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SIMPLIFYING IAS EXAM PREPARATION

INSTA SECURE SYNOPSIS MAINS 2020

GS- IV

JUNE 2020



NOTE: Please remember that following 'answers' are NOT 'model answers'. They are NOT synopsis too if we go by definition of the term. What we are providing is content that both meets demand of the question and at the same time gives you extra points in the form of background information.

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Table of Contents

Ethics and Human Interface: Essence, determinants and consequences of Ethics in human actions; dimensions of ethics; ethics in private and public relationships.	9
“Ethics derived from religious texts are of no use to civil servants in a secular state.” Do you agree? Comment. (250 words).....	9
The fate of the earth depends upon our collective consciousness, Discuss the importance of collective consciousness amidst the Covid situation. (250 words)	10
Discuss some of the key ethical values enshrined in the Indian constitution. (250 words)	12
Questionably, poverty is not only a matter of statistics, It is a reflection on the kind of society we are. In this context, discuss the ethical implications for Indian society that witnesses high rate of poverty.(250 words)	15
Discuss the role of conscience in decision making with suitable examples. (250 words).....	16
Human Values – lessons from the lives and teachings of great leaders, reformers and administrators; role of family, society and educational institutions in inculcating values.	18
Discuss the philosophical and moral issues thrown by the Covid-19 pandemic and the way life needs to be lived henceforth. (250 words).....	18
Some people are of the opinion that values keep changing with time and situation, while others strongly believe that there are certain universal and eternal human values. What is your viewpoint? Discuss. (250 words).....	20
Test the Stoic’s model of ethics in terms of its appropriateness for modern civil servants. (250 words).....	22
Aptitude and foundational values for Civil Service , integrity, impartiality and non-partisanship, objectivity, dedication to public service, empathy, tolerance and compassion towards the weaker sections.	24
What are the three types of personal qualities desirable in civil servants? Why have civil service ethics become prominent in public administration theory? Explain. (250 words)	24
How does empathy of government servants help in the implementation of welfare programmes for the poor and the needy? Elucidate. (250 words)	27
What is bureaucratic apathy? How does it pose challenge on the bureaucracy in general? Explain. (250 words)	29
Discuss the ideas of Empathy as suggested and practiced by Mahatma Gandhi also comment on its relevance in today’s times. (250 words)	31
Emotional intelligence-concepts, and their utilities and application in administration and governance.	37
Distinguish between the concepts of ‘intelligence’ as used in IQ approach and in emotional intelligence approach.(250 words).....	37
Contributions of moral thinkers and philosophers from India and world.....	38
The lives and teachings of Gandhiji, Nelson Mandela and Martin Luther King are as relevant in today’s times as it was in yesteryears. Discuss. (250 words).....	38
Write a note on the teachings of following moral thinkers 1) Confucius 2) John Stuart Mill 3) B.R. Ambedkar (250 words)	40



Public/Civil service values and Ethics in Public administration: Status and problems; ethical concerns and dilemmas in government and private institutions; laws, rules, regulations and conscience as sources of ethical guidance; accountability and ethical governance; strengthening of ethical and moral values in governance; ethical issues in international relations and funding; 43

State the principles of morality of international politics according to John Rawls. (250 words) 43

Many argue that there are times, when war is morally permissible, and even obligatory. Critically analyse with suitable examples.(250 words) 45

What are the new public service values that have become indispensable, where public services have moved from rule-laden to result-oriented? Explain. (250 words) 46

Discuss in detail the role and significance of morality in international politics. (250 words) 48

Despite its many benefits, biotechnology has provoked ethical controversies across the world; do you still think biotechnology can play to be a significant force in improving the quality of people’s lives in the 21st century? Elucidate. (250 words)..... 50

Examine the principles of Panchsheel Treaty in the context of international ethics and discuss their relevance in today’s time. (250 words) 53

What do you understand by global ethics in modern-day world? Focus upon the role that global ethics can play in attaining universally accepted goals. (250 words)..... 56

Probity in Governance: Concept of public service; Philosophical basis of governance and probity; Information sharing and transparency in government, Right to Information, Codes of Ethics, Codes of Conduct, Citizen’s Charters, Work culture, Quality of service delivery, Utilization of public funds, challenges of corruption..... 58

Mention briefly the main achievements of the RTI Act. (250 words) 58

What do you understand by ‘probity’ in public life? What are the difficulties in practicing it in the present times? How can these difficulties be overcome? (250 words)..... 60

Discuss the possible role that social capital would play in good governance, economic development and social harmony of the nation. (250 words)..... 62

The Citizens’ Charter is an ideal instrument of organizational transparency and accountability, but it has its own limitations. Identify the limitations and suggest measures for greater effectiveness of the Citizens’ Charter. (250 words)..... 65

“Just as for the fish moving inside the water, it cannot be known as to when they are drinking water, similarly, for the officers appointed for carrying out works, it cannot be known as to when they are appropriating money”. Examine the statement in context of the challenges of corruption in India. (250 words)..... 67

What do you understand by social audit? Discuss its limitations and significance. (250 words) 70

It takes more than corporate governance policies to inspire ethical behaviors and sustain a truly ethical workplace. Discuss. (250 words) 72

“Sharper socio-economic disparities often harbor greater incentives to corruption”, do you agree? Analyse. (250 words) 74

Media is often hailed as the fourth pillar of democracy. In the setting, debate upon the significance of media ethics in modern-day times. (250 words)..... 75

Explain the concept of corporate governance, discuss why it is important. (250 words)..... 77



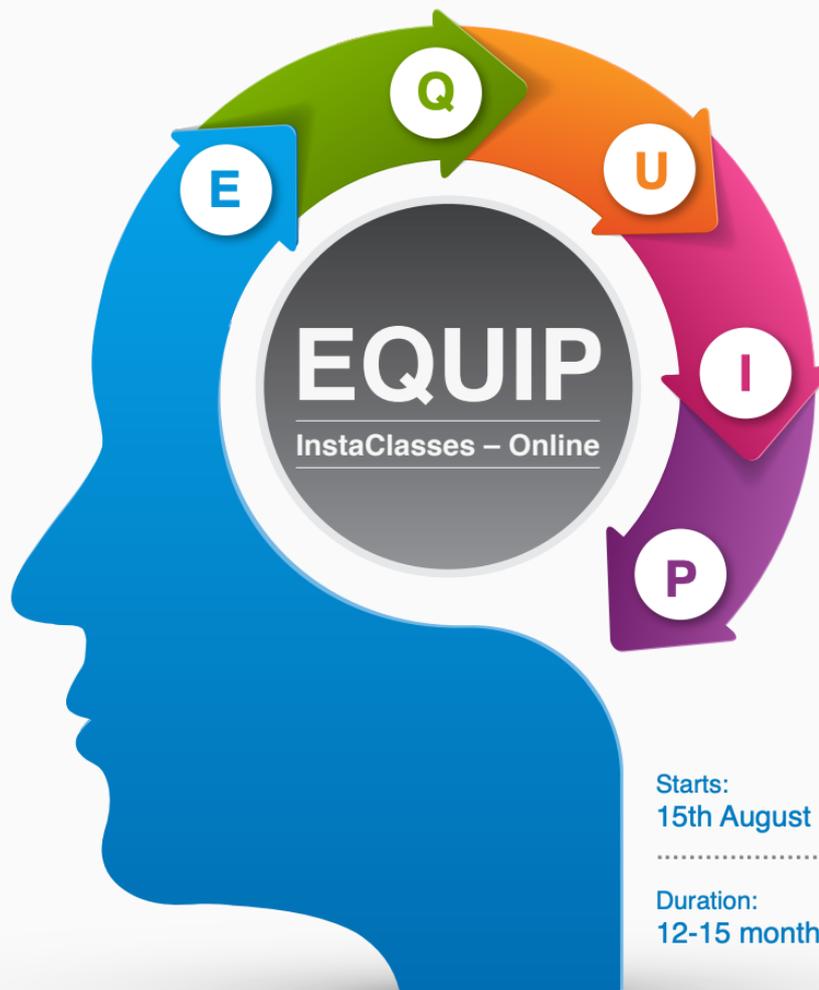
Case Studies on above issues..... 80

An apparel manufacturing company having a large number of women employees was losing sales due to various factors. The company hired a reputed marketing executive, Who increased the volume of sales within a short span of time? However, some Unconfirmed reports came up regarding his indulgence in sexual harassment at the Workplace. After sometime a woman employee launched a formal complaint to the management against the marketing executive about sexually harassing her. Faced with the Companies’ indifference, in not taking cognizance of her grievances, she lodged an FIR With the police. Realizing the sensitivity and gravity of the situation, the company called the woman employee to negotiate. In that she was offered a hefty sum of money to withdraw the Complaint and the FIR and also give in writing that the marketing executive is not Involved in the case. Identify the ethical issues involved in this case. What options are available to the woman employee? (250 words) 80

One of the scientists working in the R & D laboratory of a major pharmaceutical company discovers that one of the company’s bestselling veterinary drugs, B has the potential to cure a currently incurable liver disease that is prevalent in tribal areas. However, developing a variant of the drug suitable for human beings entailed a lot of research and development having a huge expenditure to the extent of R 50 crores. It was unlikely that the company would recover the costs as the disease was rampant only in poverty-stricken area having very little market otherwise. If you were the CEO, then— (a) Identify the various actions that you could take; (b) Evaluate the pros and cons of each of your actions. (250 words)..... 82



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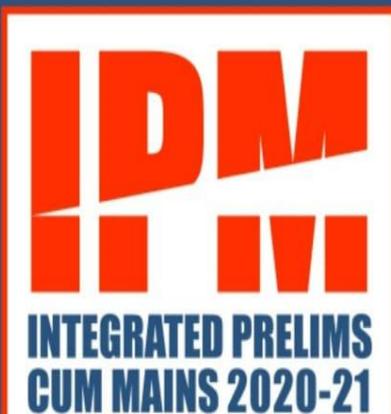


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Ethics and Human Interface: Essence, determinants and consequences of Ethics in human actions; dimensions of ethics; ethics in private and public relationships.

“Ethics derived from religious texts are of no use to civil servants in a secular state.” Do you agree? Comment. (250 words)

Reference: *Ethics, Integrity and aptitude* by G Subbarao and P N Chowdhary

Why this question:

The question is based on the utility of religious texts to the working of civil servants.

Key demand of the question:

One has to explain whether the ethics that are derived from the religious texts are of any use to the civil servants especially applied to a secular state.

Directive:

Comment– here we have to express our knowledge and understanding of the issue and form an overall opinion thereupon.

Structure of the answer:

Introduction:

Start by highlighting importance of ethics in general to the civil services.

Body:

Discuss first what kinds of ethics are usually derived from the religious texts. Explain if they can be useful and can guide ethical ways to civil servants. Discuss their relevance in a secular state, present your opinion whether they can be useful to a civil servant or they become totally irrelevant.

Conclusion:

Conclude with a fair and balanced opinion.

Introduction:

Religious ethics concerns teachings and practices of what is right or wrong, good or bad, virtuous or vicious, from a religious point of view. Ethical behaviour entails certain socially acceptable conduct that may not have been codified formally into a law or a rule, violation of which could lead to a formal penalty or punishment.

Body:

A person's religious beliefs are an integral part of his/her identity which influences all aspects of his/her life including interactions in public sphere. Ethics in this public life of an individual is based on multiple sources, of which religion is an important source. This interaction has historically seen great variations with religious and secular ethics contesting for space in public ethics.

Various religions have as their foundations, some common ethics like **compassion, love and generosity**. Such ethics derived from religion are not altogether useless from a public service point of view. They compel us to fulfil our civil duties more efficiently and selflessly. Religion teaches us that there is a bigger reality for which we must act and not live for narrow individual benefits.

Religious ethics of humaneness, compassion is necessary at times for civil servants.

- Consider a situation of natural calamity where an old destitute woman has lost all her Government issued IDs. Without the IDs, she will not be able to access the social security benefits. In such times, civil servants need to be compassionate.
- However, no law mandates civil servants to be humane and accessible. However, that is what is expected of them.
- Such attributes give an enormous amount of satisfaction to the officer himself.



- They also provide much-needed succor to the person concerned. Such officers are respected and remembered. They become role models.
- Religion helps in establishing ethical conduct in individuals which is reflected in public life of individuals as summation of individuals is public. For example, Buddhist religious ethics has helped in harmonizing public life in Bhutan where happiness of everyone is emphasized over material possession. (Gross National Happiness).
- Struggles for justice and downtrodden in public life are generally inspired from religious beliefs of individuals. For example, Mahatma Gandhi's efforts during India's struggle for independence have religious basis like Non-Violence, Truth etc.
- Religious beliefs can be great motivators for bringing about social changes in the country. For example, Sant Gadge Baba in Maharashtra inspired many towards cleanliness drives at local level using religious symbolism.

Relevance of religious ethics in a secular state:

However, a civil servant is supposed to possess the **virtues of objectivity and impartiality**. Such civil servants as are afflicted with intellectual dishonesty do enormous damage to governance.

In **situations relating to communal tension**, and **more so during the election process**, these become even more critical. The conduct of elections is totally in the hands of civil servants. He cannot but be neutral as the entire democratic process is dependent on him.

Conclusion:

If a religious inspiration can make a civil servant more moral and perform his duties better, then even within the confines of secularism, religion can still guide us to be better humans and better officers. At the same time, the **secular ethics** developed through human history should be prioritized over religious beliefs in public life.

The fate of the earth depends upon our collective consciousness, Discuss the importance of collective consciousness amidst the Covid situation. (250 words)

Reference: [Economic Times](#)

Why This Question:

The author talks about importance of collective consciousness.

Key Demand of the question:

Discuss the concept of collective consciousness and its implications in general on a society and world at large in multiple dimensions.

Directive:

Discuss – This is an all-encompassing directive – you have to debate on paper by going through the details of the issues concerned by examining each one of them. You have to give reasons for both for and against arguments.

Structure of the Answer:

Introduction

Explain the current situation and in what way it has exposed the whole world to pandemic.

Body

Start by explaining the concept of collective consciousness, French sociologist Emile Durkheim says collective consciousness means a set of beliefs, ideas and moral attitudes common as per social norms of the times. The fate of the earth depends upon our collective consciousness. All life forms have interactive roles to play. What an individual creature thinks or acts has a bearing on itself and others. Take hints from the article and elaborate on the necessary dimensions.

Conclusion :

Conclude with importance of collective consciousness.

**Introduction:**

Actions bring equal and opposite reactions. Nature restores its balance through these laws. Nature can choose any means to bring forth that change. The present Covid-19 pandemic situation is no exception. Fear and anxiety are so widely prevalent today. We need to change gears at our conscious levels first and then the rest will fall in place. Then our insights will guide us to follow the right path in the right direction.

Body:

Collective consciousness (sometimes collective conscience or conscious) is a fundamental sociological concept that refers to the set of shared beliefs, ideas, attitudes, and knowledge that are common to a social group or society. The collective consciousness informs our sense of belonging and identity, and our behavior. Founding sociologist **Émile Durkheim** developed this concept to explain how unique individuals are bound together into collective units like social groups and societies.

According to Durkheim, collective consciousness means a set of beliefs, ideas and moral attitudes common as per social norms of the times. The fate of the earth depends upon our collective consciousness. All life forms have interactive roles to play. What an individual creature thinks or acts has a bearing on itself and others.

Today, there are umpteen number of challenges faced across the globe ranging from the climate change effects, global warming, pest attacks like locusts, loss of jobs and livelihoods due to COVID lockdown, civil wars, terror attacks etc.

Importance of collective consciousness amidst the Covid situation:

- There may be some people who think that Covid-19 is an act of God. That He has sent the virus as a message to humans to give up their wanton ways.
- And there are others who think that the virus may be part and parcel of Mother Earth's self-regulating mechanism.
- There may be some people who think that Covid-19 is an act of God. That He has sent the virus as a message to humans to give up their wanton ways. And there are others – and I am prone to this belief – who think that the virus may be part and parcel of Mother Earth's self-regulating mechanism.
- As humans cannot control themselves and, consequently, are destroying the earth, viruses have developed that weaken humans and reduce the harm that we are doing.
- Whether we believe in God or Mother Earth, if we are to overcome the virus and, perhaps even save the planet, we need to think and act collectively as human beings.
- We need to begin to see and understand ourselves not as members of families, not as belonging to some group or nation, but as members of the human race.
- We will not overcome the virus or save the planet unless we develop a collective consciousness as a species.
- Wherever you want to achieve success in the social or economic line, **only when you feel in tune with the whole group, only when you fall in tune with the collective consciousness**, will you be able to achieve what you want to achieve. For instance, India's efforts in eradicating polio is a



good example of how collective conscience helped. Programmes like SBM, BBBP, Ujjwala are few other where collective conscience is seen.

- Collective efforts lead to building **more consensus driven approach** leading to better coordination and cooperation among countries and people. For e.g. A global effort in finding a vaccine towards COVID or distribution of medicines like HCQ to countries facing shortage.
- International collaborations help in chalking out strategies and mobilization of resources.
- In the networked age, our collective consciousness doesn't emanate on high from God or the ancients.
- It isn't carefully curated and vetted by a status quo-supporting elite. In the networked age, **our consciousness is co-authored by everyone who participates on a minute-by-minute basis.**
- Experts and non-experts communicating via the network sleuthed out death rates by age, built a cultural consensus on the importance of social distancing, and promoted the #FlattenTheCurve concept to give the call for collective sacrifice a brand. This came from the network, not from government direction, market forces, or business self-interest.
- Some of the efforts like **WHO's "One Health" principle, UNFCCC's Paris treaty, India led International Solar Alliance** are few examples of collective efforts to fight the global issues.

Challenges:

- But the divisions in human society are enormous and deeply entrenched.
- The problem is that when humans began to divide into groups, clans and tribes, they saw others not just as different but as morally inferior.
- And with moral superiority came a belief among tribes that they deserved more wealth and resources.
- Seeds of violence are created whenever we feel we are individuals, unconnected or unrelated to others. We become selfish, dogmatic and violent. When we live with only individual consciousness, we dissect, we cut things into pieces and analyse. Such logic always destroys things.

Conclusion:

It's tempting to consciously or unconsciously exploit a crisis, whether it be the media looking for clicks and eyeballs, politicians scoring points, legislators adding pork to relief bills, experts seeking the limelight, business people protecting assets, or even writers like myself wanting an audience. What may really be needed at some point is a sober re-evaluation of the appropriate role for all of us in constructively weaving the collective socioeconomic fabric to its optimal use — knowing that mortality is afoot not just today, but at all times.

Discuss some of the key ethical values enshrined in the Indian constitution. (250 words)

Reference: Indian polity by Lakshmi Kant

Why the question:

The question is straightforward and aims to discuss the key ethical values enshrined in the Indian constitution.

Key Demand of the question:

Explain some of the key ethical values enshrined in the Indian constitution.

Directive:



Discuss – This is an all-encompassing directive – you have to debate on paper by going through the details of the issues concerned by examining each one of them. You have to give reasons for both for and against arguments.

Structure of the answer:

Introduction:

Define ethical values and briefly explain how Indian constitution is based on ethical values.

Body:

Ethical values are those values that determine what is right and wrong in different situations.

Institutional ethical values like integrity, transparency, accountability, impartiality, public welfare and equity are guiding principles of the Indian Constitution.

Discuss in detail some of the constitutional ethical values and mention the related articles or part of the constitution associated with it. Some of the constitutional ethical values that can be discussed are liberty, justice, equity, equality etc. Suggest relevant articles from the constitution and explain them in detail.

Conclusion:

Conclude that the values enshrined in the Indian Constitution are based on a strong ethical foundation. Moreover, these values of the Indian constitution endeavor and inspire to make the Indian society more ethical and promote the spirit of tolerance and respect towards unity in diversity of India.

Introduction:

Constitution is a set of fundamental principles, basic rules and established precedents. It also provides for rights and freedoms of citizens and spells out the relationships between individual citizen and the State and government. Ethical values are those values that determine what is right and wrong in different situations. Institutional ethical values like integrity, transparency, accountability, impartiality, public welfare and equity are guiding principles of the Indian Constitution.

Body:

The values expressed in the Preamble are expressed as objectives of the Constitution. These are: **sovereignty, socialism, secularism, democracy, republican character of Indian State, justice, liberty, equality, fraternity, human dignity and the unity and integrity of the Nation.**

• **Equality:**

- Equality is considered to be the essence of modern democratic ideology.
- The Constitution makers placed the ideals of equality in a place of pride in the Preamble.
- All kinds of inequality based on the concept of rulers and the ruled or on the basis of caste and gender, were to be eliminated.
- All citizens of India should be treated equally and extended equal protection of law without any discrimination based on caste, creed, birth, religion, sex etc.

