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SIMPLIFYING IAS EXAM PREPARATION

## INSTA SECURE SYNOPSIS MAINS 2020

**GS- IV**

## NOVEMBER 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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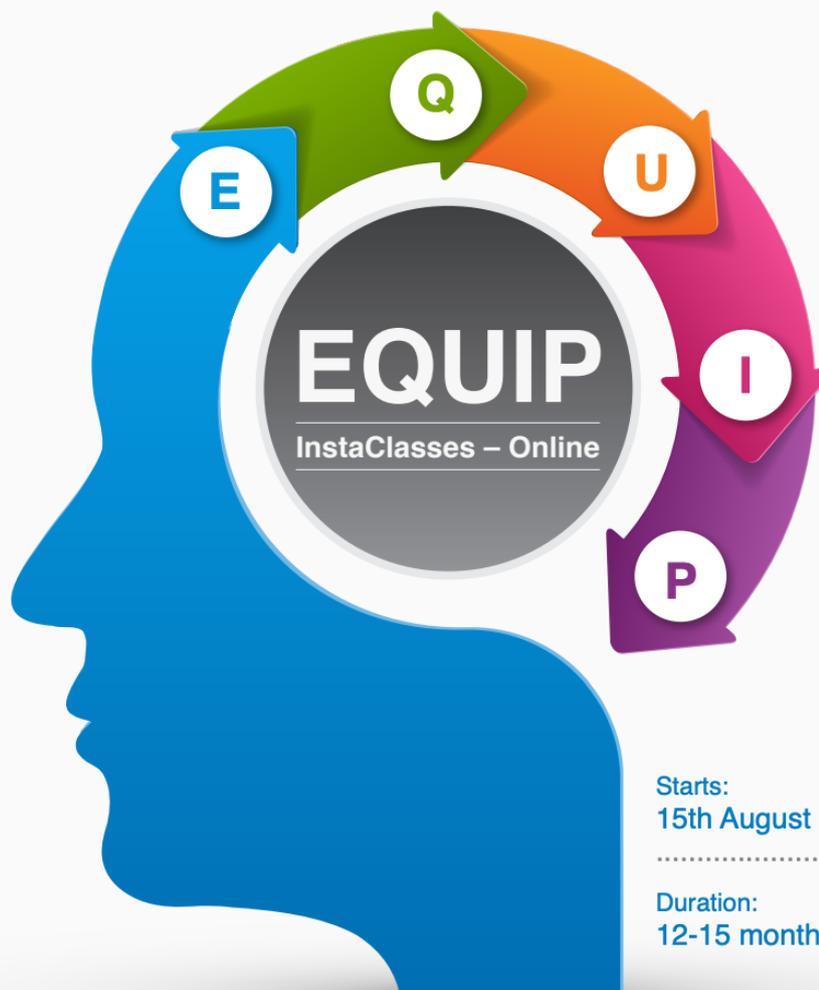


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Ethics and Human Interface: Essence, determinants and consequences of Ethics in human actions; dimensions of ethics; ethics in private and public relationships.

Explain about the sources and foundation of Jain Ethics. (250 words)

Reference: [opensiuc.lib.siu.edu](https://opensiuc.lib.siu.edu)

**Why the question:**

The question is based on the theme of Jain Ethics.

**Key Demand of the question:**

Discuss in detail the sources and foundation of Jain Ethics.

**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:**

Briefly explain what constitutes Jain ethics.

**Body:**

Jain ethical code prescribes two dharmas or rules of conduct. One for those who wish to become ascetic and another for the śrāvaka (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by śrāvakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these five vows more strictly and therefore observe complete abstinence. These five vows are:

Ahiṃsā (Non-violence)

Satya (Truth)

Asteya (Non-stealing)

Brahmacharya (Chastity)

Aparigraha (Non-possession)

Discuss the importance of Jain ethics in detail and their application.

Part of the answer must explain the source of ethics in Jainism.

**Conclusion:**

Conclude with importance of such ethical guidelines and teachings.

**Introduction:**

Jainism is a religion in India that offers a distinctive moral vision centered on nonviolence and asceticism. Jains regard their doctrines as eternal truths, but these truths have not always been known to humans and they come to be periodically discovered and taught by historical figures called **Tirthankaras**.

**Body:**

**Sources and foundation of Jain ethics:**

Given that the proper goal for a Jain is release from death and rebirth, and rebirth is caused by the accumulation of karma, all Jain ethics aims at purging karma that has been accumulated, and ceasing to accumulate new karma. Like Buddhists and Hindus, Jains believe that good karma leads to better circumstances in the next life, and bad karma to worse. However, since they conceive karma to be a material substance that draws the soul back into the body, all karma, both good and bad, leads to rebirth in the body. No karma can help a person achieve liberation from rebirth. Karma comes in different kinds, according to the kind of actions and intentions that attract it.

