, dishonesty; nuclearisation, working parents, screen time and erosion of joint-family mentoring weaken transmission.

SOCIETY — the reinforcing environment: - **Role:** peer groups, community, religion, media, workplace and culture reinforce or

reshape values; provides role models, social approval/disapproval, and shared norms; civil society and movements (e.g., anti-corruption, environmental) cultivate civic values. - **Mechanisms:** norms, customs, public opinion, religion, mass and social media, law as a "moral teacher". - **Challenges:** consumerism, social-media echo chambers, normalisation of corruption, communal/caste prejudice, "bystander" apathy.

EDUCATIONAL INSTITUTIONS — formal value education: - **Role:** cultivate critical moral reasoning, constitutional values, scientific temper, empathy and civic responsibility; the "hidden curriculum" (teacher conduct, school ethos) often teaches more than textbooks; co-curricular activities build teamwork, fairness and leadership. - **Policy hook: National Education Policy (NEP) 2020** stresses ethics, "values" and constitutional values, holistic and character education; earlier, the **Kothari Commission (1964–66)** and the **National Curriculum Framework** emphasised value education. Gandhi's **Nai Talim (Basic Education)** integrated work, ethics and learning. - **Challenges:** exam-centric rote learning crowds out character formation; commercialisation; weak teacher ethics; gap between preaching and practice.

Integrated view (table):

Agency	Stage	Primary values taught	Key risk
Family	Earliest/primary	Trust, empathy, honesty, discipline	Transmission of prejudice; neglect
Society	Continuous/secondary	Cooperation, civic sense, tolerance	Consumerism, conformity, corruption-normalisation
Educational institutions	Formal	Reasoning, constitutional & scientific values	Rote learning, hidden-curriculum failure

Figure 3 — Value Inculcation Flow



Significance: The three agencies are complementary; a values gap in one must be compensated by others. For governance, this explains why **value-based education and ethical socialisation** are long-term anti-corruption tools, not just punitive law.

C-2. ATTITUDE

C-2.1 Attitude — Content, Structure and Function

Definition (recall): Allport — "a mental and neural state of readiness, organised through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related."

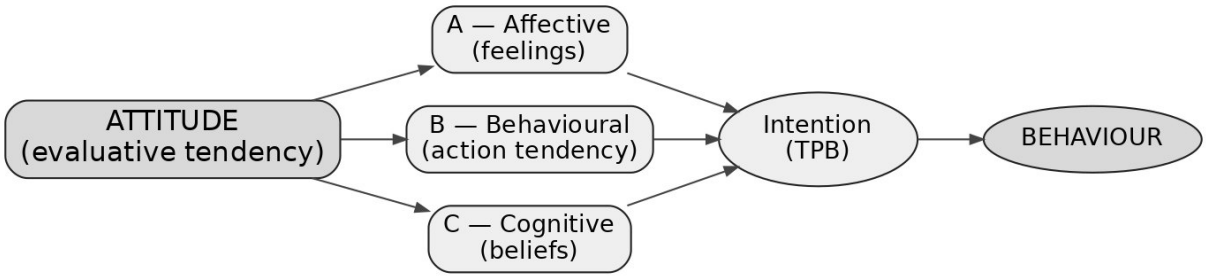
CONTENT of an attitude: the substance of what the attitude is about — the attitude object (a person, group, policy, idea), and the valence (positive/negative/neutral) and intensity (strong/weak) attached to it. Content = "attitude object + evaluation".

STRUCTURE — the ABC (Tripartite) Model:

Component	Meaning	Example (attitude towards a welfare scheme)
A — Affective	Feelings/emotions about the object	"I feel proud that the poor are helped"
B — Behavioural (conative)	Action tendency / predisposition to act	"I will implement it sincerely / I will vote for it"
C — Cognitive	Beliefs/thoughts/knowledge about the object	"The scheme reduces poverty effectively"

Consistency among A, B and C makes an attitude strong and predictive; inconsistency creates tension (cognitive dissonance).