• **Liberty:**

- The Preamble prescribes liberty of thought, expression, belief, faith and worship as one of the core values.
- These have to be assured to every member of all the communities.



- It has been done so, because the ideals of democracy cannot be attained without the presence of certain minimal rights which are essential for a free and civilized existence of individuals.
- Though freedom from want has not been guaranteed in the fundamental rights, certain directives to the State have been mentioned in the Directive Principles.
- The Constitution provides every citizen a number of liberties and freedoms under Article 19 to 21, 21A, and 22.
- **Fraternity:**
 - There is also a commitment made in the Preamble to promote the value of fraternity that stands for the spirit of common brotherhood among all the people of India.
 - In the absence of fraternity, a plural society like India stands divided.
 - Therefore, to give meaning to all the ideals like justice, liberty and equality, the Preamble lays great emphasis on fraternity.
 - In fact, fraternity can be realized not only by abolishing untouchability amongst different sects of the community, but also by abolishing all communal or sectarian or even local discriminatory feelings which stand in the way of unity of India.
- **Dignity of the Individual:**
 - Promotion of fraternity is essential to realize the dignity of the individual.
 - It is essential to secure the dignity of every individual without which democracy cannot function.
 - It ensures equal participation of every individual in all the processes of democratic governance.
- **Justice:**
 - Justice promises to give people what they are entitled to in terms of basic rights to food, clothing, housing, participation in the decision making and living with dignity as human beings.
 - The Preamble covers all these **dimensions of justice – social, economic and political.**
 - **Social justice** incorporates concepts of basic rights, the realization of human potential, social benefit, an equitable distribution of resources, equal opportunities and obligations, security, and freedom from discrimination.
 - Social justice means equal rights for all, regardless of gender, race, class, ethnicity, citizenship, religion, age or sexual orientation. It implies equal rights for women and girls in workplaces, homes and public life.
 - Article 20 provides protection in respect of conviction for offenses.
 - Article 21 deals with Protection of life and personal liberty.
 - Equal justice and free legal aid under Article 39A.
- **Transparency and accountability:**



- The constitution makes the government the representative of the public interest and guardian of public resources.
- Constitutional bodies like the Finance Commission and Comptroller and Auditor General have been created for the same purpose.
- **Public welfare:**
 - Directive Principles of State Policy in Part IV of Indian constitution aim to create social and economic conditions under which the citizens can lead a good life.
 - They also direct the governments to adopt social and economic democratic value in their conduct to make India a welfare state such as:
 - Promotion of education and economic interests of SC, ST, and other weaker sections under Article 46.
 - Article 45 has provision for early childhood care and education to children below the age of six years.
 - Article 48A endeavors to protect and improve the environment and safeguarding of forests and wildlife.
- **Equity:**
 - Equity derives its spirit from the concept of social justice.
 - It represents a belief that there are some things which people should have, that there are basic needs that should be fulfilled, that burdens and rewards should not be spread too divergently across the community, and that policy should be directed with impartiality, fairness and justice towards these ends.
 - It is generally agreed that equity implies a need for fairness (not necessarily equality) in the distribution of gains and losses, and the entitlement of everyone to an acceptable quality and standard of living.

Conclusion:

Thus, it can be certainly said that the values enshrined in the Indian Constitution are based on a strong ethical foundation. Moreover, these values of the Indian constitution endeavor and inspire to make the Indian society more ethical and promote the spirit of tolerance and respect towards unity in diversity of India.

Questionably, poverty is not only a matter of statistics, It is a reflection on the kind of society we are. In this context, discuss the ethical implications for Indian society that witnesses high rate of poverty.(250 words)

Reference: [unicef-irc.org](https://www.unicef-irc.org)

Introduction:

“So long as the millions live in hunger and ignorance, I hold every person a traitor who, having been educated at their expense, pays not the least heed to them!” – Swami Vivekananda. Despite huge resources across globe, the poverty and inequality exists. It is both a cause and consequence; and it needs serious ethical consideration.



Body:

Poverty is not only an economic, social and political challenge but also an ethical challenge. Poverty and Inequality leads to hunger and ignorance and thus present more of ethical challenge than simply developmental. The challenges are –

- At Societal level, poverty breeds **hate, indiscrimination, immoral deeds, criminal mindset, conflicts, deprivation**. The nations with poor developmental indicator are often the most disturbed.
- Challenges related to **justice, ill-treatment, denial of basic rights education, prostitution, human trafficking, social cohesion, loss of identity** are grave issues that need to be answered.
- Challenges related to **psychology, human tendency, compassion, empathy, sympathy towards poor**, including them in main stream making it participative democracy.
- whether the administration is **compassionate and committed** towards the cause of the downtrodden or simply interested in growth numbers.
- the Constitutional goals of **equality and justice** would fail.
- the society as a whole falls short of the goal of **Sarvodaya**.
- as long as poverty and inequality persist there will be problems of law and order, lack of opportunity and illiteracy which itself affects the ethical fabric of the society.
- Directives to the state includes measures to curb concentration of wealth and resources but poverty shows the challenge still persists.
- Internationally, the greed for resources leads to persecution of weaker, Economic sanctions, wars etc.

Conclusion:

Equality and resourcefulness compliments the ethical behaviour of a person and the policies formulated must be inclined towards them. A due ethical scrutiny is required while formulating developmental policies. The governments need to be empathetic, moral, pro-poor, pro-weaker. The people needs to be sensitized regarding the weaker sections The International collaboration requires high morale. All endeavors require love, compassion and sense of brotherhood at their core to ensure promising and happy future of humanity.

As **Nelson Mandela** said “**Poverty is not an accident like slavery and apartheid it is man-made and can be removed by the actions of Human Beings**”. Thus, there is a need for all of us to work to establish an egalitarian society.

Discuss the role of conscience in decision making with suitable examples. (250 words)

Reference: *Ethics, Integrity and Aptitude* by G Subba Rao and P N Chowdhary

Why the question:

One has to discuss the significance of conscience in decision making with examples.

Key Demand of the question:

The question is straightforward and there isn't much to deliberate about it.

Directive:

Discuss – This is an all-encompassing directive – you have to debate on paper by going through the details of the issues concerned by examining each one of them. You have to give reasons for both for and against arguments.

Structure of the answer:

Introduction:

The moral conscience is considered the proximate norm of conduct because it is the immediate source of information guiding human actions. It directs human actions so that a person can



transcend his animal instincts and human inclinations. A person's conscience is rightly considered sacred because conscience allows man to exercise reason, which is a spark of divine intelligence.

Body:

Firstly discuss the aspects of the development of conscience. Explain in what way conscience can act as a moral principle. Discuss the aspects of conscience as a source of ethical guidance; at political level, bureaucratic level and at citizen level. Present a case study demonstrating importance of conscience in decision making.

Conclusion:

Conclude with importance of conscience in decision making.

Introduction:

Conscience is the inner voice of a person which guides the right and wrong. Conscience aims to make moral decisions in 'overwhelming forces of inescapable situations' despite the risk of adverse consequences. If conscience goes, then everything collapses, conscience is central to our identity and it is as component in the moral decisions making process. The concept of Enlightenment, Nirvana etc. are associated with highest stage of development of human Conscience. Gandhiji's civil disobedience movement was true to his conscience although it broke the law.

Body:

Example: Concept of Enlightenment, Nirvana etc. are associated with highest stage of development of human Conscience. Gandhiji's civil disobedience movement was true to his conscience although it broke the law.

Conscience is the intrinsic intuitive capacity to discriminate between right and wrong. "Inner Voice" is important especially in democracy as it has various participants such as citizens, NGOs, corporates to be administered by the politicians who are elected by them only.

Conscience is our inner guide and it helps you figure out how to make good choices. As we grow up, we learn right from wrong. Our conscience is the thought and feeling we have that tells us whether something is a right or wrong thing to do or say. Conscience is a consistent guide to ethical decision making:

- A human being always comes across ethical dilemmas in the decision making the process. Conscience acts as the guide for taking correct decisions when we have to choose between competing sets of principles in a given, usually undesirable or perplexing, situation.
- For instance, helping an accident victim during the golden hour.
- The conscience of an individual helps in analyzing the situation from different perspectives and help in taking the right decision.
- For instance, one will not turn away genuine people in times of distress, like an old destitute woman who has lost all her documents and is trying to register for a government scheme.
- Conscience helps in avoiding Conflicts of interest for better decision making.
- For e.g. deciding between personal gains and public welfare.
- Conscience is our ability to make a practical decision in light of ethical values and principles. Example: Follow the orders from superior vis-à-vis to follow the right path.
- Conscience indicates 'a person's moral sense of right and wrong' as well as the consciousness of one's actions. Expressions such as 'gut feeling' and 'guilt' are often applied in conjunction with a conscience. In this sense, the conscience is not essentially a product of a rational deduction but is something that can be influenced by the indoctrination of one's parentage, social class, religion or culture.



On the other hand, it is an arguable topic whether or not the conscience is the most reliable form of decision making or not. The concept of conscience may not bear any connection with any particular substantial moral view. The good ethical decision and conscience are not always in sync; it depends on the situation, stakeholders and perceiving the issue. For Example, a radicalised youth may agree to be a suicide bomber, or take up gun violence, riots or Lynching in the blindfold of religion, considering it to be right.

The voice of conscience might suggest different principles and different behaviours to different people. For example, while some health practitioners raise “conscientious” objection to abortion and refuse to provide the service, someone’s conscience might demand the exact opposite, i.e., to perform abortions to respect what is conscientiously believed to be a woman’s right.

Conclusion:

A conscience which is both well-formed which is shaped by education and experience and well informed due to awareness of facts, evidence. This enables us to know ourselves and our world and act accordingly. Voice of conscience is the source of ethical decision making.

Swami Vivekananda once said “Whenever there is a conflict between the heart and the brain, follow your heart”, hence conscience is the voice of heart and it is often right which helps us to sail through ocean of dilemmas and help us to find the direction.

Human Values – lessons from the lives and teachings of great leaders, reformers and administrators; role of family, society and educational institutions in inculcating values.

Discuss the philosophical and moral issues thrown by the Covid-19 pandemic and the way life needs to be lived henceforth. (250 words)

Reference: [you tube](#)

Why the question:

Recently Vice President Venkaiah Naidu has underlined the need to adopt new ways of living in the times of coronavirus and suggested a framework for this “new normal” to deal with the virus. Thus the question.

Key Demand of the question:

In detail discuss the philosophical and moral issues thrown by the Covid-19 pandemic and the way life needs to be lived henceforth.

Directive:

Discuss – This is an all-encompassing directive – you have to debate on paper by going through the details of the issues concerned by examining each one of them. You have to give reasons for both for and against arguments.

Structure of the answer:

Introduction:

Start by bringing out the fact that corona has exposed the entire world to newer challenges.

Body:

The answer body must analyse in depth the life after corona and its social impact. Explain and elucidate upon the fact that life cannot be lived in isolation and the virus outbreak highlighted the inter-connectedness of lives. Discuss the significance of moral issues that have aroused due to the current situation, suggest what needs to be done to address them.

Conclusion:



Conclude with possible solutions.

Introduction:

Man has emerged a loner in his quest for happiness and material advancement reducing the family and the society to being mere adjuncts and his confidence bordering on arrogance made him believe that he can live alone and all by himself, unmindful of the lives of others. However, the COVID-19 pandemic has **shaken the fundamentals of living by oneself and highlighted the need for living in harmony with nature and fellow humans**. The pandemic has raised questions **about the meaning and purpose of life including the nature of relationships with fellow beings and moral issues connected with the current pathways of development given their impacts on nature and equity**.

Body:

The philosophical and moral issues thrown by the Covid-19 pandemic:

- **Our society is based on human relations, for everything we need people to justify our actions and this is going to change in future.**
- Lockdown brought on by the Covid pandemic have struck people as a **painfully long period of isolation**. **Social distancing** seems to be hitting people even more than the scare of the deadly virus.
- People are getting **highly restive and agitated in spite of social media connectivity**.
- **Cases of domestic violence** have more than doubled in the country during this period.
- Humans have evolved to be social creatures and are wired to live in interactive groups. Being isolated from family, friends and colleagues can be **unbalancing and traumatic for most people** and can result in **short or even long-term psychological and physical health problems**.
- An **increase in levels of anxiety, aggression, depression, forgetfulness and hallucinations** are possible psychological effects of isolation.
- Mental conditions may be precipitated for those with underlying pre-existing susceptibilities and also show up in many others without any pre-condition. Personal relationships help us cope with stress, and if we lose this outlet for letting off steam, it results in a huge emotional void which, for an average person, is difficult to deal with.
- Just a few days of isolation can cause increased levels of anxiety and depression. Add to it the looming threat of a dreadful disease being repeatedly hammered in through the media and you have a recipe for many shades of mental and physical distress.
- **Prisoners in solitary confinement and patients in isolated hospital units** have often shown adverse psychological effects, including increased anxiety, panic attacks and increased levels of paranoia.
- **Social isolation** has been found to have a **correlation with higher alcoholism**.
- The Covid lockdown has brought forced isolation to many. There are youngsters living away from their families, trapped in small apartments with abysmal cooking skills. Many **senior citizens** living by themselves found companionship by meeting up with age mates in neighbourhood parks. They **find themselves marooned, deprived of social interaction and also the occasional visits by their children**.
- **Lack of playtime** with peers is making **children irritable and edgy**.
- It can be **extremely oppressive and claustrophobic for large low-income families** huddled together in small single-room houses. Children here are not lucky enough to have many board/electronic games or books to keep them occupied. Add to it the **deep insecurity of running out of funds for food and basic necessities**.



- On the other hand, there are people with **dysfunctional family dynamics**, such as **domineering, abusive or alcoholic partners, siblings or parents** which makes staying home a period of trial.
- **Incidence of suicide and physical abuse against women** has shown a worldwide increase.
- **Heightened anxiety and depression** also affect a person's immune system, making them more susceptible to illness.
- **Long-term lockdowns bring along a series of social, economic and religious upheavals in societies.**
- Lower classes were worse off for living in closely packed, unhealthy environments. A large workforce had been destroyed; farms and factories were abandoned. Wages for labour shot up as did the cost of manufactured goods. There were some positive outcomes too, though at a huge price of death and destruction.

Life in the Post-Covid world:

- We need to **adopt new ways of living** in the times of coronavirus
- There is a need for **new attitudes towards life and humanity** amidst indications of the virus likely to stay for longer than earlier expected

The **Vice President of India** shared a few points on how to live in the post-covid world:

- Living in harmony with the nature and fellow beings,
- Knowing that safety and security of lives are interconnected,
- Rationally analyzing the impact of every movement or action on the spread of virus,
- Not responding impulsively to the situation and instead living in confidence keeping faith in science which can come up with a solution to the problem,
- Strict adherence to the behavioral changes ushered in so far like wearing mask,
- Maintaining physical distance and ensuring hygiene,
- Preventing stigmatization so that the infected volunteer for treatment,
- Checking disinformation and prejudices against fellow citizens as carriers of the virus
- Replacing the sense of collective helplessness by the spirit of the virtue of living interconnected with shared destiny

Way Forward:

- Our country is very diverse both in terms of population composition, culture and expectation of each other, needs are different, we must try and change our thought process.
- Everyone should work together. Planning tends to become tentative and short-term. People cultivate moments of joy when danger recedes, knowing it might not last.
- Basic behavioral change should be done. The greatest psychological shift amid widespread crisis may be toward simple social tasks, like checking in on neighbors, caring for the needy, cooking for friends.
- Due regards should be given for sanitation and disciplined life.

Some people are of the opinion that values keep changing with time and situation, while others strongly believe that there are certain universal and eternal human values. What is your viewpoint? Discuss. (250 words)

Reference: *Ethics by Lexicon publications*

Why the question:

The question is intended to ascertain if values are a constant, universal thing or they change with time.

**Key Demand of the question:**

One should discuss how and why values can change and that though they are sometimes universal the time factor adds its flavor and results in changing perspectives of values.

Directive:

Discuss – This is an all-encompassing directive – you have to debate on paper by going through the details of the issues concerned by examining each one of them. You have to give reasons for both for and against arguments.

Structure of the answer:**Introduction:**

Define what you understand by values.

Body:

Discuss what constitutes values in an individual's life. Values – They are the qualities and ideas that help guide our behaviour and define who we are. Our values come from our beliefs, and are formed by various means. Some examples of values are- achievement, bravery, carefulness, challenge, compassion, generosity, honesty, humor, kindness, knowledge, open-mindedness, perseverance, respect, self-control, etc. Explain why and how values change? Factors responsible.

Conclusion:

Conclude that basic values do get wear and tear when they get accustomed to the external world. With the influence of the external world, the values do get altered from time-to-time. The individual might take up few more things that sound good to his senses. Repeated strokes of the rope might make mark on the hard stone. Similarly a long standing influence might alter the values of the individual drastically, changing him totally upside down to his basic instincts of life.

Introduction:

Values are essential components of organisational culture and instrumental in determining, guiding and informing behaviour. However, a lot of times we don't know exactly what they are. They are the qualities and ideas that help guide our behaviour and define who we are.

Body:

Our values come from our beliefs, and are formed by various means. Some examples of values are- achievement, bravery, carefulness, challenge, compassion, generosity, honesty, humor, kindness, knowledge, open-mindedness, perseverance, respect, self-control, etc. There can be certain circumstances or situations or over a period of time when values do change.

Values do change:

- Over the time, repeated positive engagement of values is likely to strengthen them. Our lives provide continual opportunities for the growth of certain values. Our lives also sometimes put constraints on certain values.
- People's values tend to change over time as well. Values that suited you as a child change as you become a young adult, which may further change as you become an old person.
- They change because we want them to; or sometimes they change even if when we didn't mean them to. We may have believed that something is wrong but now we might not be so sure that it's true. We may have believed that we'd never do something; but then we do it and we decide that it's okay to do it.
- Over a period of time, new ethical issues have arisen and values have changed.
- New knowledge about existing problems or techniques and completely new areas of work has also led to change in values.
- There are a series of core values around which most people would agree. However even those are changing at least in the intensity. For e.g. say if we believe that that human life is sacred, but



we do not feel the same intensity of this value when judging a terrorist who has killed thousands of innocent people.

- “The man who never alters his opinion is like standing water, and breeds reptiles of the mind.” – English poet William Blake
- We can often see resistance from parents and society as we are growing up. Our changing values sometimes conflict with our parents’ values, or our culture’s values and leads to this resistance. For example, women working at par with men, etc.
- Large-scale, widespread changes in values have been observed across the world at different times and have been attributed to different factors like – education, the rising use of new technologies, political discourse that stresses universalism, benevolence values, social justice, equality, peace, environmentalism, etc.
- We can see examples in day to day life of how people change their moral values for their own benefit.

Some values are universal and eternal

- Values are universal but the motivation they provide to us is of differing degree. That doesn’t mean that values change.
- Values as such do not change. Only their expression changes depending on circumstances and situations. In some cultures, as well as different circumstances, the priorities assigned to values change.
- We can find values like peace, kindness, hard work, perseverance, etc. still relevant to the same degree as from age old times. They will still remain relevant even after we die.
- Values are essential to build ourselves. We build ourselves to survive in the world and create a society. Since values needed to build a good society are constant or similar, values can be said to be constant, similar or universal as each of us tries to build a good society.
- “Open your arms to change but don’t let go of your values.” – The 14th Dalai Lama. This tells us that good values are not supposed to change. They are eternal.

Conclusion

Values can and do change, though certain core values may be unaltered over a long period of time. These core values can be called as primarily values and the changing one’s secondary values. The changes which occur in secondary values are due to changes in knowledge, changes in social and cultural values and norms, and changes arising through an individual’s personal experience of life.

Test the Stoic’s model of ethics in terms of its appropriateness for modern civil servants. (250 words)

Reference: *Ethics, Integrity and Aptitude* by Lexicon Publications

Why the question:

The question is based on the Stoic’s model of ethics and its suitability to modern civil servants.

Key Demand of the question:

Explain the model of Stoic for ethics and its appropriateness for modern civil servants.

Structure of the answer:

Introduction:

Start by explaining Stoicism; it is a philosophy of personal ethics informed by its system of logic and its views on the natural world.

Body:

Explain the concept of Stoicism is an ancient Greek philosophy which teaches the development of self-control and fortitude as a means of overcoming destructive emotions. It does not seek to



extinguish emotions completely but rather seeks to transform them by a resolute Asceticism, which enables a person to develop clear judgment, inner calm and freedom from suffering.