In particular, it comes from **four basic sources**:



1. **Attachment to worldly things**
2. **The passions, such as anger, greed, fear, pride, etc.**
3. **Sensual enjoyment**
4. **Ignorance, or false belief.**

Only the first three have a directly ethical or moral upshot, since ignorance is cured by knowledge, not by moral action.

The moral life, then, is in part the life devoted to breaking attachments to the world, including attachments to sensual enjoyment. Hence, the moral ideal in Jainism is an ascetic ideal.

Jain ethical code prescribes **two dharmas or rules of conduct**. One for those who wish to become **ascetic** and another for the **śrāvaka** (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by śrāvakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these five vows more strictly and therefore observe complete abstinence.

The “five vows”:

1. **Ahimsa**, frequently translated “non-violence,” or “non-harming,”
2. **Satya**, or truthfulness,
3. **Asteya**, not taking anything that is not given,
4. **Brahmacharya**e. chastity,
5. **Aparigraha** or detachment.

**Three Jewels or three gems or three refuges of Jainism** include **Right Perception (Samyak Darsana)**, **Right knowledge (Samyak Jnana)** and **Right conduct (Samyak Charitrya)**. They constitute the core practice of Jainism for both the ascetics and householders.

Conclusion:

Some of the essential features of Jainism are useful for our life even if we are not followers of that religion. The Religious tolerance, mercy upon other animals and humans, Ethical purity, Harmony between self and environment, spiritual contentment are some of them. Further, the three jewels of Jainism are universal values and applicable to each one of us.

### Explain Kant’s views on moral obligation. (250 words)

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

#### **Why the question:**

The question is based on the concept of Kantian ethics.

#### **Key Demand of the question:**

One must discuss in detail the Kant’s views on moral obligation.

#### **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 Kant says about morality.*

**Body:**

*Kant's theory is an example of a deontological moral theory—according to these theories, the rightness or wrongness of actions does not depend on their consequences but on whether they fulfill our duty. Kant believed that there was a supreme principle of morality, and he referred to it as The Categorical Imperative.*

*Give examples to justify his views on moral obligations.*

**Conclusion:**

*Conclude with importance.*

**Introduction:**

Immanuel Kant (1724–1804) argued that the supreme principle of morality is a standard of rationality that he dubbed the “**Categorical Imperative**” (CI). Kant characterized the CI as an **objective, rationally necessary and unconditional principle** that we must always follow despite any natural desires or inclinations we may have to the contrary.

The CI states that it is immoral to use another person merely as a means to an end and that people must under all circumstances be treated as ends in themselves. This is in contrast to some interpretations of the utilitarian view, which allow for use of individuals as means to benefit the many.

**Body:**

Another version of the Categorical Imperative that Kant offers states that one should “**always treat people as ends in themselves, never merely as a means to one's own ends.**” This is commonly referred to as the “**ends principle.**” The fact that we are human has value in itself.

While similar in a way to the Golden Rule: “**Do unto others as you would have them do unto you,**” it puts the onus for **following the rule on humankind** rather than accepting the strictures of divine influence.

The key to Kant's belief regarding what makes humans moral beings is the fact that we are free and rational creatures. To treat someone as a means to your own ends or purposes is to not respect this fact about them.

For instance, if I get you to agree to do something by making a false promise, I am manipulating you. Your decision to help me is based on false information (the idea that I'm going to keep my promise). In this way, I have undermined your rationality. This is even more obvious if I steal from you or kidnap you in order to claim a ransom.

Treating someone as an end, by contrast, involves always respecting the fact that they are capable of free rational choices which may be different from the choices you wish them to make. So if I want you to do something, the only moral course of action is to explain the situation, explain what I want, and let you make your own decision.

We shouldn't treat ourselves as a means to our own ends; instead we should respect our inherent worth. This can be used as an **argument against euthanasia, suicide and other behaviours that damage ourselves.**

Taking the example of slavery where human beings are treated as “means” for achieving the “ends” that is profit motive. Human intrinsic worth i.e. dignity is not respected and they are exploited for petty gains. This lead to inequality in society where one section of people exploiting other section for self-motive. Some people justify the slavery on the premises that it was based on contract between



master and slave. But this argument does not hold ground because slave did not accept to slavery on free will and they might not be in their right state of mind thinking rationally and make a decision.

The idea also shows up in discussions of animal rights, with the idea that if they have rights, animals must be treated as ends in themselves.

### Conclusion:

Kant's philosophy of human individuals as end in itself endorses the golden rule of "treating others as one's self would wish to be treated". As no one would wish to be used simply as a means, therefore one should not also use other human beings as means to achieve their ends. This philosophy can be of great help in resolving the ethical dilemmas where there is debate between relative importance of means and ends.