Figure 2 — The ABC (Tripartite) Model of Attitude



FORMATION of attitudes (how they arise): - **Learning theories:** classical conditioning (association), operant conditioning (reward/punishment), observational learning/modelling (Bandura — we copy admired others). - **Direct experience:** stronger, more accessible attitudes. - **Socialisation:** family, peers, school, media, religion, culture. - **Genetic/temperamental predispositions** (limited role). - **Mere exposure effect:** repeated exposure breeds liking.

FUNCTIONS of attitude — Katz's Functional Theory (very high yield):

Function	What the attitude does for the person	Example
Adjustive/Utilitarian	Maximises reward, minimises punishment	Favourable attitude to a boss who rewards
Ego-defensive	Protects self-esteem from inner conflict	Prejudice to feel superior
Value-expressive	Expresses one's central values/identity	Pro-environment attitude expressing the value of sustainability
Knowledge	Gives structure/meaning, reduces uncertainty	Stereotypes (mis)used to "make sense" of the world

Significance: Knowing an attitude's function tells you how to change it — you must address the need it serves (e.g., ego-defensive prejudice resists facts; it needs self-esteem support, not just data).

C-2.2 Influence and Relation of Attitude with Thought and Behaviour

Attitude ↔ Thought (cognition): attitudes filter perception (selective attention, selective recall), shape interpretation, and create confirmation bias. We tend to seek information consistent with our attitudes (echo chambers).

Attitude ↔ Behaviour — the central question: Do attitudes predict behaviour? Some×. - **LaPiere's study (1934):** attitudes (stated prejudice) often did not match behaviour (actual service) — the classic "attitude–behaviour gap". - **Theory of Reasoned Action (Fishbein & Ajzen)** and **Theory of Planned Behaviour (Ajzen):** behaviour is best predicted by intention, which depends on (i) attitude towards the behaviour, (ii) subjective norms (social pressure), and (iii) perceived behavioural control.

When do attitudes predict behaviour? (high yield): when the attitude is **strong, specific, accessible (easily recalled), based on direct experience, and free of strong situational/normative constraints.**

Cognitive Dissonance (Leon Festinger, 1957): the discomfort from holding inconsistent cognitions or acting against one's attitude; people reduce it by changing attitude, changing behaviour, or rationalising. Governance use: "nudge" people into a small consistent behaviour (e.g., a public pledge) and attitudes follow.

Significance for a civil servant: Behaviour change programmes (Swachh Bharat, immunisation, family planning, road safety) must target attitudes, norms and perceived control together — information alone rarely changes behaviour. This is the theoretical basis of **behavioural/"nudge" approaches** in administration.

C-2.3 MORAL and POLITICAL Attitudes

MORAL ATTITUDE: - **Definition:** an evaluative orientation grounded in one's conception of right and wrong — concerning justice, honesty, harm, fairness, rights and duties. - **Features:** felt as universal and objective ("this is simply wrong"), strongly affective, central to identity, highly resistant to change ("moral conviction"), and a strong predictor of behaviour and activism. - **Development:** linked to moral reasoning stages — **Kohlberg's three levels** (Pre-conventional: punishment/reward; Conventional: social approval/law-and-order; Post-conventional: social contract & universal ethical principles) and **Carol Gilligan's "ethics of care"** critique (emphasising relationships, not just abstract justice). - **Relevance:** a civil servant needs post-conventional moral attitudes — principled, not merely rule-following or approval-seeking.

POLITICAL ATTITUDE: - **Definition:** an evaluative orientation towards political objects — the State, ideologies, parties, policies, authority, and the distribution of power. - **Spectrum:** left–right; liberal–conservative; authoritarian–libertarian; secular–communal; statist–market. - **Determinants:** family socialisation (strongest early influence), education, peer groups, media, class/caste/region, key events and leaders. - **Relevance & caution:** civil servants must keep personal political attitudes private and subordinate to constitutional duty — **political neutrality and non-partisanship** are foundational values (linked to C-3.3). A strong partisan political attitude is a professional hazard for a bureaucrat.