Discuss the Basic Tenets of Stoicism.

Explain how it can be made suitable and applied to Civil services of modern day.

Conclusion:

Conclude with importance and significance of the model to the modern civil services.

Introduction

Stoicism is an ancient Greek philosophy which teaches the **development of self-control** and fortitude as a means of overcoming destructive emotions. It does not seek to extinguish emotions completely but rather seeks to transform them by a resolute Asceticism, which enables a person to develop clear judgment, inner calm and freedom from suffering.

Body

The Greeks developed the philosophy of Stoicism from earlier philosophies, and philosophy is often divided into three parts:

- **Logic:** a way to determine if your perceptions of the world are correct;
- **Physics** (meaning natural science): a structure to understand the natural world as both active (figured out by reason) and passive (existing and immutable substance); and
- **Ethics:** the study of how to live one's life.

In simple words, "**Stoicism teaches how to keep a calm and rational mind no matter what happens to you and it helps you understand and focus on what you can control and not worry about and accept what you can't control.**"

Tenets of Stoicism

Below are eight of the main ethical notions held by the Stoic philosophers.

- **Nature:** Nature is rational and live in agreement with nature.
- **Law of Reason:** The universe is governed by the law of reason. Humans can't actually escape its inexorable force, but they can, uniquely, follow the law deliberately.
 - Humans are meant to apply reason and act like humans, not like animals.
- **Virtue:** A life led according to rational nature is virtuous. Achieving 'virtue' is the highest good.
- **Wisdom:** Wisdom is the the root virtue. From it spring the cardinal virtues: insight, bravery, self-control, and justice.
- **Apathea:** Since passion is irrational, life should be waged as a battle against it. Intense feeling should be avoided.
- **Pleasure:** Pleasure is neither good nor bad. It is only acceptable if it doesn't interfere with the quest for virtue.
- **Evil:** Poverty, illness, and death are not evil. Stoicism calls this the "art of acquiescence" – to accept rather than fight every little thing.
- **Duty:** Virtue should be sought, not for the sake of pleasure, but for duty.



Thus, the goal of Stoicism is **freedom from anger through the pursuit of reason**. It teaches indifference and a “passive” reaction to external events and equanimity in the face of life’s highs and lows.

Stoic principles for civil servants

Virtue is one of the main principles of Stoicism. The Stoics classified these different forms of virtue under four broad headings, **the four cardinal virtues:**

- **Wisdom or Prudence:** Includes excellent deliberation, good judgment, perspective, good sense.
- **Justice or Fairness:** Includes good-heartedness, benevolence, public service, fair dealing.
- **Courage or Fortitude:** Includes bravery, perseverance, authenticity (honesty), confidence.
- **Self-Discipline or Temperance:** Includes orderliness, self-control, forgiveness, humility.

These are in fact, the foundational values of civil services, to uphold the nations steel frame and to absolutely uphold highest level of integrity and honesty.

- Public service, unlike many other jobs, includes direct interaction with people to resolve their problems.
- Any deviation from the side of the public servant could have a multi-fold adverse effect.
- So, it becomes essential that he/she should have virtues like wisdom, self-control, fortitude and prudence.
- **For instance, Sir M Visvesvaraya** was a highly disciplined officer. On his last day of work, he went to office by his official vehicle and returned home by his own, rejecting to be driven back by official vehicle.
- Wisdom instils **objectivity** and encourages civil servants to take impartial decisions. Benevolence and a degree of fairness is quintessential in civil services to ensure that the most vulnerable and the needy are given their due.
- It makes a civil servant clear, unbiased and self-disciplined and allows them to understand the things rationally.

Conclusion

To the Stoics it was clear that virtue must be its own reward. One must do something because it is the right thing to do; or act in agreement with nature, with reason, and according to the cardinal virtues for its own sake. It does not matter what one gets out of it, since acting according to virtue is rewarding in itself as they are progressing towards the Good Life. This holistically resonates with the values of the civil services that are needed to serve the society.

Aptitude and foundational values for Civil Service , integrity, impartiality and non-partisanship, objectivity, dedication to public service, empathy, tolerance and compassion towards the weaker sections.

What are the three types of personal qualities desirable in civil servants? Why have civil service ethics become prominent in public administration theory? Explain. (250 words)

Reference: Ethics, Integrity and aptitude by G Subbarao and P N Chowdhary

Why this question:

The question is straightforward and ranges about the qualities that are desirable in a civil servant, also the question asks about prominence of ethics in public administration theory.

Key demand of the question:

Telegram: <https://t.me/insightsIAStips>

Youtube: <https://www.youtube.com/channel/UCpoccbCX9GEIwaile4HLjwA>

Facebook: <https://www.facebook.com/insightsonindia>



Write about any 3 key personal qualities desirable in civil servants according to you and explain in detail why have civil service ethics become prominent in public administration theory.

Directive:

Explain – Clarify the topic by giving a detailed account as to how and why it occurred, or what is the particular context. You must be defining key terms where ever appropriate, and substantiate with relevant associated facts.

Structure of the answer:

Introduction:

Start by explaining what virtues civil servants should ideally possess.

Body:

Explain what qualities are desirable in a civil servant. One can explain key qualities such as prudence, fortitude, temperance etc. Explain how such personal qualities explain goodness of character and aid in becoming a good and successful civil servant. Then move onto explain prominence of ethics in public administration theory.

Conclusion:

Conclude with importance of ethics in public administration.

Introduction:

A public service is associated with government and it is offered by administrative bodies to people living within its region and considered essential to modern life. It refers to the broad framework under which government personnel extend services with the aim of advancing greater public good.

Body:

A public servant must ensure that he possesses the following virtues:

- **Leadership:**
 - Holders of public office should promote and support the principles of public life by leadership and example.
 - For eg. Lal Bahadur Shastri used to fast every Monday to save grains for poor people of the country and he gave a call for the nation to follow it. Thus exhibiting a true example of how leaders should lead from the front.
- **Maxim of integrity**
 - While undertaking any administrative action, an administrator practices utmost honesty and never uses his power, position and discretion to serve his personal interest. It ensures that public servants work with the honesty of highest standards.
- **Maxim of compassion**
 - Compassion for the poor, the disabled and the weaker segment of the society is the highest virtue. It actually determines how successful you are as an administrator. In fact, all great administrators and leaders of society have been a compassionate person which is why they could connect to the masses.
- **Transparency and Accountability**
 - Civil servants make all their decisions in a transparent manner. Transparency leaves no room for ambiguity. Civil services aspirants show utmost transparency in all their deeds. this increases the credibility and public trust on the public services.



- For eg. Vikram Sarabhai accepted the failure of ISRO first mission without actually putting it on the mission head (APJ Abdul Kalam). Thus taking full accountability for the failure of his team.
- **Objectivity**
 - A nation having law-abidance citizens always grow and prosper so it becomes utmost essential for law enforcers to follow the law and rules to govern and guide. A civil servant has deepest respect for the law and its enforcement.
- **Principle of Justice**
 - Administrators must observe principles of equity, equality, impartiality, fairness and objectivity.
- **Humility**
 - the actions must not be high-handed and should be free of any vanity
- **Responsiveness and resilience**
 - Responsiveness and resilience are among the most sought-after and must-have skills. Responsiveness helps you connect with people and pare down communication gap, the right response at the time, sometimes, can help avert awkward situations. Likewise, being resilient means you are ready to face down all the challenges of future with great finesse.
- **Commitment for work**
 - A committed and a dedicated person excel and bring incredibly noticeable results wherever he puts his efforts. There is no substitute of hard and committed work. So an aspirant of UPSC examination must be a committed worker.
- **Ensuing excellence in the work**
 - Determination to give nothing but the best instils in our heart courage to get the better of all agonies and problems and taste success. While striving for excellence, many seen and unseen problems are wiped out and we are on the way of giving optimal performance.
- **Principle of utilitarianism**
 - An administrator counts on the principle that all his decisions should lead to the greatest good of the greatest number. Relying on the principle means that an administrator's reach is to most powerful as well as underprivileged classes of the society as well. After deciding to do maximum good for the society, all the decisions already become rational.
- **National Interest**
 - A nation's prestige comes first and is above everything. A civil servant like a selfless soldier always measures the impact of his action on his nation's strength and prestige.

Importance of civil service ethics in public administration:

- Outcomes for society are better when the decisions of public office holders are made fairly and on merit and not influenced by personal and private interests



- Low levels of corruption and confidence in the integrity of the trading and operating environment are crucial factors in the functioning of advanced democracies
- High standards benefit the economy through their effect on international confidence
- Impartiality and objectivity increases predictability, which improves economic efficiency
- Governments which are not perceived to uphold high standards have less legitimacy and basic public institutions such as tax and benefit systems rely on public trust to function effectively
- High ethical standards are a necessary component of managing public money and fundamental to the right use of public funds and delivery of services to the public.
- It is therefore incumbent on the bodies commissioning or procuring public services, which are ultimately responsible and accountable for those services, to obtain assurance that high ethical standards are being met.

Conclusion:

Public service in both the developed and developing world has significant contribution in providing public goods, such as defence, public order, property rights, macro-economic management, basic education, public health, disaster relief, protection of environment, and managing private sector activity.

How does empathy of government servants help in the implementation of welfare programmes for the poor and the needy? Elucidate. (250 words)

Reference: Ethics by Lexicon Publications

Why the question:

The question is premised on the concept of Empathy and its relevance to the government servants.

Key Demand of the question:

One has to explain the role that empathy plays to aid the government servants in implementing the welfare schemes for the poor and the needy.

Directive:

Elucidate – Give a detailed account as to how and why it occurred, or what is the particular context. You must be defining key terms where ever appropriate, and substantiate with relevant associated facts.

Structure of the answer:

Introduction:

Define empathy in general.

Body:

Firstly explain why is it important to have empathy, especially for a civil servant/government servant serving the welfare policies in the society. Explain how civil servants can inculcate empathy towards the poor and needy, explain the need for it. Public welfare is an important part of duty of a civil servant. He/she is liable to take decisions that help in improving lives of the citizens. For him/her to be sympathetic towards public cause there is a need for cultivating empathy in them.

Ex: A public official needs to be empathetic towards problems faced by women for collecting drinking water so as to make necessary arrangements.

Conclusion:

Conclude that Empathy is a vital skill for the public sector. Seeing our work through a lens of empathy makes us better at our jobs and helps us fulfill our purpose.

Introduction:

Empathy is the **ability to be aware of, understand, and appreciate the feelings and thoughts of others**. Empathy is “tuning in” (being sensitive) to what, how, and why people feel and think the way they do. Being empathic means being able to “emotionally read” other people.

**Body:**

Public Servants are the glue between the State and the people. Empathy is important for public services due to the following reasons:

Empathy and implementation of welfare programs:

- **Develop listening skills:**
 - The civil service requires an individual to be more patient and keep his temper and actions under check. For that to happen he/she is required to listen to the arguments of the other side before taking any action.
 - Ex: The ground level implementation of many welfare programmes are wrought with problems. For instance, in PM Ujjwala Yojana, the lack of last mile delivery of gas cylinders pushes people to go back to firewood or cow dung cakes, thus defeating the programme. In such case, a patient civil servant can listen to woes and help overcome people's issues.
- **Ensure wellness of public:**
 - Public welfare is an important part of duty of a civil servant. He/she is liable to take decisions that help in improving lives of the citizens. For him/her to be sympathetic towards public cause, there is a need for cultivating empathy in them.
 - Ex: A public official needs to be empathetic towards problems faced by women for collecting drinking water so as to make necessary arrangements as seen in implementation of National Drinking Water Programme.
- **Prevents misuse of power:**
 - A public official is susceptible to misuse of powers if there is lack of empathy in him/her. By developing this character there are possibilities that he/she realizes his mistakes and tries to rectify them.
 - Ex: A government official misusing his powers to transfer a poor man's land to a rich company as seen in the case of Vedanta mining case and Dongria Kondh Tribals. This can be prevented if the official has empathy towards the poor man.
- **Acceptability of diverse thoughts:**
 - Civil service is a platform where there are more chances to experience diverse opinion and thoughts. It is necessary to accommodate other views and try to implement them if they are found to be appropriate.
 - Ex: Public official may get agitated if there is diverse opinion regarding his/her decisions. Empathy will give him ability to tackle such situations. This is necessary especially for programmes involving transgenders or Divyangs. Civil servants need to be more inclusive
- **Expresses concern for Others:**
 - Empathy enables civil servants to understand other humans' motivation to change and predict how policy will affect people's behaviour.



- Example: Pati.NO.1 campaign done in Agra to encourage Swachh Bharat Abhiyan, involving both husbands and wives of the district to be a part of the behavioural change after understanding that the inhibitions associated with the use of toilets for women.
- **Helps develop inclusive views:**
 - It helps in understanding the lacunas in existing policies and programmes and makes appropriate changes.
 - For example: An IAS officer can empathize with persons who lost their land due to developmental project by framing better policy such as better compensation, rehabilitation, education and health facilities etc
- **Acts as a Role model:**
 - Makes a balanced assessment of a person's strengths and weaknesses based on a deeper understanding of the individual. Enable civil servants to work with a dedicated service, involving the community at large.
 - Example: The Secretary of water and sanitation ministry himself demonstrated the usage and cleaning of the twin pit system under Swachh Bharat Mission. This helped allay the fears, doubts of people and also helped overcome the ill-thoughts of untouchability associated with sanitation.
- **Creates and provides an environment of Respect:**
 - Creates a culture of mutual trust and respect.
 - Example: In the remote areas of Manipur, with no road, connectivity to the two villages of Tusem and Tamenglong was a huge problem and the locals had to either walk for hours, or swim across the river. Armstrong Pame, an IAS officer collected Rs 40 lakh through social media for the construction of the road and got a 100 km stretch of road constructed in the state.

Conclusion:

Empathy is a vital skill for the public sector. Seeing the government work through a lens of empathy makes them better at their jobs and helps fulfill the purpose. Civil servants must be cool-headed, but must be warm-hearted too.

What is bureaucratic apathy? How does it pose challenge on the bureaucracy in general? Explain. (250 words)

Reference: [Indian Express](#)

Why the question:

The article brings to us the Story of Ghanaian footballer, stranded outside Mumbai airport, and in what way it is parable of individual decency, bureaucratic apathy.

Key Demand of the question:

One has to explain the concept of bureaucratic apathy and in what way it poses challenge on the bureaucracy in general.

Directive:

Explain – Clarify the topic by giving a detailed account as to how and why it occurred, or what is the particular context. You must be defining key terms where ever appropriate, and substantiate with relevant associated facts.



Structure of the answer:

Introduction:

Firstly define what you understand by bureaucratic apathy.

Body:

One has to explain such answers with illustrations that justify the fact of bureaucratic apathy, explain parallelly the importance of empathy and compassion against the use of apathy in the system. Discuss the challenges posed by the bureaucratic apathy in general to civil services, suggest measures to overcome the same.

Conclusion:

Conclude with way forward.

Introduction:

Bureaucracy plays a central role in socio-economic development and nation building. Millions of people rely on public assistance and bureaucracy to make ends meet. **Bureaucratic apathy** refers to the **negative attitude or the indifference shown by the bureaucrats (permanent executive) towards their work or duties assigned to them leading to common man's grievances**. It is basically a loss or suppression of emotional affect with regard to, a listlessness, a loss of interest in, some issue, set of issues, or perhaps good governance itself.

Body:

Some of the instances of bureaucratic apathy:

- Muller, a young footballer from Ghana who plays for a seven-a-side football team in Kerala, spent 73 days stranded outside Mumbai airport with less than Rs 1,000 in his pocket. The bureaucratic apathy of the Ghana embassy, Maharashtra government and the government of India made him to be stranded on his way home because of the lockdown.
- Pourakarmikas and other waste management-related workers are of utmost importance in keeping the city clean. But it is often in Bengaluru that these workers are forced to work without pay for months due to the Bureaucratic apathy.
- There are also many instances in the past where the widows of a soldiers who died fighting terrorists have faced bureaucratic apathy and running from pillar to post to get a government job and farm land to sustain their families.
- The current state of labor exploitation and deprivation of labor rights especially seen during the migrants' crisis after covid lockdown ended is a terrible shift in government policy from inclusive governance to bureaucratic apathy that prefers to protect the privileged.

Some important tasks of bureaucracy:

- Public-service agencies combine three core functions: **processing clients, providing services, and applying the rules evenly**.
- Bureaucrats must process incoming cases by sorting people as efficiently as possible into pre-defined administrative categories.
- They must provide clients with services that are tailored to their needs, taking into account their particular life circumstances.
- They must, finally, enforce program requirements and eligibility criteria meticulously, treating everyone impartially.

Bureaucratic apathy poses a challenge to the bureaucracy in general:

- It leads to unresponsiveness to popular demands and desires of the citizens.
- Thus, it causes to **ignore the human element in the administrative behaviour**.



- It increases undue formalism leading to increased redtapism and regulatory cholesterol.
- It can lead to self-aggrandizement, empire building and conservatism nature leading to ivory towers of bureaucracy.
- It can also lead to other maladies like arrogance, self-satisfaction, rigidity, indifference to democratic processes.

Bureaucratic Apathy in Indian Context:

- The bureaucracy in India suffers from certain strange paradoxes.
- It is a combination of rigid adherence to procedure and a low resistance to varied pressures, pulls and intervention.
- The Indian bureaucracy is characterized by increased self-importance, indifference and an obsession with the binding and inflexible authority of departmental decisions, precedents.
- The bureaucracy is often described to be 'bloated' and their size is believed to be disproportional to their contribution.
- It is felt that bureaucrats are a law unto themselves.
- They hide behind their papers and maintain secrecy on various public dealings.
- Due to which their misdeeds are never found and if exposed they take shelter behind the committees and commissions.

Conclusion:

To make the bureaucracy adapt well to the development tasks, changes are needed both on **structural and behavioural fronts**. Structurally, de-emphasis of hierarchy has been suggested to get rid of the conventional organisational pyramid, the centralized set up and interpersonal conflicts. Behaviorally, as has been pointed out, the bureaucratic personnel need to be sensitized to the needs of the disadvantaged and weaker sections, motivated to take up new and innovative steps towards administrative reforms, and appreciated for their initiative and zeal. There is a need for development bureaucracy, which is not insular and inward looking in approach. Administrative changes are required to make the bureaucracy goal-centric, results-specific and people-oriented.

Discuss the ideas of Empathy as suggested and practiced by Mahatma Gandhi also comment on its relevance in today's times. (250 words)

Reference: Ethics, Integrity and Aptitude by Lexicon publications

Why the question:

The question is straightforward and is about Mahatma Gandhi's idea of empathy and its relevance in today's times.

Key Demand of the question:

One has to explain the concept of empathy as suggested by Mahatma Gandhi in his due course of life and explain its relevance.

Directive:

Discuss – This is an all-encompassing directive – you have to debate on paper by going through the details of the issues concerned by examining each one of them. You have to give reasons for both for and against arguments.

Structure of the answer:

Introduction:

Define what empathy is.

Body:



Explain that Empathy is the experience of understanding another person's thought, feelings and condition from his point of view rather than from our own. Such questions are best explained with examples. Mohandas Karamchand Gandhi, gave a new dimension to Ahimsa [non-violence]-an eternal, natural and the highest human value, in theory and practice. As the best and true representative of Indian Culture in his own time, Gandhi was a peacemaker's mentor. Like other mentors of the world who were born from time-to-time on the Indian soil, Gandhi's ideas and practices became equally adaptable in his own time for millions of his own country on the one hand, and on the other they proved to be the guiding force for people of many countries of the world. In particular, they have provided guidance to those working for freedom and justice. Moreover, they are fully capable of guiding the people today if they are applied accordingly and will continue to do so in the future. Quote Gandhian Talisman and justify.

Conclusion:

Conclude with importance of empathy as proposed by Mahatma Gandhi.

Introduction:

Empathy is our **ability to recognize and identify with the concerns other people have**. In short, it is **our capacity to care for others besides ourselves**. Not only does the ability to empathize make us more successful in our professional and personal lives, but it is also the decent thing to do. Empathy helps us **forge positive connections with others**. It's a **state of mind and a way of being** that **act as a catalyst to help us create positive communities for the greater good**.

Body:

"If there is any one secret of success," said Henry Ford, "it lies in the ability to get the other person's point of view and see things from his angle as well as your own."

Gandhiji and Empathy:

- Mahatma Gandhi was one of the great empathetic adventurers of the twentieth century, a master in the art of looking at the world from another's perspective.
- He preached and practiced non-violence and non-cooperation to achieve his goal.
- He campaigned to uplift the downtrodden, to ease poverty, expand woman's rights, build religious and ethnic amity, end untouchability and more.
- His philosophy was embodied in what is known as "**Gandhi's talisman**", a moral code which calls on us to consider the viewpoint of those living on the social margins when making ethical decisions, and to ensure that our actions benefit them in some way.
- The challenge he raises is to imagine ourselves into the lives of people whose everyday existence might be vastly different from our own, symbolised by "the poorest and weakest man whom you may have seen".
- Empathising, for Gandhi, is both an individual moral guide and a route towards social change.
- Gandhi flowered as an empathist on the **ashrams** he founded, both in South Africa and later in India, especially the Sabarmati Ashram near Ahmedabad, where he lived from 1917 to 1930.
- **Ashram life was not just about communal self-sufficiency** but also, crucially, **about empathy**: "our ambition was to live the life of the poorest people," he declared.
- He and his wife and followers lived and worked like subsistence peasants, eating only the simplest meals, dwelling in sparse shelters, growing their own food and spinning their own cloth.
- Everybody shared in the same collective labour, which included cleaning the latrines, a job normally confined to members of the Untouchable or Dalit caste.
- **Gandhi's use of empathy**, a key trait used in emotional intelligence, was a major proponent for his success in gaining the admiration of the people of India.



- They followed him because he was fighting their fight, he was one of them, and he lived in such a manner that reflected their lives.
- A leader who is familiar with other's feelings is able to feel what others are feeling, which allows the leader to facilitate positive outcomes by directing the group based on their common principles.
- This ability is manifested in the turbulent aftermath following the massacre at Amritsar, where hundreds of unarmed demonstrators had been gunned down.
- Far more controversial was his insistent advocacy of the need to empathise with one's political adversaries. Trying to look at the world through their eyes – and so appreciating their values, aspirations and suffering – was essential to build a culture of peace and tolerance.

Relevance of empathy in today's times:

- The ideal of empathy is more prominent today than at any moment in the past. Psychologists argue that it is the key to emotional intelligence.
- In today's fast paced world, we seem to be suffering from an empathy deficit – our ability to put ourselves in someone else's shoes, to see the world through those who are different from us – the child who's hungry, the laid-off steel worker, the immigrant woman cleaning your house.
- When we are angry or dissatisfied with another person, our ability to care about how that other person feels diminishes.
- When leaders and parents and teachers listen, really listen, using empathy to understand what the person is thinking or feeling without trying to change them or fix them or solve their problem, the person feels valued as a human being. And when people feel valued, they feel safe. They feel that they matter. And this means they are free to be themselves and to perform their work. In other words, employees are more productive when they feel valued.
- **At home:**
 - Whether you are upset with someone in your family, annoyed by a co-worker, or fuming at some politician's insensitivity, maintaining empathy is crucial, because it helps us work out our differences more productively.
 - Not learning enough empathy early on increases the likelihood of anti-social behaviors later. However, even then it is not too late to teach people to respond differently.
 - For example, research shows that the best way to prevent adolescents from committing crimes like robbery is to have them role-play the victim's role. This forces the teen to understand the victim's feelings, prompting a drop in recidivism.
- **At work:**
 - In the competitive workplace today, empathy can show a deep respect for co-workers and show that you care, as opposed to just going by rules and regulations.
 - An empathic leadership style can make everyone feel like a team and increase productivity, morale and loyalty.
 - Empathy is a powerful tool in the leadership belt of a well-liked and respected executive.
 - Empathy plays a major role in the workplace for every organization that will deal with failures, poor performance and employees who truly want to succeed.



- **Makes us Better at Handling Conflicts**
 - When you subliminally perceive what the other party wants and needs and can understand exactly why they want and need it, reaching a “win-win” solution gets so much easier.
 - You no longer have to blindly grasp for a solution, misreading the other party’s signals and searching for a way out in the wrong place.
 - This is critical with so many wars, ethnic conflicts going around the world.
- **Makes It Easier to Convince and Motivate Others**
 - When you are able to see the world from another’s point of view, see their motives, feelings and preconceptions, finding ways to convince others to your point of view and motivating them to do something becomes much easier than when you try to use a one-size-fits-all approach.
 - Different people are motivated by vastly different things, and having empathy means having keys to understanding them on the fly.
 - This is necessary in these crucial times of COVID when a lot of people are facing misery.

Conclusion:

Empathy thus, enables us to recognize the individuality of others and find common ground, which are necessary ingredients of any genuine and long-lasting reconciliation. Empathy is a choice. We have to choose to improve, to care, to get out of our own way, and to bridge the gaps between us – generations, cultures, religions, socioeconomics, etc. Empathy allows us to be fully human and gives others permission to do the same.





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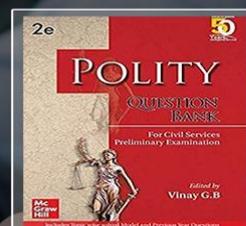
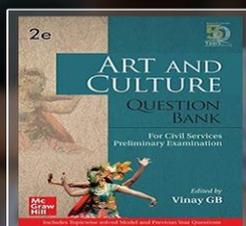
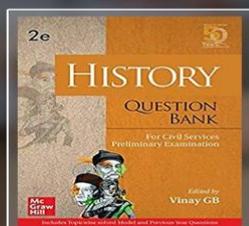
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Emotional intelligence-concepts, and their utilities and application in administration and governance.

Distinguish between the concepts of 'intelligence' as used in IQ approach and in emotional intelligence approach.(250 words)

Reference: *Ethics, Integrity and Aptitude* by G SubbaRao and P N Chowdhary

Introduction

Intelligence is defined as the capacity of an individual to think **rationally, act purposefully and deal effectively with his environment**. In other words, it is the mental quality that consists of the abilities to learn from experience, adapt to new situations, understand and handle abstract concepts, and use knowledge to manipulate one's environment.

It can be more generally described as the **ability to perceive or infer information**, and to retain it as knowledge to be applied towards adaptive behaviors within an environment or context.

Body

Concept of intelligence in IQ versus EQ

- **IQ, or intelligence quotient, is a numerical score** derived from one of several standardized tests designed to assess an individual's intelligence. It measures the numeric-linguistic and logical abilities. Since IQ is the measure of 'intelligence' or general intelligence, which is believed to be inborn therefore, high IQ can't be developed if one is not endowed with it already.
- **EQ, on the other hand, is not a numerical score.** EQ stands for **emotional quotient**, which represents the relative measure of a person's healthy or unhealthy development of his innate potential for emotional intelligence (EI). Two persons with same level of EI may have different levels of EQ, because EQ is the product of socialization. The development of EQ takes place because of the emotional lessons obtained from parents, teachers etc.
- It's not the smartest people that are the most successful or the most fulfilled in life. There are **people who are academically brilliant** and yet are **socially inept** and unsuccessful at work or in their personal relationships.
- Intellectual intelligence (IQ) isn't enough on its own to be successful in life. One's IQ can get him into college, but it's the Emotional Intelligence that manages the stress and emotions when facing final exams or during an interview.
- IQ is primarily genetic. However, there are several ways to tap an individual's IQ to its highest potential through brain-food and mental ability exercises like puzzles, lateral thinking problems, and problem-solving techniques that make you think outside the box.
- EQ, on the other hand, is the ability to effectively use IQ and all other potentialities that an individual possesses to the greatest advantage.
- Thus, in a way, IQ is like a vehicle, but it is EQ which determines the destination. As a result, EQ is more important than IQ in reaching the highest potential development.

Why Emotional Quotient is important?

- EQ is believed to be a better indicator of success at the workplace. People with high EQ usually make great leaders and team players because of their ability to understand, empathize, and connect with the people around them.
- According to Goleman, success at workplace is about 80% or more dependent on EQ and about 20% or less dependent upon IQ.



- As a result, many persons, high on IQ, may not be successful in life, while contrary to this, most successful people are high on EQ.
- The success of most professions today depends on our ability to read other people's signals and react appropriately to them.
- Simply put, emotional intelligence is that "something" within us that help us to sense how we feel and enables us to truly connect with others and form a bond.
- It gives us the ability to be present and listen to someone when they most need it. It is that sense of internal balance within us that enables us to keep our composure, make good decisions, communicate successfully, and maintain effective leadership even when under stress.

Conclusion

Appropriate level of emotional intelligence demands capacity for appreciation of 'interconnections' of matters which are seemingly unrelated but together influence the outcome of a public policy or project. Emotional Intelligence, thus, has to be factored in administrative justice, and it may even be called 'constructive emotional intelligence'.

Contributions of moral thinkers and philosophers from India and world.

The lives and teachings of Gandhiji, Nelson Mandela and Martin Luther King are as relevant in today's times as it was in yesteryears. Discuss. (250 words)

Reference : [The Hindu](#)

Why this question

The article discusses the life and teachings of Gandhi, Mandela and Martin Luther King and discusses what lessons can be drawn from their life and teachings. The question would provide filler material for GS4 as well as help us in tackling personality or quite based question in paper 4.

Key demand of the question

The question expects us to bring out the lessons that could be drawn from the life and teachings of Gandhi, Mandela and Luther King and thereafter explain why are these teachings relevant in the current age.

Directive word

Discuss – Your discussion should bring out the life and teachings of their life and discuss their relevance in the current age Structure of the answer

Introduction:

give an introduction about Gandhiji, Mandela and martin Luther King.

Body:

discuss the learnings that we need to draw from the lives of these iconic gentlemen and how their teachings are relevant in the present day and age.

Conclusion:

Give your view on their relevance in modern times.

Introduction:

Gandhi, Mandela and Martin Luther King **fought for the rights of people, walking the path of peace in their homelands**. Gandhi spearheaded the freedom movement in India after fighting for the rights of native South Africans. Luther King is best known for his role in the advancement of civil rights using nonviolent civil disobedience. They both negotiated the darkness of conflicts using the human values of **conscience, non-violence, Truth, Equality of all** by taking on oppression and discrimination, prejudice and injustice.

Body:



The relevance of the life and teachings of the great stalwarts is very high in today's era

- **Truth:**
 - In today's post truth era, where social media rules the ICT, there are increased incidents of fake news, doctored videos, radicalization through fake propagandas etc.
 - Truth should be verified about such information and then accepted. It is a responsibility of every citizen to be responsible to curb spreading of lies and hatred.
- **Equality:**
 - Many traditions and customs which hurt the equality, dignity, fraternity of the human being are present in India like caste discrimination, honour killings, banning women from entering sacred places, manual scavenging, racism etc.
 - Non-cooperation and resistance to such indiscriminate ideas is necessary and it is already visible.
 - The use of non-violent means to achieve morally endowed ends like demand for justice against irresponsible, unacceptable government e.g. Arab spring, Anna Hazare's movement etc.
 - The recent incidents of racism which was brought to fore in USA with violent protests also portray the presence of inequality which is still present in our society.
- **Culture of peace and harmony:**
 - Today, the world is suffering from immense crisis from many sides. Crimes, conflict, hatred and distrust between one community and another, insecure environment among minorities, hunger, unemployment, poverty and literacy, refugee crisis, ethnic violence, terrorism, etc., all these altogether make a grave danger to peace.
 - Resistance through non-violence and appeal to the conscience of perpetrators can bring change.
 - Compassion is necessary for victims, minorities, fellow humans and other earth creatures.
 - Reconciliation and negotiation were far more effective and powerful weapons and that should never be forgotten.
- **Educational values:**
 - Gandhiji's education philosophy also emphasised on environment, conservation, kindness for animal, focus on villages hence which brings out concept of all round development of individual and society which is required in today's world.
- **Leadership:**
 - Mandela taught the idea of leadership was as much about delivering results as it was about uplifting those who work and strive with us.
- **Self-determination and Courage:**
 - In the fast-paced world today, many farmers, students are bogged down by desperation of failures, fall in to depression and even commit suicides.



- There is a need of self-determination, courage and resilience to face the failures and bounce back.
- Mandela's experience of discrimination ensured that he never allowed immediate situations to overshadow the true purpose of his activity, to create a world where there is space for everyone to live a life of dignity.
- **Simplicity and Sustainability:**
 - Climate change effects are being seen across the world with many ramifications.
 - The ideals of simple living, minimalistic and non-materialistic lifestyle and respect for the nature are imperative today.

Conclusion:

The teachings of Gandhi, Mandela and King will remain a **moral compass for the generations to come**. Today, as the world battles climate change, religious bigotry and rising intolerance, world leaders have much to learn from these tall leaders. Their fundamental message was that unless we learn to put aside our differences and work together, we will never create a better world. The need of the hour is to inculcate such values in individuals through **value based education, moral parenting and socialization**.

Write a note on the teachings of following moral thinkers 1) Confucius 2) John Stuart Mill 3) B.R. Ambedkar (250 words)

Why this question:

The question expects us to bring out the lessons that could be drawn from the life and teachings of Confucius, JS Mill and B.R. Ambedkar and thereafter explain why are these teachings relevant in the current age

Structure of the answer:

Introduction:

give an introduction about Confucius, JS Mill and B.R. Ambedkar.

Body:

discuss the learnings that we need to draw from the lives of these iconic gentlemen and how their teachings are relevant in the present day and age.

Conclusion:

Give your view on their relevance in modern times.

1. Confucius:

“Humility is the solid foundation of all virtues.”

Confucianism is the philosophy based on the teachings of Confucius (551 BC – 479 BC), who was an important Chinese philosopher. Confucius was deeply involved in thinking about the concepts of human compassion and the development of a character. His lessons were basically full of ethics on human behaviours. He discussed more on the kindness of human rather than spiritual concepts.

Morality:

Confucian moral education aims at a noble person who is characterized by superiority of mind, character, ideals or morals. Confucius insisted chiefly on the four virtues of sincerity, benevolence, filial piety and righteousness.



Confucius taught that people should have compassion for one another, and to avoid treating others in ways that they themselves would not wish to be treated. In order to be compassionate, people should avoid self-aggrandizement and be “simple in manner and slow of speech.” They should practice altruism and self-restraint. This teaching is relevant today as due to fast pace of economic growth and globalization, the inherent cultural values and virtues are deteriorating.

Confucius supposed that strong family values, with mutual respect and family loyalty were vital for a stable society. He stressed the significance of seniority and the need to pay respects to ancestors.

Human character:

Confucianism teaches 5 virtues.

- **Ren** (Jen), that refers to altruism and humanity.
- **Yi**, that refers to righteousness.
- **Li**, that refers to good conduct.
- **Zhi**, that refers to knowledge.
- **Xin**, which means loyalty.

According to him, Human character must have ever-lasting perseverance for standing up and doing the right things. One must have belief in self to be successful. Confucius emphasized the role of family and social harmony than on just spiritual values which made Confucianism humanistic. He relied on wisdom and knowledge which would shape human character and make the actions of human moral.

Confucius was deeply involved in thinking about the concepts of human compassion and the development of a character. His ideas are true even today and can be applied in ethical judgement of an action. The Confucius teachings can be summarized into social and political philosophy with emphasis on education, social harmony which develops individual character.

2. John Stuart Mill:

The ethical theory of John Stuart Mill (1806-1873) is most extensively articulated in his classical text **Utilitarianism (1861)**. Its goal is to justify the utilitarian principle as the foundation of morals. This principle says actions are right in proportion as they tend to promote overall human happiness. So, Mill focuses on **consequences of actions and neither on rights nor ethical sentiments**.

The philosophy of John Stuart Mill and his contribution towards ethics and moral philosophy

- **Utilitarianism:**
 - Mill defines “utilitarianism” as the creed that considers a particular “theory of life” as the “foundation of morals” His view of theory of life was monistic: There is one thing, and one thing only, that is intrinsically desirable, namely pleasure.
 - In contrast to a form of hedonism that conceives pleasure as a homogeneous matter, Mill was convinced that some types of pleasure are more valuable than others in virtue of their inherent qualities. For this reason, his position is often called “qualitative hedonism”.
- **Harm Principle:**
 - Harm principle basically lays down the principle of individual freedom and its limitation. Mill distinguishes human actions between self-regarding actions (which only affect him) and other regarding actions (which affect others in the society).



- He advocates of no interference of state in self-regarding action as it would withhold the individuals' potential in development. As far as 'other regarding actions' are concerned state has the right to interfere but with caution, as freedom is at the core of human society, and is so crucial for a dignified human life, it should only be constrained in special circumstances.
- For minor harm, Mill recommends only social disapproval and not the force of law. The 'harm caused' must be 'serious' enough to use force of law. But we must make sure that the constraints imposed are not so severe that they destroy freedom itself.
- **Liberal feminism:**
 - The essential case is that if freedom is a good for men, it is for women, and that every argument against this view drawn from the supposedly different "nature" of men and women has been superstitious special pleading.
 - If women have different natures, the only way to discover what they are is by experiment, and that requires that women should have access to everything to which men have access.
 - Only after as many centuries of freedom as there have been centuries of oppression will we really know what our natures are.
- **System of Logic:**
 - Mill's conception of logic was not entirely that of modern logicians; besides formal logic, what he called "the logic of consistency", he thought that there was logic of proof, that is, a logic that would show how evidence proved or tended to prove the conclusions we draw from the evidence.
 - That led him to the analysis of causation, and to an account of inductive reasoning that remains the starting point of most modern discussions.
- **Environmentalism:**
 - Its philosophical interest lay in Mill's reflections on the difference between what economics measured and what human beings really valued: leading Mill to argue that we should sacrifice economic growth for the sake of the environment, and should limit population as much to give ourselves breathing space as in order to fend off the risk of starvation for the overburdened poor.
 - Mill also allowed that conventional economic analysis could not show that socialism was unworkable, and suggested as his own ideal an economy of worker-owned cooperatives.

Mill occupies an unusually important position in the history of western moral and political philosophy. Viewed in historical context, both utilitarianism and liberalism have exerted considerable progressive influence on the scope of moral concern, the design of public institutions, the responsibilities of government, and the interests and rights of the governed.

3. B. R. Ambedkar:

Equality is a pre-requisite for an ethical society. Though it is difficult and undesirable to achieve absolute equality. But equality of opportunity to everyone ensures fairness and justice. It gives a chance to everyone to live a decent and respectable life. Ambedkar's political legacy reminds us of his aim to build a democratic and inclusive India with economic growth, equality and social justice.



There are reports of practices of untouchability in rural parts, caste-based discrimination in public institutions and heinous forms of atrocities against Dalits, honour killing by dominant caste, Khap Panchayat. Many young couples who prefer inter caste marriage are being ostracized and in many cases being killed by dominant caste Panchayats. The policy and criminal justice administration has failed to ensure justice to the victims of atrocities. There should be exemplary punishment for the persons who believe in caste system by treating them as anti-nationals because they are against equality and human dignity.

Dr. Ambedkar is a champion for the cause of equality. His moral philosophy argues-

- **Annihilation of caste:** He argues that caste system is irrational and has divided our society. He argues that only a complete annihilation of caste can help to unite our society.
- **Liberty and Equality:** He argues that liberty and equality cannot be separated from each other. They must go hand in hand. If liberty prevails over equality, then it would cause rule of a few elites but if equality would reign over liberty then it would kill individual initiative.
- **Religious Scriptures:** Ambedkar argues for the logical interpretation of religious scriptures. Discard scriptures that promote discrimination.
- **Dysfunctional Society:** Ambedkar argues that a society where occupations were divided on caste was a dysfunctional one. This is not working on its ultimate efficiency and is holding the nation back.
- **Boycotted Temple Entry Movements:** Ambedkar boycotted temple entry movements. He argued that these movements can at most achieve cosmetic changes.

Ambedkar was not only a social reformer but also a visionary leader. He not only showed how caste discrimination was unethical but also showed how it was holding the progress of our nation back. The social and economic equality vision of Ambedkar continues to inspire Indian nationalism and in building India on principles of democracy, liberty, equality, fraternity and dignity of human being.

Public/Civil service values and Ethics in Public administration: Status and problems; ethical concerns and dilemmas in government and private institutions; laws, rules, regulations and conscience as sources of ethical guidance; accountability and ethical governance; strengthening of ethical and moral values in governance; ethical issues in international relations and funding;

State the principles of morality of international politics according to John Rawls. (250 words)

Reference: Ethics, Integrity and aptitude by G Subba Rao and P N Chowdhary

Why the question:

The question is based on the theme of principles of morality of international politics.

Key Demand of the question:

Explain the principles of morality of international politics according to John Rawls

Structure of the answer:

Introduction:

Briefly talk about what are the principles of morality in international politics.