Moral vs Political attitude — distinction: moral attitudes claim universality and objectivity; political attitudes are more openly contested, interest-laden and pluralistic. They overlap in issues like justice, rights and welfare.

C-2.4 SOCIAL INFLUENCE and PERSUASION

Definition: Social influence is the process by which people change their attitudes, beliefs or behaviour due to real or imagined

pressure from others; persuasion is deliberate communication aimed at changing attitudes.

Forms of social influence:

Form	Meaning	Classic study
Conformity	Yielding to group norms	Solomon Asch (line experiment)
Compliance	Agreeing to a request	Cialdini's techniques (foot-in-the-door)
Obedience	Following authority	Stanley Milgram (shock experiment)
Internalisation	Genuine private acceptance	Deep, lasting change
Identification	Adopting views of admired others	Role models, influencers

Why people conform: normative influence (desire for acceptance) and informational influence (desire to be correct). Milgram showed ordinary people obey unjust authority — a sobering lesson on **diffusion of responsibility** and the "I was only following orders" defence; the antidote is personal moral responsibility and whistle-blower courage.

PERSUASION — the Yale model (Who says What to Whom): - **Source:** credibility, trustworthiness, expertise, attractiveness, similarity. - **Message:** clarity, emotional vs rational appeal, one-sided vs two-sided, fear appeals (work only with efficacy), repetition. - **Audience:** intelligence, self-esteem, pre-existing attitudes, need for cognition. - **Channel & context.**

Elaboration Likelihood Model (Petty & Cacioppo): persuasion via the **central route** (careful processing of arguments → durable change) or the **peripheral route** (cues like attractiveness/credibility → shallow, temporary change). Good governance communication should aim for the central route (reasoned public information), not manipulation.

Cialdini's six principles of influence (high yield): reciprocity, commitment/consistency, social proof, authority, liking, scarcity. (Sometimes a 7th — unity.)

Administrative application & ethics: persuasion is central to public communication, behaviour-change campaigns, leadership and consensus-building. Ethical line: **persuasion (transparent, reasoned, respects autonomy) vs manipulation/propaganda (deceptive, exploits biases).** A civil servant persuades; a demagogue manipulates. Nudges must be transparent and welfare-enhancing (libertarian paternalism — Thaler & Sunstein).

C-3. APTITUDE AND FOUNDATIONAL VALUES FOR CIVIL SERVICE

C-3.1 Aptitude — Meaning and Civil-Service Relevance

Definition: Aptitude is the natural or acquired ability and temperamental suitability for a kind of work — the combination of competence (skill, intelligence, problem-solving) and disposition (interest, attitude, values) that predicts good performance in a role.

Aptitude vs Attitude vs Ability: Ability = current capacity to perform; Aptitude = potential/suitability to develop ability; Attitude = evaluative disposition. Civil-service success needs all three: ability (knowledge), aptitude (problem-solving + temperament), and the right attitude (public-service orientation).

Civil-service aptitude includes: analytical and problem-solving ability; decision-making under uncertainty; communication and negotiation; emotional intelligence; leadership and teamwork; adaptability and learning; and above all a **public-service motivation** (intrinsic drive to serve the public good).

Significance: The Constitution vests vast discretion in civil servants; aptitude ensures that discretion is competent, while the foundational values (below) ensure it is ethical. Competence without character is dangerous; character without competence is ineffective.

C-3.2 INTEGRITY

Definition: Integrity is the steadfast adherence to a moral code — consistency between values, words and actions — and uprightness/honesty especially when it is costly and unobserved. From Latin integer (whole, undivided): a person of integrity is morally "whole".

Features: wholeness/consistency; honesty; incorruptibility; moral courage; reliability; congruence between private and public conduct. Integrity is "doing the right thing even when no one is watching" and even when it is disadvantageous.