**Body:**

Rawls orders the principles of justice lexically, as follows: 1, 2(b), 2(a). The greatest equal liberty principle takes priority, followed by the equal opportunity principle and finally the difference principle. The first principle must be satisfied before 2(b), and 2(b) must be satisfied before 2(a). Give a detailed account of John Rawls and his ideas on the principles of political morality.

Conclusion:

Conclude with importance.

Introduction

John Rawls is celebrated for his universal conception of “Justice as fairness”. He has placed highest significance to dignity of human life over Bentham’s “greatest happiness of greatest number”. For Rawls, **“Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override.”** This principle can be seen in his principles of morality in international politics as well.

Body

Rawls recognizes that any principle of international morality and justice, must accommodate the fact that there is much more **pluralism and diversity in worldviews – or reasonable pluralism, among societies than there is within a single liberal society.**

Rawls’ concept of original position is relevant in justice and morality. Original position is a hypothetical scenario while distributing resources among people in the society. People enter into social contract, without knowing their abilities or position in the society (eg: how well off or worse they are in reality). In such situation, people will arrive at principles that are fair to even the one who is most worse off. Because, they imagine themselves to be in the disadvantaged position.

In international relations, he proposes a second original position.

- It is employed to derive the foreign policy that liberal peoples would choose.
- The representatives of peoples are subject to an appropriate veil of ignorance for the situation.
- As Rawls argues, **“they do not know, for example, the size of the territory, or the population or the relative strength of the people whose fundamental interests they represent.**
- While they know that reasonably favourable conditions obtain that make democracy possible, they do not know the extent of their natural resources, of the level of their economic development, or any such related information.
- In this scenario, people arrive at the eight principles that are outlined by Rawls, for international politics.

Rawls’ eight principles that people must adhere in International relations

- People are free and independent, and their freedom and independence are to be respected by other peoples.
- People are to observe treaties and undertakings.
- People are equal and are parties to the agreements that bind them.
- People are to observe a duty of non-intervention.
- Peoples have the right of self-defence but not right to instigate war for reasons other than self-defence.
- People are to honour human rights.



- People are to observe certain specified restrictions in the conduct of war.
- People have a duty to assist other people living under unfavourable conditions that prevent their having a just or decent political and social regime.
- In addition, Rawls believes three organizations would be chosen:
 - one aimed at securing fair trade among peoples;
 - one which enables people to borrow from a cooperative banking institution, and
 - one which plays a similar role of the United Nations, which he refers to as “a Confederation of People (not states)”

He maintains that better-off societies have a duty of assistance towards burdened societies in order to help them achieve the requisite level of economic and social development to become well-ordered **Eg: Developed nations funding \$100 billion every year to combat climate change and help developing nations with technology and capacity.**

The humanitarian assistance for hunger and poverty taken up by World Food Programme, nations aiding each other during calamities and disasters are examples of morality in international politics.

Eg: India was the first responder for Cyclone Idai in Mozambique in 2019, providing disaster relief and rescue operations in the African nation.

Conclusion

Rawlsian principles are society and people centric rather than state centric, which ensures long lasting peace and justice in international politics.

Many argue that there are times, when war is morally permissible, and even obligatory. Critically analyse with suitable examples.(250 words)

Reference: birmingham.ac.uk

Introduction:

The Ethics of War starts by assuming that war is a bad thing, and should be avoided if possible, but it recognises that there can be situations when war may be the lesser evil of several bad choices. The purpose of war ethics is to help decide what is right or wrong, both for individuals and countries, and to contribute to debates on public policy, and ultimately to government and individual action.

Body:

War ethics also leads to the creation of formal codes of war (e.g. The Hague and Geneva conventions), the drafting and implementation of rules of engagement for soldiers, and in the punishment of soldiers and others for war crimes.

However, many would argue that there are times when war is morally permissible, and even obligatory. The most famous way of **ethically assessing war** is to use ‘Just War Theory’; a tradition going back to St. Augustine in the 5th Century and St. Thomas in the 13th Century. Just War theory considers the reasons for going to war (Jus ad bellum) and the conduct of war (Jus in bello). This distinction is important. A war might be ethical but the means unethical, for instance, using landmines, torture, chemicals and current debate is concerned with drones.



Just War theory sets out principles for a war to be ethical. The war must be:

- Waged by a legitimate authority (usually interpreted as states)
- In a just cause
- Waged with right intention
- Have a strong probability of success
- Be a last resort
- Be proportional

Everything is fair in love and war:

The ends justify the means when it comes to love and war. When you are fighting a war it is important to do what you have to in order to win the war. You can't expect someone to play fair in war when their survival is on the line. When going for love it is also important to do as much as you can for the people that you love.

However, not everything is fair. We live in a world with rules, and many of those rules are there for a reason. If we allow ourselves to be ruled by passion only without logic and rationality, the world would be in chaos. Yes, it's important to stick to what you believe in, be it to fight for your loved one or your country, but logic and reason are just as fundamental and necessary as passion and strong beliefs. Countries that drop bombs on innocent people and militia who kill innocent people on the basis of religion, spurned lovers who attacking or physically abuse girls is morally and legally never right.

Conclusion:

The character of war is changing fast and the ethics needs to keep pace with that change. These particular principles might well need revision. But we should not imagine the fundamental ethical issues have changed. It is still the case that in a sense war is inherently unethical. To be justified, significant ethical reasons are required and although imperfect Just War theory continues to be one way to seek such reasons.

What are the new public service values that have become indispensable, where public services have moved from rule-laden to result-oriented? Explain. (250 words)

Reference Ethics, Integrity and aptitude by Lexicon Publications

Why the question:

The question is based on the theme of new public service values and their indispensability.

Key Demand of the question:

One has to in detail explain the indispensability of new public service values to the public services.

Directive:

Explain – Clarify the topic by giving a detailed account as to how and why it occurred, or what is the particular context. You must be defining key terms where ever appropriate, and substantiate with relevant associated facts.

Structure of the answer:

Introduction:

Start by highlighting the change in the paradigm of governance as suggested in the question.

Body:

Explain that Public Service under the idea of Good Governance has moved from Weberian model of rule laden approach to result centric approach. Discuss in detail the causes to which the change can be attributed to. Explain the new shift in detail; one can substantiate the changes better using suitable examples.

Conclusion:



Thus, adoption of these new public service values has become imperative for success of administration in the 21st century India.

Introduction:

Values are essential components of organisational culture and instrumental in determining, guiding and informing behaviour. Public Service Values inform all aspects of ethical decision-making –**ethical judgment, ethical choice and ethical behaviour** –and are reinforced by them.

For bureaucracies, adherence to high-level public service values can generate substantial public trust and confidence. Conversely, weak application of values or promotion of inappropriate values can lead to reductions in these essential elements of democratic governance, as well as to ethical and decision-making dilemmas

Body:

Instilling public service values in public servants is important as their personal values and public service values may differ. Thus, it is necessary that the public servants learn the values to better serve the people they represent.

The public service values which are indispensable are:

Ethical Values: Ethical values are the personal values which guide a public servant in decision making between right and wrong, guiding him in right path.

- **Integrity:** Consistently behaves in an open, fair and transparent manner, honours one's commitments and works to uphold the Public service values.
- **Accountability:** Takes ownership for outcomes (successes or failures) while addressing performance issues fairly and promptly.

Democratic Values: Democratic values ensure that the rule of law is maintained and that every citizen is valued.

- **Rule of law:** Cardinal principle of governance. Decisions are made adhering to the law
- **Neutrality:** Decision making should be independent of any political influence or favours. It should be governed by the aim of maximizing public interest. It is important for building trust vis-à-vis the public

Professional Values: professional values are the guiding beliefs and principles that influence your work behaviour.

- **Efficiency:** operational excellence and value for money, manages human capital and nurtures capability
- **Innovation:** To find new and unique ways to solve the problems.

People/Humanitarian Values: Helps to deal with the public, understand their needs better and serve them more efficiently.

- **Empathy:** Empathy is about being able to accurately hear out and understand the thoughts, feelings and concerns of others, even when these are not made explicit.

The various method and means by which public service values can be instilled among public servants are as follows

- **Reinforcement and transmission**



- The reinforcement and transmission of common cultural values needs to be planned and systematic.
- Without attention being given to inculcating core values and standards, other more localised values can come to the fore.
- Strengthening the existing strength of the values culture within the organisation.
- **Example:** code of ethics, citizen charters, ethical audits
- **Recognition**
 - Recognise and assert the importance of ethics to good government
 - **Example:** Rewards for good performance like best civil servant and punishment for deviant behaviour.
- **Integration**
 - Integrate the management of ethics into the wider system.
- **Guidance**
 - Exercise leadership from the centre and demand similar leadership in departments.
 - Promote through a combination of standards, guidance, education and recognition of good practice.
 - **Example:** Best practices should be noted and emulated across places.
- **Informed Decision Making**
 - Allow information to flow to inform and guide devolved decision making.
 - **Example:** Decision making based on thorough studying and knowledge of the topic.
- **Spirit of Challenge**
 - Continue to test theory and rules against experience and remain responsive to challenges in the political and policy environment.
 - Clear guidelines for interaction between public and private services.
 - **Example:** Competition between offices can be set up.
- **Risk Management**
 - Identification of high-risk 'zones' which require strong control and monitoring activity.

Conclusion:

Instilling public service values leads to better public service delivery and increased trust of citizens in the public sector.

Discuss in detail the role and significance of morality in international politics. (250 words)

Reference: [oxfordbibliographies.com](https://www.oxfordbibliographies.com)

Why the question:



The question is based on the theme of morality in international politics.

Key Demand of the question:

The question is straightforward and is about discussing the role of morality in international politics and its significance.

Directive:

Discuss – *This is an all-encompassing directive – you have to debate on paper by going through the details of the issues concerned by examining each one of them. You have to give reasons for both for and against arguments.*

Structure of the answer:

Introduction:

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

Body:

Start by explaining what is International Morality? – International Morality consists of moral principles which are endorsed by a number of nations. The rules of customary International Law reflect International Morality. One of the major sources and sanctions of International Law has been International Morality. International Morality acts as a factor or limitation of international relations. It acts as a limitation on National Power. But at the same time it can enable a nation to project and justify its policies as policies based on moral principles. As such, it is essential for us to examine the nature of International Morality in international relations. Give examples from the current global politics that showcase the importance and significance of Morality in the international politics.

Conclusion:

Conclude by suggesting the importance and need of it in the era of global politics.

Introduction

International Morality consists of moral principles which are endorsed by a number of nations. The rules of customary International Law reflect International Morality. International Morality acts as a factor or limitation on National Power. But at the same time, it can enable a nation to project and justify its policies as policies based on moral principles. **Eg: Attack on Rohingyas was called as Ethnic Cleansing by UN, but Myanmar held that it was attack against illegal Arakan terror group.**

Body

Role of International Politics

International Morality is a factor which influences the role of international decision makers and acts as a limiting factor of national power.

• **Three Dimensions of Role of International Morality:**

- **Protection of Human Life in Peace:** International Politics can be defined as a process of continuous efforts for maintaining and increasing the power of one's own nation and for keeping in check or reducing the power of other nations.
 - Previously, nations could adopt any method for securing this objective. They could use mass or selected killings as a means.
 - But today, under the pressure of International Morality, no nation can resort to such means. **Eg: War crimes committed during Srilankan Civil wars are being investigated.** As recently as 2020, **American involvement in Civilian deaths in Afghanistan** is being probed as war crime.



- Now moral limitations act as strong barriers against immoral means. Respect for human life is now a sacred principle of international living.
- **Protection of Human Life in War:** Even during a war, nations continue to respect the right to life of the civilians and non-combatants. **Eg: Treatment of Prisoner of Wars is according to Geneva Convention**
- **Moral Condemnation of War:** The avoidance of war itself, became an aim of statecraft in late 19th century. The two Hague Peace Conferences of 1899 and 1907, the League of Nations of 1914, the Kellogg-Briand Pact of 1928 and the United Nations, all have accepted the avoidance of war as an objective.

Significance of morality in International Politics

- **Rights and Responsibilities:** The **UN Peacekeeping mission** is based on the principle of universal peace. This is the responsibility of the Security Council and all the nations to maintain universal peace. India believes in this ideology and has been the largest cumulative troop contributing nation.
- **Equality:** International morality and ethics aim at “Peaceful World”, “Respect for All” & “Equality” while forming international organizations, declarations & forums. E.g.: The demand for equality in IMF & UNO shows the demand of adhering to ethics in a way.
- **Resolving Tensions:** International Morality helps to **avoid the “Ego Clash” & “Ideological Clash”** between two or more nations.
 - **For instance,** the dispute between India & Pakistan relations can be resolved if both take a decision based on ethics, and upholding the people’s wishes in the disputed region.
- **Solidarity:** Natural disasters and refugee crisis situations require a more compassionate view of the global community. These are not isolated events and rather, the duty of every global citizen to help in the times of crisis. – **Aid during natural disasters (Nepal earthquake) or India provided rescue, relief and medical help to Mozambique during Cyclone Idai.**
- **Human rights:** Adherence to human rights is vital after the Declaration of Human Rights in the UN Charter. Eg- lack of ethics in the international relation has been the cause of wars & **genocide many times in history (Rwanda and Burundi). The holocaust** during the second world war would not take place, if international community stopped it collectively.

Conclusion

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

Despite its many benefits, biotechnology has provoked ethical controversies across the world; do you still think biotechnology can play to be a significant force in improving the quality of people’s lives in the 21st century? Elucidate. (250 words)

Reference: *BIOTECHNOLOGY AND ETHICS – Ethics by Lexicon publications*

Why the question:



The question is based on the premise of ethical controversies across the world involved with respect to the field of Biotechnology and its applications.

Key Demand of the question:

Answer must explain the controversies related to the use of biotechnology and its applications. And in what way they can be resolved.

Directive:

Elucidate – Give a detailed account as to how and why it occurred, or what is the particular context. You must be defining key terms where ever appropriate, and substantiate with relevant associated facts.

Structure of the answer:

Introduction:

Biotechnology, at its core, is about understanding life and using this knowledge to benefit people. Many see Biotechnology as a significant force in improving the quality of people's lives in the 21st century.

Body:

Despite its many benefits, biotechnology has provoked ethical controversies such as issues associated with aspects like cloning, clinical trials, animal rights, designer babies; Liberty is a moral concern for those who fear that biotechnology will give some people tyrannical power over others. Justice is a moral concern for people who anticipate that biotechnology will be so expensive that only the richest individuals will benefit from it so that the rich will have an unjust advantage over the poor etc. Suggest measures to overcome the issues and challenges posed by the use of biotechnology.

Conclusion:

Conclude that issues can be dealt with sense of morality and ethics.

Introduction

In the seventeenth century the philosophers Francis Bacon (1561–1626) and René Descartes (1596–1650) advocated a new way of doing science that would have the power to conquer nature for human benefit.

In the contemporary world biotechnology is providing the technology for controlling and changing living nature, including human nature. However, because biotechnological power over the living world offers not only the promise for doing good but also an opportunity for doing evil, this has **provoked an ethical debate over the modern scientific project** for the mastery of nature through technology.

Body

Ethical Issues surrounding Biotechnology

- **Safety and Clinical trials:** Safety is a moral concern for opponents of biotechnology who worry that its power disrupts the complex balance in living nature in ways that are likely to be harmful.
 - Individuals such as **Jeremy Rifkin (1977)** and groups such as **Greenpeace** have warned that **genetically modified crops and foods could endanger human health** as well as the health of the environment.
 - Critics of medical biotechnology fear that biotechnology medicine alters the human body and mind in radical ways that could produce harmful consequences—perhaps far into the future—in ways that are hard to foresee.
- **Bioterrorism:** Security is hugely important, and public fears over terrorism are unlikely to diminish.



- **Eg: The accusations against China** regarding Coronavirus is that, the novel virus was lab created entity to wreak havoc in United States, as it's a challenge for China's rising status.
- **Privacy:** Protecting patient privacy is a growing concern, thanks to technology that is making it possible to **decode the human genome**.
 - But as scientists become adept at deciphering a person's genetic composition, it is increasingly likely that compromising information about a person's future health is going to become available.
 - **Eg:** For instance, it may become possible to know that a 5-year-old is going to develop serious heart disease later in life, but does a prospective employer have the right to know that? How will this knowledge affect the individual's ability to obtain a job, insurance, or a mortgage?
- **Gene editing and its repercussions**
 - **Eg: He Jiankui**, an independent Chinese researcher, triggered global controversy over claims that his experiments produced the world's first genetically altered babies using CRISPR/Cas9 gene editing technology.
 - **Concerns over 'Designer Babies':** Engineering human embryos raises the prospect of designer babies, where embryos are altered for social rather than medical reasons e.g. to increase height or intelligence.
- **Liberty:** Liberty is a moral concern for those who fear that biotechnology will give some people tyrannical power over others.
 - **The history of eugenics**, in which governments used coercion to eliminate those judged to be biologically "unfit," illustrates the danger of encroachments on liberty.
- **Affordability and unequal world:** It's certainly an economic issue if biologics are priced so high that some patients are priced out of the market.
 - It will create a **world of haves and havenots, leading to conflicts**.
- **Ecological impacts:** A 'gene drive' can propagate a set of genes with negative traits throughout a population which may lead to disappearance of whole targeted population with severe ecological consequences.
- **Difficulty in regulation:** The precise genetic modifications obtained through biotechnology makes it more difficult to identify a genetically modified organism once outside the lab and also to regulate such organisms in the market.

At the same time biotechnology has potential solutions to the 21st century problems faced by human beings and the planet in general.

Role of biotechnology in 21st century

Biotechnology harnesses cellular and bio-molecular processes to develop technologies and products that help improve our lives and the health of our planet.

- **Heal the world**
 - Reducing rates of infectious disease.
 - Saving millions of children's lives.



- Changing the odds of serious, life-threatening conditions affecting millions around the world.
- Tailoring treatments to individuals to minimize health risks and side effects.
- Creating more precise tools for disease detection.
- Cleaning the ecosystem.
- **Fuel the world**
 - Reducing the use of and reliance on petrochemicals.
 - Using biofuels to cut greenhouse gas emissions.
 - Decreasing water usage and waste generation.
 - Tapping into the full potential of traditional biomass waste products.
- **Feed the world**
 - Generating higher crop yields with fewer inputs.
 - Lowering volumes of agricultural chemicals required by crops-limiting the run-off of these products into the environment.
 - Developing crops with enhanced nutrition profiles that solve vitamin and nutrient deficiencies.

Way Forward

- **Promoting Wellbeing:** Research must be designed to increase human health and wellbeing. Early stage and uncertain applications must minimize risk.
- **Transparency:** Researchers must fully disclose information about benefits, risks, and implications to stakeholders.
- **Due Care:** Clinical research involving human patients must proceed cautiously and conservatively, only upon full evaluation of evidence, and under strict supervision.
- **Responsible Science:** Research must adhere to the highest experimental and analytical standards.
- **Equity:** Benefits & burdens of the research must be broadly and equitably accessible.
- **Transnational Cooperation:** Researchers must commit to international collaboration to harmonize regulation of the application of genome editing technologies.

Conclusion

The scope of bioethics can expand with biotechnology, including cloning, gene therapy, life extension, human genetic engineering, astroethics and life in space, and manipulation of basic biology through altered DNA, XNA and proteins. These developments will affect future evolution, and may require new principles that address life at its core, such as biotic ethics that values life itself at its basic biological processes and structures, and seeks their propagation.

Examine the principles of Panchsheel Treaty in the context of international ethics and discuss their relevance in today's time. (250 words)

Reference: Ethics, Integrity and Aptitude by Lexicon publications

Why the question:

The question is premised on the theme of Panchsheel Treaty and its ethical relevance in today's time.

**Key Demand of the question:**

One has to examine the principles of Panchsheel Treaty in the context of international ethics and discuss their relevance in today's time.

Directive:

Examine – When asked to 'Examine', we must look into the topic (content words) in detail, inspect it, investigate it and establish the key facts and issues related to the topic in question. While doing so we should explain why these facts and issues are important and their implications.

Structure of the answer:**Introduction:**

The Five Principles of Peaceful Coexistence, known as the Panchsheel Treaty: Non-interference in others internal affairs and respect for each other's territorial unity integrity and sovereignty are a set of principles to govern relations between states.

Body:

The question is straightforward and there isn't much to deliberate upon it.

List down the 5 principles of the Panchsheel treaty; explain how they are relevant even today.

Looking at the world order in the 21st century, how does one view Panchsheel? We live in a world, different from the world of fifty years ago in many respects, and yet bedeviled still by interference, intolerance, aggression and conflict. Panchsheel can provide the ideological foundation for this developing paradigm of international interaction, allowing all nations to work towards peace and prosperity in cooperation, while maintaining their national identity, spirit and character.

Conclusion:

Conclude by reasserting its importance.

Introduction

Panchsheel was born fifty years ago in response to a world asking for a new set of principles for the conduct of international relations that would reflect the aspirations of all nations to co-exist and prosper together in peace and harmony.

Fifty years later, on the golden anniversary of Panchsheel, the chord that was struck in 1954 still rings pure and true in a world yet seeking the lodestar that will guide it into the harbour of peaceful co-existence

Body

Panchsheel, or the Five Principles of Peaceful Co-existence, were first formally enunciated in the **Agreement on Trade and Intercourse between the Tibet region of China and India** signed on April 29, 1954, which stated, in its preamble, that the two Governments "have resolved to enter into the present Agreement based on the following principles: -

1. Mutual respect for each other's territorial integrity and sovereignty
2. Mutual non-aggression
3. Mutual non-interference
4. Equality and mutual benefit
5. Peaceful co-existence.

Significance of Panchsheel Principles in International Ethics

- Panchsheel, as envisioned by its creators, gave substance to the **voice of newly established countries** who were seeking the space to consolidate their hard-won independence, as it



provided an alternative ideology dedicated to **peace and development of all** as the basis for international interaction, whether bilateral or multilateral.

- This vision caught the imagination of the peoples of Asia and the world. Panchsheel was incorporated into the Ten Principles of International Peace and Cooperation enunciated in the Declaration issued by the April 1955 Bandung Conference of 29 Afro-Asian countries.
- The idea of Non-Alignment was mooted with these principles in mind.

Relevance in contemporary times

- Panchsheel was developed in the **context of a post-colonial world** where many were seeking an **alternative ideology** dedicated to international peace.
- **Fifty years later**, the world is now searching for an alternative to the adversarial constructs that dominated the Cold War era.
 - In what is touted as the new Cold War between USA and China, Panchsheel becomes even more relevant.
 - With China's dominance and its **"middle kingdom complex"**, principle of non-aggression is more relevant.
 - Especially recent **aggressive posturing in South China Sea and Ladakh's Galwan Valley** is a case in point.
- Countries all over the world are focusing on creating extended and mutually supportive arrangements, and attempting to define a new economic, social and political world order in the context of globalisation, non-traditional security threats and the quest for multi-polarisation.
- India's neighbourhood policy is a good example of Panchsheel Principles in practice.
 - Eg: The Land Boundary agreement with Bangladesh and exchange of enclaves.
 - India also has given **billions of Lines of Credit in a non-reciprocative manner** to Sri Lanka, Bangladesh, Bhutan and Nepal.
- **Spillover in economy**: The BCIM (Bangladesh-China-India-Myanmar) economic corridor was an example of implementing Panchsheel. China was willing to work on similar lines jointly with other countries for the greater benefit of the people of the region.
- **Accommodating bilateral interests**: For instance, both India and China need to accommodate and be sensitive to each other's concerns and aspirations and see each other as equal partners for development.
 - They must focus on mutual complementarities to realise the untapped potential of this strategic and cooperative partnership.

The downside is that, Panchsheel was supposed to be an antithesis for the traditional balance-of-power doctrine and competitive security. However, India and China had competitive security issues on the borders and these fell within the balance-of-power politics. Panchsheel was actually a code of behaviour, but the rhetoric of value blurred the distinction between interests and values.

Conclusion



The adoption of Panchsheel is regarded as historic as it will help in creating an area of peace, which as circumstances permit can be enlarged thus lessening the chances of war and strengthening the cause of peace all over the world. The adherence of these values can help re-imagine the fissured world and forge a global cooperation.

What do you understand by global ethics in modern-day world? Focus upon the role that global ethics can play in attaining universally accepted goals. (250 words)

Reference: Ethics, Integrity and Aptitude

Why the question:

The question is based on the concept of global ethics and its importance in today's world.

Key Demand of the question:

Discuss in detail the concept of global ethics and its importance in today's world and also highlight its role in attaining universally accepted goals.

Directive:

Focus – A similar instruction to 'explain' whereby you are asked to show the workings of something, making use of definite examples and statistics if appropriate to add weight to your explanation.

Structure of the answer:

Introduction:

Start by explaining global ethics in today's world.

Body:

Start with definition of global ethics – Global ethics is an area of critical ethical enquiry into the nature and justification of values and norms that are global in kind and into the various issues that arise such as world poverty and international aid, environmental problems, food security, disaster mitigation, peace and security, and human rights.

Discuss in what way global ethics can contribute – it helps in Drawing parallels between self-interest of nations and the universality of these interests so a shared understanding of global problems.

Creates moral pressure for countries come forward and provide assistance when conditions in other countries are not so favorable. Establishes checks and balances etc.

Give examples in day-to day global platform.

Conclusion:

Conclude by asserting its importance.

Introduction:

Global ethics refers to a set of common moral values and ethical standards which are shared by the different faiths and cultures on Earth. These common moral values and ethical standards constitute a humane ethic, or, the ethic of humanity.

Global ethics is committed to discussing, and more importantly to seeking solutions to, the most pressing contemporary ethical issues. Issues addressed in global ethics include the "war on terror", rogue states, child labour, torture, scarce resources, trafficking, migration, climate change, global trade, medical tourism, global pandemics, humanitarian intervention and so on;

Body:

In fact, at the root of this fundamental consensus of values, standards and attitudes is a simple but very profound principle: "**Treat others as you would like to be treated**" or "**Do not treat others as you would not like to be treated**". That is the so-called **GOLDEN RULE** of life which is found in the scriptures of all major faiths – in different words but with the same divine meaning.



Global ethics will shape and limit the possible relationships and opportunities of all global actors; moreover, decisions made now will affect future generations.

- This is true not only for problems of climate change, where our actions now determine the environment our children and grandchildren will inherit, but also for decisions about what it is acceptable and permissible to do to human beings.

For instance, if we collectively decide that it is acceptable to torture or to buy body parts then we are making judgements about what human beings are, and these decisions will limit and shape what is possible or permissible for future human beings.

The role that global ethics can play in attaining universally accepted goals:

- There can be no doubt that a globalizing world with its tremendous social, ecological and moral problems needs a globalization of moral values and ethical standards, in short: a global ethic, in order to survive as a place where our grandchildren and great-grandchildren can live a decent life.
- Human needs are to be met everywhere; socioeconomic and technological progress are to occur everywhere; it is the global environment that needs protecting; it is really, parallel to global security, global sustainable development that is the target.
- However, due to the unequal development, lack of resources, it poses a challenge to achieve these goals. It is usually posed in these forms: non-violation; cooperation/coordination; and positive intervention.
- The interests of one country may involve violation of the interests of, for example through military intervention, economic aggression, setting rules and agendas unfavorable to weaker countries, or exporting environmental problems, so there needs to be avoidance of this if the global goals are to be achieved.
- Cooperation and coordination between states is essential if many global common goods are to be effectively achieved; whether it is in the area of “peace and security,” environmental regulations (ensuring sufficient compliance), or technology transfer (and the avoidance of excessive patenting, which disadvantages poorer countries as with genetically modified (G.M.) foods).
- Assistance or positive intervention may be needed when conditions in other countries are such that governments either will not or cannot address natural and human-made evils properly. Thus there is the need for international aid and for intervention for the sake of human rights.
- None of these three types of response to global problems could occur without some kind of commitment to global goals as an ethical requirement or acceptance of global responsibilities.

Conclusion:

Thus, there is a need to make the golden rule and the many other common ethical standards and shared moral values to be accepted as the global ethic of humankind by as many people as possible. If the great majority of people would practice the golden rule and follow the directives of the global ethics, we would definitively live in a better and much more peaceful and just world.



Probity in Governance: Concept of public service; Philosophical basis of governance and probity; Information sharing and transparency in government, Right to Information, Codes of Ethics, Codes of Conduct, Citizen's Charters, Work culture, Quality of service delivery, Utilization of public funds, challenges of corruption.

Mention briefly the main achievements of the RTI Act. (250 words)

Reference: Ethics by Lexicon Publications

Why the question:

The question is straightforward and talks about the main achievements of RTI so far.

Key Demand of the question:

Discuss the main achievements of RTI so far.

Structure of the answer:

Introduction:

Brief about the coming of RTI in India, its evolution and origin.

Body:

Discuss in short the brief provisions of RTI act. Explain how and in what way increasing access to information leads to greater transparency and accountability in the country. Right to information has been seen as the key to strengthening participatory democracy and ushering in people centred governance. Access to information can empower the poor and the weaker sections of society to demand and get information about public policies and actions, thereby leading to their welfare. It showed an early promise by exposing wrongdoings at high places, such as in the organisation of the Commonwealth Games, and the allocation of 2G spectrum and coal blocks. Right to information opens up government's records to public scrutiny, thereby arming citizens with a vital tool to inform them about what the government does and how effectively, thus making the government more accountable.

Conclusion:

Conclude with importance.

Introduction:

The Right to Information (RTI) Act, operationalized in October 2005, was seen as a powerful tool for citizen empowerment. Democracy requires an informed citizenry and transparency of information which are vital to its functioning and also to contain corruption and to hold governments and their instrumentalities accountable to the governed. It showed an early promise by exposing wrongdoings at high places and bringing to limelight various scams.

Body:

Importance of RTI Act:

- Right to information opens up government's records to public scrutiny, thereby arming citizens with a vital tool to inform them about what the government does and how effectively, thus making the government more accountable.
- The RTI Act, 2005 did not create a new bureaucracy for implementing the law. Instead, it tasked and mandated officials in every office to change their attitude and duty from one of secrecy to one of sharing and openness.
- It carefully and deliberately empowered the Information Commission to be the highest authority in the country with the mandate to order any office in the country to provide information as per



the provisions of the Act. And it empowered the Commission to fine any official who did not follow the mandate.

RTI and its effectiveness:

- **Fight corruption:** Its ability to fight corruption has significantly increased its hold in India.
- **Ensure Transparency:** The enactment of this act ensured transparency in the bureaucratic systems.
- **Fight for Rights:** It has increased its position as a major in charge for the fight of rights of the people. It aims to bring an end to the culture of governmental secrecy
- The right to information laws, alongside expanding the citizen's rights, should be systematically employed to transform governance.
- These laws could be a powerful magnet for mobilizing the people and enthusing them to use these laws to enhance and expand their choices for their own betterment.
- RTI laws directly contribute to improvement in governance by breaking down the barriers between the government and the people by enhancing trust.
- RTI is the most powerful assault on developing countries endemic corruption.

RTI applications increase by 11%, says CIC report:

- Steep increase in the number of applications under Right to Information (RTI) has been registered during reporting year 2018-19.
- As per the annual report of the Central Information Commission (CIC) in the Parliament, Ministry of Tribal Affairs and Ministry of Home Affairs rejected the maximum number of RTI queries.
- As per the annual report tabled in Parliament by the ministry during the reporting year 2018-19, 13.70 lakh RTI applications were received by the registered Central Public Authorities (PAs).
- This is higher by 1, 36,922 or 11 per cent than what was reported during 2017-18.
- The highest percentage of RTI applications were rejected by Ministry of Tribal Affairs (26.54 per cent) and Ministry of Home Affairs (MHA) (16.41 per cent).
- At the end of the year the commission had 29,655 cases pending before it.

RTI achievements:

- RTI activists have unveiled some of the most horrific scams like **adarsh housing society scam, 2G scam, commonwealth scam, Red Cross Society Scam, Pratibha Patil land controversy**.
- In another matter, where Vaishnavi Kasturi, a visually impaired student was denied a seat in Indian Institute of Management, Bangalore despite her impressive score in the entrance exam filed an RTI to know why was she denied admission. She couldn't get admission to the college but due to her RTI, IIMs had to make their admission criteria public. It appeared that more weightage was given to 10th and 12th exams than the score of the entrance exams.
- In an another matter an RTI filed by an NGO based in Punjab it was revealed that the funds that were meant for victims of the Kargil War were used by the bureaucrats to buy cars and air-conditioners. The court charged these bureaucrats with fraud and the funds were then transferred into Prime Minister's Relief Fund. A 9-year-old called Pranav filed an RTI that forced the Delhi police to register his bike.
- PDS Scam in Assam: In 2007, members of an anti-corruption non-governmental organization based in Assam, the Krishak Mukti Sangram Samiti, filed an RTI request that revealed irregularities in the distribution of food meant for people below the poverty line. The allegations of corruption were probed and several government officials arrested.



For more such success stories, please refer:

<https://vikaspedia.in/e-governance/about-rti-act-2005/rti-news-update>

Way Forward to strengthen the 'Master Key to Good Governance':

- Recommendations by 2nd Administrative Reforms Commission:
 - Repealing of the Official Secret Act.
 - Introducing an oath of transparency.
- To use of multi-media campaigns in local languages for awareness.
- Opening up the working of parliamentary standing committees for public access.
- A centralized database of all RTI applicants with their information requests and responses from information providers would enable the Information Commission to publish more accurate numbers in the annual reports.
- The State Government has to play a facilitative role to the Information Commission through issuance of supporting rules/orders to the Public Authorities.
- The benefits of setting up regional offices far outweigh the initial capital costs involved in setting them up. So there is a need to set up regional offices.
- The role of the Centre/State Government is to facilitate the Public Authorities in implementation of the Act. This can happen through providing support to Public Authorities for training, development of software applications, e-Training modules, generating awareness amongst citizens etc.

Conclusion:

Transparency must be accompanied by accountability, and that is where the JSP has great value and significance since it places the power of making the State government accountable to everyone who accesses the information made available on the portal. The Right to Information Act's role in fostering a more informed citizenry and an accountable government has never been in doubt ever since its implementation in 2005.

What do you understand by 'probity' in public life? What are the difficulties in practicing it in the present times? How can these difficulties be overcome? (250 words)

Reference: Ethics, Integrity and Aptitude by G SubbaRao and P N Chowdhary

Introduction

Probity in governance is an essential and vital requirement for an efficient and effective system of governance and for socio-economic development. An important requisite for ensuring probity in governance is absence of corruption. The other requirements are effective laws, rules and regulations governing every aspect of public life and, more important, an effective and fair implementation of those laws, etc

Body

Probity is defined as adherence to ethical and moral values like honesty, Integrity, rectitude, uprightness etc. It is the presence of procedural integrity with high standards of ethical behaviour.



Background

According to the NCRWC paper titled 'Probity in Governance', a proper, fair and effective enforcement of law is a facet of discipline.

- Unfortunately for India, discipline is disappearing fast from public life and without discipline, as the Scandinavian economist- sociologist, **Gunnar Myrdal**, has pointed out, no real progress is possible.
- Discipline implies inter alia public and private morality and a sense of honesty.
- While in the West a man who rises to positions of higher authority develops greater respect for laws, the opposite is true in our country.
- Here, the mark of a person holding high position is the ease with which he can ignore the laws and regulations.
- We are being swamped by a culture of indiscipline and untruth; morality, both public and private, is at a premium.

Probity: Difficult to practice in current times?

- The paradox of India, however, is that in spite of a vigilant press and public opinion, the level of corruption is exceptionally high. This may be attributed to the utter insensitivity, lack of shame and the absence of any sense of public morality among the bribe-takers.
- The increase of opportunities in State intervention in economic and social life has vastly increased the opportunity for political and bureaucratic corruption, more particularly since politics has also become professionalized.
 - We have professional politicians who are politicians on a full time basis, even when out of office.
 - India is rated at 73 out of 99 countries in the corruption perception index prepared by a non-governmental organisation, Transparency International.
- Corruption in defence purchases, in other purchases and contracts tend to undermine the very security of the State.
- Some of the power contracts are casting such financial burden upon some of the States that the very financial viability of those States has fallen into doubt.
- There seems to be a nexus between terrorism, drugs, smuggling, and politicians, a fact which was emphasized in the Vohra Committee Report.

Ensuring Probity in Government

Lack of probity in governance has become one of the biggest menaces of society. To inculcate probity & adherence to ethical practices among them certain strides could be taken:

- A dedicated unit to oversee violation of Code of ethics & Code of conduct by government officials be set up both at state and centre level.
- Information must be made accessible to common public through websites.
- Mandatory declaration of assets and liabilities of government employees, accompanied by proper auditing.
- Establishment of Independent Anti-Corruption Agency.
- Citizens Advisory Boards to incorporate ideas of common public in improving governance.



- Mandatory Social Audit of all government programs, for example: Meghalaya has passed a law for social audit of government programs.

Apart from laws and policies, the government should also focus on bringing **behavioural change** in government employees so that they can easily empathize with the problem of common mass so as to fulfil the democratic goal of “government by the people, for the people and to the people”.

Conclusion

Probity, which is the quality of having strong moral virtues of honesty and integrity is the foundational value of civil services. **Sardar Patel’s dream of civil services becoming the steel frame of India** can be achieved only when each and every government official conducts himself adhering to highest levels of integrity and probity in governance.

Discuss the possible role that social capital would play in good governance, economic development and social harmony of the nation. (250 words)

Reference: Second administrative reforms Report

Why the question:

The question is about the role of social capital in achieving the goal of good governance, economic development and social harmony of the country.

Key Demand of the question:

One must discuss in detail the possible role that social capital would play in good governance, economic development and social harmony of the nation.

Directive:

Discuss – This is an all-encompassing directive – you have to debate on paper by going through the details of the issues concerned by examining each one of them. You have to give reasons for both for and against arguments.

Structure of the answer:

Introduction:

Briefly define the term social capital in the introduction. Social capital is a sense of belonging and the concrete experience of social networking that can bring great benefits to people.

Body:

Discuss first the types of social capital along with its significance. Explain how social capital can play a role in the governance of the country. Explain the forms of social capital available, discuss about the social capital institutions. Highlight their role in achieving good governance, economic development and social harmony of the nation. Quote relevant examples to substantiate.

Conclusion:

Conclude by stating the need for the inclusion of the deprived and vulnerable sections of society under social capital.

Introduction:

Social capital is a positive product of human interaction. The positive outcome may be tangible or intangible and may include useful information, innovative ideas, and future opportunities. The term social capital was popularized by Robert Putnam. OECD defines Social Capital as **networks together with shared norms, values and understandings that facilitate co-operation within or among groups.**

Body:

Bridging social capital is argued to have several benefits for societies, governments, individuals, and communities. Today, social capital is arguably as valuable as financial capital. The Internet allows



professionals to form global social connections and networks in many variations. Social capital is no longer narrow and local in scope.

Strong social networking, coupled with efficient performance by the workforce, signifies a healthy state of affairs for the company. Social capital stresses on the importance of these social networks and relationships and aims to use it in the best possible way for achieving organizational goals.

Social Capital and Good governance:

- 'Good governance' is a form that ensures political plurality and economic liberalism, a process that is conscientious and transparent, and a government's capacity to ensure accountability and develop an enabling system
- Good governance thus refers to a structure, process, and relationships.
- Five major requirements for good governance are: accountability, participation, plurality, predictability, and transparency. All governmental process needs to ensure plurality, participation, and accountability.
- An open and inclusive process can ensure transparency and predictability in governmental policy and strategies.
- Social capital enables participants to act together effectively to achieve a certain objective.
- social capital will produce good governance to the extent that it makes citizens 'sophisticated consumers of politics'.
- Active participation in community associations will help do this by providing opportunities for citizens to discuss civic affairs, increase their awareness of political issues and argue about whether or not the government is doing everything that it should to improve their welfare.
- In addition to making citizens better informed and building their qualities of judgement, social capital contributes to effective governance by facilitating the articulation of citizens' demands.
- For instance, to secure compliance of tax payments, governments must create complex and costly mechanisms of enforcement.
- Social capital reduces the need for such mechanisms by shaping the expectations citizens have about the behaviour of others.
- If people expect their fellow taxpayers or waste-producers to pay their taxes or comply with environmental regulations, then these costs are more likely to be borne willingly and the cost of enforcing compliance will be low.
- Numerous scholars have suggested that social capital enables citizens to act together more effectively to pursue shared objectives and make collective demands of governance institutions.
- Societies with robust associational life and diverse networks are more likely to be engaged civically and participate in governance than those without such networks.

Social Capital and economic development:

- Increasing evidence is appearing at the macro level which identifies trust, civic norms, and other factors of social capital as a key condition for economic development.
- It has also been found out that neighbouring states that have not been friendly with each other may benefit from a regional integration agreement which raises trade and therefore trust between them, raises each country's stake in the other's welfare, and thus raises security.
- A good social capital will enhance trade relations among people and nations, thus helping in mutual economic development.
- For instance, India's trade with Bangladesh is better as compared to Pakistan due to better social capital in former case.



- Companies and organizations can also suffer if they have the wrong sort of social capital – relationships between colleagues that are too inward-looking and fail to take account of what's going on in the wider world. Conversely, social capital can also help businesses.
- Social capital is important for societies to prosper economically and for development to be sustainable.
- social capital and trust can make economic transactions more efficient by giving parties access to more information, enabling them to coordinate activities for mutual benefit, and reducing opportunistic behaviour through repeated transactions.
- Social capital plays a significant part in shaping the outcomes of economic action at both micro and macro levels
- In rural communities, social ties are often strong and longstanding. Informal ties and social norms provide essential safety nets. These safety nets are especially important because income and the availability of food vary with seasons and depending on weather; in many countries there are no formal social programmes or existing safety nets do not reach people in villages.

Social Capital and social harmony:

- Social capital can act as a security system. It is evident in traditional societies where gram Sabha would serve as the judicial authority to take concrete actions like social boycott against criminals or evildoers.
- A proactive civil society can take up the cause of common people and work towards their welfare, for example HelpAge India NGO working for disadvantaged elderly of India.
- So far as the civic values and virtues in the context of social capital are concerned, these imply a number of ideas, concepts and activities such as honesty, truthfulness and being law abiding; and the link of these aspects to the civil society.
- Through shared values and norms, the level of community violence can be reduced or kept low. People who have informal relations with their neighbours can look out for each other and 'police' their neighbourhoods.
- In addition, inter-family social capital provides support networks for family members overwhelmed by such stressors as poverty and unemployment.
- This support can help to reduce drug abuse and domestic violence—potential roots to patterns of violent behaviour.
- Here, a reference may be made to the nature of democratic movements, protest movements and electoral participation and the like.
- Civic engagement can be measured through newspaper readership and voting in referendum and associational structures that enrich the civic community which can be measured through the density of the voluntary associations.

Conclusion:

Communities with higher stocks of social capital are more likely to experience better health outcomes, fewer violent conflicts and less crime, higher educational achievement and increased economic growth. Evidence demonstrates that, those communities endowed with a diverse stock of social networks and civic associations are in a stronger position to confront poverty and vulnerability, resolve disputes, and take advantage of new opportunities.

Thus, Social capital is essential for proper functioning of society, however care must be taken about the capital being present equally in terms of bonding and bridging capital for a harmonious and prosperous society.



The Citizens’ Charter is an ideal instrument of organizational transparency and accountability, but it has its own limitations. Identify the limitations and suggest measures for greater effectiveness of the Citizens’ Charter. (250 words)

Reference: Previous year CSE mains 2018 , GS paper IV

Why the question:

The question is premised on the concept of Citizen’s Charter and its relevance in achieving organizational transparency and accountability.

Key Demand of the question:

One must identify the limitations of Citizen’s Charter and Suggest measures for greater effectiveness of Citizens’ Charter.

Structure of the answer:

Introduction:

One can start by briefly describing the key features of citizen’s charter and talk about its evolution.

Body:

The answer body must deal with 2 parts – Identify the limitations of Citizen’s Charter. Explain these limitations with examples and case study. Suggest measures for greater effectiveness of Citizens’ Charter, here also quote examples and brief on the possible ideas that need to be adhered.

Conclusion:

Conclude with way forward.

Introduction:

A **Citizens’ Charter** represents the commitment of the Organisation towards standard, quality and time frame of service delivery, grievance redress mechanism, transparency and accountability. The concept of Citizens Charter enshrines the trust between the service provider and its users.

Department of Administrative Reforms and Public Grievances in Government of India (DARPG) initiated the task of coordinating, formulating and operationalising Citizen’s Charters.

Body:

The **basic objective** of the Citizens Charter is to **empower the citizen in relation to public service delivery**.



Importance of Citizen’s charter in the Governance of developing nation like India:

- To make administration accountable and citizen friendly.



- To ensure transparency.
- To take measures to improve customer service.
- To adopt a stakeholder approach.
- To save time of both Administration and the citizen

Problems faced in implementation of Citizen's charter:

- **One size fits all:** Tendency to have a uniform CC for all offices under the parent organization. CC have still not been adopted by all Ministries/Departments. This overlooks local issues.
- **Silo operations:** Devoid of participative mechanisms in a majority of cases, not formulated through a consultative process with cutting edge staff who will finally implement it.
- **Non-Dynamic:** Charters are rarely updated making it a one-time exercise, frozen in time.
- **Poor design and content:** lack of meaningful and succinct CC, absence of critical information that end-users need to hold agencies accountable.
- **Lack of public awareness:** only a small percentage of end-users are aware of the commitments made in the CC since effective efforts of communicating and educating the public about the standards of delivery promise have not been undertaken.
- **Stakeholders not consulted:** End-users, Civil society organizations and NGOs are not consulted when CCs are drafted. Since a CC's primary purpose is to make public service delivery more citizen-centric, consultation with stakeholders is a must.
- **Measurable standards of delivery are rarely defined:** making it difficult to assess whether the desired level of service has been achieved or not.
- **Poor adherence:** Little interest shown by the organizations in adhering to their CC. since there is no citizen friendly mechanism to compensate the citizen if the organization defaults.

Way forward:

- **Wide consultation process:** CC be formulated after extensive consultations within the organization followed by a meaningful dialogue with civil society.
- **Participatory process:** Include Civil Society in the process: to assist in improvement in the contents of the Charter, its adherence as well as educating the citizens about the importance of this vital mechanism.
- **Firm commitments to be made:** CC must be precise and make firm commitments of service delivery standards to the citizens/consumers in quantifiable terms wherever possible.
- **Redressal mechanism** in case of default: clearly lay down the relief which the organization is bound to provide if it has defaulted on the promised standards of delivery.
- **One size does not fit all:** formulation of CC should be a decentralized activity with the head office providing only broad guidelines.
- **Periodic updation of CC:** preferably through an external agency.
- **Fix responsibility:** Hold officers accountable for results: fix specific responsibility in cases where there is a default in adhering to the CC.

Conclusion:

Citizen's Charter is playing a prominent part in ensuring "**minimum government & maximum governance**", changing the nature of charters from non-justiciable to justiciable & adopting penalty measures that will make it more efficient & citizen friendly.



“Just as for the fish moving inside the water, it cannot be known as to when they are drinking water, similarly, for the officers appointed for carrying out works, it cannot be known as to when they are appropriating money”. Examine the statement in context of the challenges of corruption in India. (250 words)

Reference Ethics, Integrity and aptitude by Lexicon Publications

Why the question:

The question is based on the theme of Administrative corruption.

Key Demand of the question:

The question is about administrative corruption and challenges of corruption in India.

Directive:

Examine – When asked to ‘Examine’, we must look into the topic (content words) in detail, inspect it, investigate it and establish the key facts and issues related to the topic in question. While doing so we should explain why these facts and issues are important and their implications.

Structure of the answer:

Introduction:

Explain the given statement in detail first.

Body:

Discuss first the challenges of corruption in India. Administrative corruption is one of the biggest challenges for any society. Officials misusing authority for misappropriation of wealth for self-gratification/interest are likely to deviate if the arrangement of audit, scrutiny or probity is not very strong. Explain the mechanisms that are available to cater the needs of doing away the challenges of corruption in the country.

Conclusion:

Conclude with solutions.

Introduction:

As Gladstone has aptly said, “The purpose of a government is to make it easy for people to do good and difficult to do evil”.

Corruption is an important manifestation of the failure of ethics. It is unfortunate that corruption has, for many, become a matter of habit, ranging from grand corruption involving persons in high places to retail corruption touching the everyday life of common people.

Body:

Challenges of corruption:

- Corruption is an insidious plague that has a wide range of corrosive effects on societies. It undermines rule of law, leads to violations of human rights and allows organized crime to flourish.
- Corruption in India is not limited to collusive high-level scams.
- Petty corruption, which affects the delivery of basic services and rights to people, is rampant.
- Corruption impacts societies in a multitude of ways. In the worst cases, it costs lives. Short of this, it costs people their freedom, health or money. The cost of corruption can be divided into four main categories: **political, economic, social and environmental**.
- On **the political front**, corruption is a major obstacle to democracy and the rule of law. In a democratic system, offices and institutions lose their legitimacy when they’re misused for private advantage. This is harmful in established democracies, but even more so in newly emerging ones. It is extremely challenging to develop accountable political leadership in a corrupt climate.



- **Economically**, corruption depletes national wealth. Corrupt politicians invest scarce public resources in projects that will line their pockets rather than benefit communities, and prioritise high-profile projects such as dams, power plants, pipelines and refineries over less spectacular but more urgent infrastructure projects such as schools, hospitals and roads. Corruption also hinders the development of fair market structures and distorts competition, which in turn deters investment.
- Corruption corrodes the **social fabric of society**. It undermines people's trust in the political system, in its institutions and its leadership. A distrustful or apathetic public can then become yet another hurdle to challenging corruption. This especially impacts the poor and marginalized, who are most dependent on public provisioning of rations, pensions, health, and education. Serious cases of several big corruptions have surfaced in the last five years, including banking frauds and the Rafale deal. The popular sentiment that helped the incumbent Government in the 2014 general election was resentment against corruption in public life.
- **Environmental degradation** is another consequence of corrupt systems. The lack of, or non-enforcement of, environmental regulations and legislation means that precious natural resources are carelessly exploited, and entire ecological systems are ravaged. From mining, to logging, to carbon offsets, companies across the globe continue to pay bribes in return for unrestricted destruction

Measures to curb corruption:

The solution to the problem of corruption has to be more systemic than any other issue of governance. Merely shrinking the economic role of the state by resorting to deregulation, liberalization and privatization is not necessarily the solution to addressing the problem.

- **Adopting effective and coordinated policies against corruption**
 - Developing a coherent anti-corruption policy which identifies the causes of corruption and commits to practical, coordinated and effective measures to address these causes is a prerequisite for success.
- **Fair and transparent system of public procurement**
 - Establishing a procurement system, built on the principles of objectivity, transparency and competition, is important to both saving public money and to ensuring that the policy and developmental objectives of the government are met.
 - **Eg.: GeM Government E-market Place** is a step in the right directions. With this, Public Finance Management System also helps in tracking the real-time usage of funds.
 - **Strengthened transparency and public reporting**
 - **An informed society** with free access to information is a **strong deterrent** to corruption.
 - This underlines the importance of transparency, public reporting and access to information in preventing corruption.
 - **Right to Information** needs to be strengthened to make the public officials and governments more accountable to the citizens.



- **Citizens must be Vigilant:** Otherwise, like **Plato** said “**The punishment suffered by the wise who refuse to take part in government, is to suffer under the government of bad men**”
- **Institutional monitoring and legislative reforms**
 - Prevalent institutional arrangements have to be reviewed and changes made where those vested with power are made accountable, their functioning made more transparent and subjected to social audit with a view to minimize discretionary decisions.
 - **Napoleon** who said, ‘**Law should be so succinct that it can be carried in the pocket of the coat and it should be so simple that it can be understood by a peasant**’.
 - The **2nd ARC** recommended that **The Prevention of Corruption Act** should be amended to ensure that sanctioning authorities are not summoned and instead the documents can be obtained and produced before the courts by the appropriate authority.
- **E-governance**
 - The focus should be on e-governance and systemic change. **An honest system of governance will displace dishonest persons.**
- **Other Reforms**
 - All procedures, laws and regulations that breed corruption and come in the way of efficient delivery system will have to be eliminated.
 - The perverse system of incentives in public life, which makes corruption a high return low risk activity, need to be addressed.
 - In this context, public example has to be made out of people convicted on corruption charge

Second ARC guidelines to prevent corruption

- **Vigilance and Corruption:**
 - Strengthening pro-active vigilance to eliminate corruption and harassment to honest civil servants including, wherever necessary, limiting executive discretion.
 - Addressing systemic deficiencies manifesting in reluctance to punish the corrupt.
 - Identify procedures, rules and regulations and factors which lead to corruption.
- **Relationship between Political Executive and Permanent Civil Service:** Improvements in the institutional arrangements for smooth, efficient and harmonious relationship between civil service and the political executive is needed.
- **Code of Conduct for different organs of Government:** This includes Political Executive, Civil Services, etc.

Conclusion

“Rivers do not drink their waters themselves, nor do trees eat their fruit, nor do the clouds eat the grains raised by them. The wealth of the noble is used solely for the benefit of others.”



Corruption needs to be rooted out from the very core of our nation, so that there is justiciable distribution of resources in the country leading to inclusive growth and 'Sabka Vikas.'

What do you understand by social audit? Discuss its limitations and significance. (250 words)

Reference: Ethics by Lexicon Publications

Why the question:

The question aims at the concept of social audit and its significance and limitations.

Key Demand of the question:

Discuss what you understand by social audit; explain its limitations and significance.

Directive:

Discuss – This is an all-encompassing directive – you have to debate on paper by going through the details of the issues concerned by examining each one of them. You have to give reasons for both for and against arguments.

Structure of the answer:

Introduction:

Define what you understand by social audit. Discuss its origin and link with India.

Body:

Explain that Social audit has a special origin and huge impact on the governance of a society. Social audit can dramatically improve quality of service delivery and decision making. Discuss its significance to Important aspects of governance, transparency and accountability, e-governance-application, models, successes, limitations, and potential; citizens charters, transparency & accountability and institutional and other measures and point out the limitations associated with it.

Conclusion:

Form a concise and fair evaluation of scope of social auditing in India and provide some suggestions for institutionalizing the same.

Introduction:

Social auditing is a process by which an organization / government accounts for its social performance to its stakeholders and seeks to improve its future social performance. A social audit helps to narrow gaps between vision/goal and reality; and between efficiency and effectiveness. It allows us to measure, verify, report on and to improve the social performance of any government effort or organization.

Body:

Potential of Social Audits:

- Helps assess the physical and financial gaps between needs and resources available for local development.
- Creating awareness among beneficiaries and providers of local social and productive services.
- Increasing efficacy and effectiveness of local development programmes.
- Scrutiny of various policy decisions, keeping in view stakeholder's interests and priorities, particularly of rural poor.
- Estimation of the opportunity cost for stakeholders of not getting timely access to public services.

Impediments to institutionalizing social audits in India:

- Lack of support from government machineries has side-lined social audits:



- The lack of adequate administrative and political will in institutionalizing social audit to deter corruption has meant that social audits in many parts of the country are not independent from the influence of implementing agencies.
- Social audit units, including village social audit facilitators, continue to face resistance and intimidation and find it difficult to even access primary records for verification.
- Most Indian states have delayed conducting social audits, despite these being in place since 2006. They are held back by a lack of political will and entrenched vested interests.
- There has been no delivery on legal accountability frameworks such as the Lokpal Bill and the Whistle Blowers Protection Bill
- Lack of any legal proceedings for not following social audit principles: Unless there is a stringent penalty on authorities for not implementing social audit, they will not give up control because it reduces their kickbacks and authority
- Lack of education among the common masses: Since common people are not that educated, they do not know their rights.
- Untimely transfer of functionaries makes it difficult to have appropriate responsibility fixation
- Lack of people participation: Most of the people still think themselves as being ruled by the politicians, while politicians think that they are the rulers. Due to this reason, common people do not get involved in the developmental activities
- Timely meetings are not held.
- No follow up: The analysis of administrative data on social audit findings in Andhra Pradesh suggests that follow-up and enforcement of punishments was weak
- Corruption has not reduced: It hasn't led to reduced corruption and improved MGNREGA delivery
- Analysis of data from official audit reports of almost 100 mandals during 2006-10, however, shows that repeated social audits of MGNREGA projects did not reduce the number of corruption-related labour complaints, while there was a substantive rise in material-related complaints.
- The impact of audits on other programme outcomes like employment generation, targeting of the SC/ST population was absent.
- Failure of the social audit process to deter leakage of programme fund
- Systematic and regular audits with beneficiary participation have not taken off in other parts of the country.
- Problem of difference in work culture.

Way forward:

- The system of social audits needs synergetic endorsement and a push by multiple authorities to establish an institutionalized framework which cannot be undermined by any vested interests.
- Citizens groups need a campaign to strengthen social audits, and make real progress in holding the political executive and implementing agencies to account.



- Organization of a mass campaign to increase public awareness about the meaning, scope, purpose and objectives of social audit.
- Establishment of a team of social audit experts in each district who are responsible for training social audit committee members (stakeholders).
- Implementation of training programmes on social auditing methods conducting and preparing social audit reports, and presentation at Gram Sabha.

Conclusion:

In an age where phrases such as open data and open government are used in any conversation around governance, social audits should serve as a critical point of reference. An open and transparent system involves the presence of real platforms for people to be informed by official statements and records, with an opportunity to compare that with ground realities.

It takes more than corporate governance policies to inspire ethical behaviors and sustain a truly ethical workplace. Discuss. (250 words)

Reference: Ethics, Integrity and Aptitude by P N Chowdhary and G Subbarao.

Why the question:

The question is based on the theme of ethics at workplace.

Key Demand of the question:

One has to explain in what way corporate governance policies are not the only factors responsible for better ethical behaviors and better ethical workplaces.

Directive:

Discuss – This is an all-encompassing directive – you have to debate on paper by going through the details of the issues concerned by examining each one of them. You have to give reasons for both for and against arguments.

Structure of the answer:

Introduction:

Explain what makes a workplace ethical.

Body:

First discuss the role that corporate governance policies play in ensuring ethical behavior of people and good ethical practices at the workplace.

Briefly explain the constituents of ethical governance policies, explain in what way they aid in bringing ethical behavior at workplace.

However explain that an ethical workplace is based on aspects beyond corporate governance policies such as social responsibilities, environmental concerns, progressive work culture attitude, team spirit, principles of morality etc. have their role to play.

Conclusion:

Conclude with fair and balanced opinion and suggest that an ethical workplace and behaviour of people to be ethical is much beyond corporate governance policies.

Introduction:

Work Culture or Organization Culture is set of collective beliefs, values, rules and behaviour which organisation as whole conforms to. In a layman approach it is culture that a group as an organisation follows. Culture varies with family, region, social class and hence in work environment.

Corporate governance is the **system of rules, practices and processes by which a firm is directed and controlled**. It includes the rules relating to the power relations between owners, the board of directors, management and the stakeholders such as employees, suppliers, customers as well as the public at large.

Body:



Corporate governance essentially involves **balancing the interests of a company's many stakeholders**, such as **shareholders, management, customers, suppliers, financiers, government and the community**. Ethics is at the core of corporate governance, and management must reflect accountability for their actions on the global community scale

The ethical issues with Corporate Governance in India:

- It is common for friends and family of promoters and management to be appointed as board members.
- In India, founders' ability to control the affairs of the company has the potential of derailing the entire corporate governance system. Unlike developed economies, in India, identity of the founder and the company is often merged.
- Women director appointed are primarily from family in most of the companies which negates the whole reform.
- Appointed independent directors are questionable as it is unlikely that Independent Directors will stand-up for minority interests against the promoter. In the Tata case, these directors normally toe the promoter's line.
- An independent director can be easily removed by promoters or majority shareholders. This inherent conflict has a direct impact on independence.
- Data protection is an important governance issue. In this era of digitalisation, a sound understanding of the fundamentals of cyber security must be expected from every director.
- Board's Approach to Corporate Social Responsibility (CSR) is often found unsupportive.
- Conflict of Interest – The ICICI Bank Ltd fiasco demonstrates the challenge of managers potentially enriching themselves at the cost of shareholders in the absence of a promoter.

Measures to improve Corporate Governance in India:

- For the good corporate governance focus should be shift from independent director to limiting the power of promoters.
- Promote women from diverse background rather than from family as board of director.
- **A well composed Audit Committee** to work as liaison with the management, internal and statutory auditors, reviewing the adequacy of internal control and compliance with significant policies and procedures, reporting to the Board on the key issues.
- Risk is an important component of corporate functioning and governance, which should be clearly acknowledged, analysed for taking appropriate corrective measures. In order to deal with such situation, Board should formulate a mechanism for periodic reviews of internal and external risks.
- **A clear Whistle Blower Policy** whereby the employees may without fear report to the management about unprincipled behaviour, actual or suspected frauds or violation of company's code of conduct. There should be some mechanism for adequate safeguard to personnel against victimization that serves as whistle-blowers.
- Strengthening the power of SEBI, ICAI, and ICSI to handle the corporate failure. As for example in Sahara case, court has to intervene to bring justice.
- CSR projects should be managed with much interest and vigour.
- The board must invest a reasonable amount of time and money in order ensures the goal of data protection is achieved.
- A robust mechanism should be developed to mitigate risk. A better management of risk may avoid Kingfisher like debacle.



- Explicitly approved norms of ethical practices and code of conduct are communicated to all the stakeholders, which should be clearly understood and followed by each member of the organization.
- The objectives of the corporation must be clearly recognized in a long-term corporate strategy including an annual business plan along with achievable and measurable performance targets and milestones.

However, Corporate Governance alone is not sufficient:

- A clear expectation for behaviour among all members of an organization is the first step towards a more ethical organizational culture.
- Organizational leaders must be mindful of their actions as others in the organization will likely follow their lead when it comes to ethical behaviour and attitudes.
- Offering opportunities for recognition, awards, and social reinforcements for desirable ethical behaviors' can go a long way to promote the types of ethical culture desired in any organization.
- Workshops, easy to use reference materials, ongoing and readily available consultation from peers or mentors are just some of the many ways institutions can assist in training students and staff to best use the tools that are available to them to participate in better and more thoughtful ethical decision making.
- Ethical ambiguities can be reduced by creating and disseminating an organizational code of ethics. It should state the organization's primary values and the ethical rules that employees are expected to follow.
- The organization needs to provide formal mechanisms so that employees can discuss ethical dilemmas and report unethical behaviour without fear of reprimand. This might include creation of ethical counsellors, ombudsmen, or ethical officers.

“Sharper socio-economic disparities often harbor greater incentives to corruption”, do you agree? Analyse. (250 words)

Reference: Ethics by lexicon Publications

Why the question:

The question is based on the topic of corruption and its interlinkages with socio-economic disparities in the country.

Key Demand of the question:

One has to analyse in what way sharper socio-economic disparities often harbor greater incentives to corruption.

Directive:

Analyze – When asked to analyse, you have to examine methodically the structure or nature of the topic by separating it into component parts and present them as a whole in a summary.

Structure of the answer:

Introduction:

In brief present the levels of corruption prevalent in the country in various dimensions and areas.

Body:

Start by explaining what are socio-economic disparities; explain how they lead to deprivation, lead to social comparison and ultimately to administrative apathy.

Explain the underlying reasons as to why the sharper socio-economic disparities often harbor greater incentives to corruption.

Quote examples to justify your answer stand better. Suggest what needs to be done.

Conclusion:

Conclude by suggesting solutions to ensure the interlinkages between the two are weakened and the socio-economic gaps are narrowed down.

**Introduction:**

Corruption is a systemic disease and the existing social relationships permit it to grow and flourish. It takes different forms and is imbibed as a part of the prevalent culture. Corruption is directly proportionate to the socioeconomic gap in a nation. Cultural and historical factors add to this or subtract from this, but the greater the socioeconomic disparities, the greater the incentive towards corruption.

Body:

Inequality helps to promote corrupt behaviour by elite capture of political processes or unintentionally through the vulnerability of the poorer classes to engage in clientelistic relationships or to be asked for bribes

According to a report of Oxfam, one per cent of Indians own 51 per cent of the income and wealth of the society. Such a disparity in income levels, coupled with conspicuous consumption on the part of the super-rich, bring to the fore the distorted position of the social structure. Money becomes the common denominator for buying the services, unethically and illegally. The system breeds within itself the maladies that come to the forefront a few months later.

Corruption happens in many ways, both among the rich and poor. For instance, in a country where, say, Rs. 10,000 is nothing for the rich, it is easy for the rich to offer a bribe of that sum. But it, in the same country, Rs. 10,000 is what a poor man may earn in an entire month, it is difficult for him to refuse a bribe of that amount. This leads to the gradual erosion of morality and ethics on both sides. Some find it easy to spend money to get things done; others find it difficult to refuse to accept that money. On both sides, there builds up a disrespect for the system and for each other. The system itself is seen as thoroughly corrupt because of such individual acts of corruption. This further 'justifies' the corruption on both sides.

Moreover, the poor look at the affluence of the rich as basically a consequence of corruption, which is by no means the case all the time. The rich look at the vulnerability of the poor as the sequence of a corrupt morality, which is again by no means the case all the time. Such a nexus saps the entire social fabric of a country, also creating apathy towards a demand for greater transparency in the corridors of power. This further leads to the spread of corruption.

Conclusion:

On the other hand, Corruption also drives inequality. It is thus a vicious cycle between the two and both must be targeted at the grass roots level. The "way out" of the inequality trap, then, is to free ordinary people from having to depend upon corrupt leaders for their livelihood. Universalistic social welfare programs, as practiced in the Nordic countries, are the most likely to reduce inequality and make the lives of all citizens better as well as to increase social trust. And the universal social welfare program that works best to reduce inequality is universal free public education.

Media is often hailed as the fourth pillar of democracy. In the setting, debate upon the significance of media ethics in modern-day times. (250 words)

Reference: Ethics by Lexicon Publications

Why the question:

Explain the role of media and discuss its significance in modern day times.

Key Demand of the question:



Explain the significance of ethics to Media and how it being 4th pillar of democracy owes to always stand by ethics and standards.

Directive:

Debate – Weigh up to what extent something is true. Persuade the reader of your argument by citing relevant research but also remember to point out any flaws and counter-arguments as well. Conclude by stating clearly how far you agree with the original proposition.

Structure of the answer:

Introduction:

Briefly highlight the growing importance of media in a democracy.

Body:

Highlight some ethical issues currently faced by the media towards jeopardising democracy. Discuss some cases to justify the significance of Media, importance of ethics and morality to be upheld by them. Explain the challenges such as manipulation of information, conflict of law, issues related to transparency, accountability etc.

Conclusion:

Conclude by highlighting the need of media ethics and suggest some measures for its implementation.

Introduction:

Media acts as a watchdog of public interest in a democracy. It plays an important role in a democracy and serves as an agency of the people to inform them of the events of national and international significance. Media is considered as “Fourth Pillar” in democratic countries along with Legislature, Executive, and Judiciary. Its importance in influencing readers can be gauged by the role it played during the freedom struggle, politically educating millions of Indians who joined the leaders in their fight against the British imperialism.

Body:

Importance of Media in today’s India:

- Journalism is a profession that serves. By virtue, thereof it enjoys the privilege to ‘question’ others.
- The fundamental objective of journalism is to serve the people with news, views, comments and information on matters of public interest in a fair, accurate, unbiased: and decent manner and language.
- The press is an indispensable pillar of democracy. It purveys public opinion and shapes it. Parliamentary democracy can flourish only under the watchful eyes of the media. Media not only reports but acts as a bridge between the state and the public.
- With the advent of private TV channels, the media seems to have taken over the reins of human life and society in every walk of life.
- The media today does not remain satisfied as the Fourth Estate, it has assumed the foremost importance in society and governance. While playing the role of informer, the media also takes the shape of a motivator and a leader.
- Such is the influence of media that it can make or unmake any individual, institution or any thought. So all pervasive and all-powerful is today its impact on the society. With so much power and strength, the media cannot lose sight of its privileges, duties and obligations.

Significance of Media ethics in contemporary times:

- The issues of paid news, media trial, non-issues being presented as real news while the real issues are sidelined, the **news is being doctored and fact distortion for profits and political favour, fake news, yellow journalism** are important concerns which are influencing public and



impacting national security. For instance, fear mongering through media has led to mob lynchings, attacks on the migrant population.

- The **absence of objective journalism** leads to the false presentation of truth in a society which affects the perception and opinions of people. As observed in the case of Cambridge Analytica case, the biased news coverage on social media platform affected the Presidential elections in the U.S.
- **The chase for sensationalism and higher TRP rates** as observed in the coverage of 26/11 terrorist attacks in India risked the internal security of the nation. The sensationalism-driven reporting compromised the identities of rape victims and survivors despite SC guidelines.
- **Trial by media** does not follow the due process of law and can reduce the public trust in institutions of governance like the judiciary.
- **Paid news and fake news** can manipulate public perception and can instigate hatred, violence, and disharmony among the various community within society.
- With the **advent of social media, technological changes, the reach of media has grown profoundly**. Its reach and role in impacting public opinion have made it even more important to ensure its objectivity, non-partisanship calls for the enforcement of journalistic ethics.

Conclusion:

It is therefore important that for the media to carry out their important role effectively and efficiently, the media should operate within a well-defined code of ethics while maintaining their freedom and editorial independence. Since irresponsible journalism invites restriction, robbing off the media its freedom, professional conduct and ethical practice are vital to safeguarding freedom of the media and ensuring that public trust invested in the media is sustained.

Explain the concept of corporate governance, discuss why it is important. (250 words)

Reference: *Ethics, Integrity and Aptitude* by Lexicon publications

Why the question:

The question is premised on the theme of Corporate Governance.

Key Demand of the question:

The question is straightforward and aims to address the concept of corporate governance and its significance in general.

Directive:

Explain – Clarify the topic by giving a detailed account as to how and why it occurred, or what is the particular context. You must be defining key terms where ever appropriate, and substantiate with relevant associated facts.

Structure of the answer:

Introduction:

Corporate governance is the structures and processes for the direction and control of companies. To avoid mismanagement, good corporate governance is necessary to enable companies operate more efficiently, to improve access to capital, mitigate risk and safeguard stakeholders.

Body:

Explain that corporate governance is about enabling organisations to achieve their goals, control risks and assuring compliance. Good corporate governance incorporates a set of rules that define the relationship between stakeholders, management and the board of directors of a company and influence how the company is operating.

Then discuss in detail role of corporate governance in business.

Conclusion:

One can conclude with its importance and relevance even to administrative services apart from the corporate companies.



Introduction:

Corporate governance concerns an **organization's system of management and control**. Specifically, it covers **the proper management including the relationships between: board members; the board and the company's shareholders; and the company and other stakeholders such as employees, creditors and customers; and internal controls and processes**. A **good corporate governance framework will lead to internal discipline, accountability and transparency**.

Ethics is at the **core of corporate governance**, and management must reflect accountability for their actions on the global community scale.

Body:



Importance of Corporate Governance:

- Good corporate governance increases the long term value of an organization and its potential for growth. It reduces risk, and strengthens reputation.
- Open to public Information disclosure, high transparency and accountability are basic important elements of best corporate governance that strives the sustainability of corporations and society.
- To avoid mismanagement, good corporate governance is necessary to enable companies operate more efficiently, to improve access to capital, mitigate risk and safeguard stakeholders.
- It also makes companies **more accountable and transparent to investors** so as to minimize expropriation and unfairness for shareholders.
- Corporate governance makes companies more accountable and transparent to investors and gives them the tools to respond to legitimate stakeholder concerns such as sustainable environmental and social development.
- It contributes to development and increased access to capital encourages new investments, boosts economic growth, and provides employment opportunities.
- A lack of corporate governance can lead to profit loss, corruption and a tarnished image, not only to the corporation, but to the society, or even worse will influence global as a whole.



- This form of corporate governance management is also designed to limit risk and eliminate corrosive elements within an organization.

The ethical issues with Corporate Governance in India:

- It is common for friends and family of promoters and management to be appointed as board members.
- In India, founders' ability to control the affairs of the company has the potential of derailing the entire corporate governance system. Unlike developed economies, in India, identity of the founder and the company is often merged.
- Women director appointed are primarily from family in most of the companies which negates the whole reform.
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- Board's Approach to Corporate Social Responsibility (CSR) is often found unresponsive.
- Conflict of Interest – The ICICI Bank Ltd fiasco demonstrates the challenge of managers potentially enriching themselves at the cost of shareholders in the absence of a promoter.

Measures to improve Corporate Governance in India:

- **Ensure a balanced, competent and diverse Board:** Business should strive for directors who are qualified, understand the business and can offer a fresh perspective. Studies show Boards with greater gender diversity result in improved financial performance.
- **Review your Board composition on a regular basis** to identify any shortcomings and make timely improvements.
- **Build solid foundations for oversight:** Establish, monitor and evaluate the roles and responsibilities of the Board and management. The Board needs to have visibility of management actions and key decision making.
- **Gear key performance indicators towards long term value creation** not just in the short term.
- **Prioritize risk management:** Establish an effective risk management and internal control framework and periodically review its effectiveness. Developing a disaster recovery plan is essential.
- **Ensure integrity in corporate reporting** including safeguards such as conducting external audits of the business.
- **Provide timely and balanced information:** Providing transparency to key stakeholders both in the good and bad times promotes stakeholders' confidence in the business.
- **Emphasise integrity, promote ethical behaviours** and consult different categories of stakeholders on their interests.
- **Treat shareholders equitably and respect their rights.**
- **Ensure adequate disclosures** around related parties' transactions and director's other interests. This is especially important where a director may have external financial interests that could influence his decision.

Conclusion:



Currently, India accounts **nearly 3% of world GDP and 2.5% of global stock market capitalisation – with 5,000 listed companies and more than 50 companies in the global Fortune list.** Uday Kotak committee recommendations hold importance in growing concerns for corporate governance. The recommendations of the Kotak committee will enhance transparency and effectiveness in the way boards of listed companies function.

Case Studies on above issues.

An apparel manufacturing company having a large number of women employees was losing sales due to various factors. The company hired a reputed marketing executive, Who increased the volume of sales within a short span of time? However, some Unconfirmed reports came up regarding his indulgence in sexual harassment at the Workplace. After sometime a woman employee launched a formal complaint to the management against the marketing executive about sexually harassing her. Faced with the Companies' indifference, in not taking cognizance of her grievances, she lodged an FIR With the police. Realizing the sensitivity and gravity of the situation, the company called the woman employee to negotiate. In that she was offered a hefty sum of money to withdraw the Complaint and the FIR and also give in writing that the marketing executive is not Involved in the case. Identify the ethical issues involved in this case. What options are available to the woman employee? (250 words)

Reference: UPSC CSE Mains 2019 GS paper IV.

Why the question:

The question is based on the theme of professional competence and professional values.

Key Demand of the question:

The question is in the form of a case study and requires close evaluation of the themes involved, examination of challenges and concerns and solutions to the same.

Structure of the answer:

Introduction:

List the facts of the case in detail – alleged sexual harassment at workplace by the marketing executive, Marketing executive important resource for the company, management's indifference etc.

Body:

Identify first the stakeholders involved. List the ethical issues applied to the case, suggest what measures and options are available to resolve and fix the concerns. Suggest the possible options available to all the stakeholders. And conclude with best suitable solution.

Conclusion:

Conclude with importance of ethics in such situation.

Introduction:

The fact that apparel manufacturing company has a large number of women employees shows that the company has good values of gender parity. However, the situation of alleged sexual harassment at the workplace which, if proved true, will portray the company in poor light, thereby affecting its credibility and profitability in the long run. The Company fearing its reputation has offered to wipe the matter under carpet by offering money.

Body:

The ethical issues involved in the case are:



- Integrity of woman employee v/s her ethical egoism.
- Company's profitability v/s its poor work culture.
- Sexual harassment of women at company.
- Marketing executive's abuse of power
- Lack of pro-activeness on the part of management to take suo-moto cognizance of sexual misconduct
- Lack of responsibility of internal complaints committee
- Attempt to offer monetary allurements in return of modesty and dignity of woman
- Loss of integrity of the management

The options available to woman are:

Actions staying within the company:

- Accept the money offered by the company and withdrawing the complaint and give in writing that absolves the executive from all wrongs.
- Take back the FIR, not accepting the money and form a group with the other women who have faced similar situation and raise an awareness movement among other women employees of work.

Actions from outside the company:

- Reject the offer of company and go ahead with the FIR along with resigning from job and find alternative job.
- Accept the money and withdraw the FIR but not giving in writing.
- Raise #MeToo against the executive which can create awareness among other female employees with help of NGOs.

In my opinion, the female employee must reject the monetary offer from the company and go ahead with the FIR as it upholds her moral integrity as well as help save many other women employees from such heinous incidents. Her actions will set a precedent also for future such cases. This will also bring in some discipline in the company by strict implementation of the available legislations like **SHE Act, 2013** and **creation of internal complaints committee**.

Conclusion:

Although with the above action, she should make sure that she resigns on her own will and not get fired by company. The latter action of getting fired could silence other women due to fear of losing job. Thus, there needs to be **a delicate balance of maintaining her self-dignity and at the same time, she should take up her social responsibility** of not letting a perpetrator go scot-free.



One of the scientists working in the R & D laboratory of a major pharmaceutical company discovers that one of the company's bestselling veterinary drugs, B has the potential to cure a currently incurable liver disease that is prevalent in tribal areas. However, developing a variant of the drug suitable for human beings entailed a lot of research and development having a huge expenditure to the extent of R 50 crores. It was unlikely that the company would recover the costs as the disease was rampant only in poverty-stricken area having very little market otherwise. If you were the CEO, then— (a) Identify the various actions that you could take; (b) Evaluate the pros and cons of each of your actions. (250 words)

Reference: Case study

Why the question:

The case study is based on the ethical issues involved in the drug development suitable for human beings.

Key Demand of the question:

Evaluate the ethical issues involved in the case and address the questions following it.

Directive:

Evaluate – When you are asked to evaluate, you have to pass a sound judgement about the truth of the given statement in the question or the topic based on evidences. You have to appraise the worth of the statement in question. There is scope for forming a personal opinion here.

Structure of the answer:

Introduction:

In short discuss the stakeholders involved, identify the ethical concerns in the case.

Body:

As companies normally aim at profit maximization, the pharmacy firm can abandon the Proposal as unworkable. While justifiable from company's individual economic perspective, social and humanitarian concerns militate against it. As development and production are commercially unviable, the drug can be produced under the company's corporate social responsibility activities (CSR). Profit making companies have to spend a prescribed percentage of their profits on CSR. If the company is making enough profits, this will be an ideal solution. Suggest what are the possible solutions and alternatives available to you. Suggest the best possible way that can address all the stakeholders equally.

Conclusion:

Conclude with suitable solutions.

Introduction:

The above case presents a scenario where the private drug company has developed a potential cure to an incurable liver disease, prevalent among tribals. The case presents a dilemma of a CEO who has to ensure the profitability of the drug company meanwhile being compassionate and trustee of the society in which the company is located too.

Body:

The various actions which can be taken by me as CEO are:

- to adhere to my obligations and professional ethics, which is to serve my company and to garner its maximum profit.
- Taking support of Government by the Viability gap funding.
- Raising money through finance market.
- Collaborating with foreign company



- appealing to public through media and NGO's for collaboration and funds through sale of products

Evaluation of the options:

Option 1: to adhere to my obligations and professional ethics, which is to serve my company and to garner its maximum profit

- **Merits:**
 - Professional Loyalty to the company.
 - this would not be contradictory to my personal ethics which derives from my societal obligations and my conscience.
- **Demerits:**
 - Company will lose the public goodwill and do a bigger harm.
 - Against the trusteeship factor of the company.

Option 2: Taking support of government by the Viability gap funding.

- **Merits:**
 - It will solve the funding issue.
 - Poor people will benefit. Justice will be done to them.
 - Government machinery can be utilized for better service delivery.
- **Demerits:**
 - It will put Subsidy burden on government.
 - Company's ownership of product will be diluted

Option 3: Raising money through finance market

- **Merits:**
 - It will solve the problem temporarily.
 - Poor people will benefit
 - Corporate Social Responsibility will be fulfilled
- **Demerits:**
 - Investors may lose money in future.
 - My company might come under severe financial stress.

Option 4: collaborating with foreign company

- **Merits:**
 - Not just poor of India, but of whole world will benefit.
 - The problem can be solved in holistic manner.



- **Demerits:**

- Issues of Intellectual property rights may hamper this collaboration.
- foreign company may sell the drug at higher prices.

Option 5: appealing to the public through media and NGO's for collaboration and funds through sale of products

- **Merits:**

- Pool for social activities will be created
- Good publicity of company will be done.
- Increase in sales and profits which then are transfer to the project

- **Demerits:**

- It may also decrease the sale as price of company's products will be increased.
- may take a long time to collect necessary funds

Conclusion:

In the above scenario, I would go in for the **combination of options 2 and 5** along with pitching in with some of my company's CSR funds. This would ensure **public goodwill for my company** as well as **ensure an easy, affordable access of the drug to the tribals**. Compromises have to be struck between the profit motive of my company and the public good in a way that both benefit from each other in a complementary manner. This will also **set a precedent for others to follow** who are faced with such a dilemma thus **increasing social capital and trust in society**.



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