### What are some of the key sources of ethics and their ideals in India? Discuss. (250 words)

Reference: [www.cbseacademic.nic.in](http://www.cbseacademic.nic.in)

#### Why the question:

The question is straightforward and is about the key sources of ethics and their ideals in India.

#### Key Demand of the question:

Discuss in detail the key sources of ethics and their ideals in India.

#### 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 stating the importance of Ethics in general and significance given to it in India.

##### Body:

In the knowledge tradition of India, ethics has its origin in its religious and philosophical thinking. From time immemorial, various religious faiths have flourished here. Every religious and every philosophical system of India has a prominent ethical component. Ethics is the core of all these systems. In every religious tradition, good moral conduct is considered essential for a happy and contented life.

Discuss the concept of Dharma, Purushartha etc. from Hinduism; explain the sources of ethics from Buddhism and Jainism. Discuss ethics in Sikh etc.

##### Conclusion:

Conclude with significance.

##### Introduction:

Ethics (nītiśāstra) is a branch of philosophy that deals with moral values. The moral code of the people is an indicator of their social and spiritual ways of life. The true essence of human life is to live amidst worldly joy and sorrows. Ethics is primarily concerned with the moral issues of the world.

##### Body:

#### Sources of ethics and their ideals in India:

1. In the knowledge tradition of India, ethics has its origin in its **religious and philosophical thinking**. From time immemorial, various religious faiths have flourished here.
2. Every religious and every philosophical system of India has a prominent ethical component. Ethics is the core of all these systems.



3. In every religious tradition, good moral conduct is considered essential for a happy and contented life.
4. Without following the path of righteousness no one can attain supreme goal (moksha) of life. For this one has to perform good deeds and avoid wrong-doing.
5. India has a very ancient history of thinking about ethics. Its central concepts are represented in Rigveda, one of oldest knowledge texts not only of India but of the entire world.
6. In Indian tradition, the concept of ṛta gave rise to the idea of dharma.
7. The term dharma here does not mean mere religion; it stands for duty, obligation and It is a whole way of life in which ethical values are considered supreme and everyone is expected to perform his or her duty according to his or her social position and station in life.
8. In the **Bhagavad-Gītā**, selfless action (niškāma karma) is advocated. It is an action which is required to be performed without consideration of personal consequences. It is an altruistic action aimed at the well-being of others rather than for oneself. In Hinduism this doctrine is known as karma yoga.
9. Similarly, the importance of ethics and ethical values is highlighted in epics **and philosophical texts like, Upaniṣads, Rāmāyaṇa, darśana-śāstras and dharma-śāstras.**
10. The Dharsana śāstras are philosophical texts, which provide rational explanations of the ethical issues; the universal moral problems faced by man in daily life are placed in a philosophical context.
11. In the dharma-śāstras, emphasis is on the social ethics.
12. In these texts the inter-personal and social relations are placed in an ethical framework for guidance. In these texts the ethical problems are discussed in an indirect manner.
13. In Buddhism, the word Dhamma is used, which is the Pali equivalent of the Sanskrit word dharma.
14. According to Buddhism, the foundation of ethics is the pañcaśīla (five rules), which advocates refraining from killing, stealing, lying, sexual misconduct and intoxicants. In becoming a Buddhist, a lay person is encouraged to take a vow to abstain from these negative actions.
15. Jainism is another important religion of this land. It places great emphasis on three most important things in life, called three gems (triratna).
16. These are: right vision (samyaka dṛṣṭī), right knowledge (samyaka jñāna) and right conduct (samyaka cāritra). Apart from these, Jain thinkers emphasize the need for reverence (Shraddha). There are other moral principles governing the life of Jains.
17. Sikhism also lays great stress on ethics in human life. Truth is higher than everything else, higher still is truthful conduct, according to Guru Nanak.
18. The cardinal values according to Guru Granth Sahib are compassion, charity, contentment, non-enmity and selfless service.
19. During the middle ages, the Bhakti movement arose in India. It was an all-India movement of social reform and spiritual awakening. It played a very important part in reawakening moral



consciousness in India. Jayadeva, Nāmdev, Tulsīdās, Kabīr, Ravidās and Mīra are some of the prominent saints of this movement. Most of these saints came from the downtrodden sections of society. Rejecting the distinctions of caste, colour and creed, they spread the message of human equality. They were saint poets. In their vāṇī (poetic compositions) they propagated the ideals of love, compassion, justice and selfless service. These are the ethical values which we need even today.

20. Finally, the constitution of India also acts as a source of ethical guidance through its sources such as Basic Text of the Constitution, Constituent Assembly debates, Freedom struggle, and Case Law Histories etc

### **Conclusion:**

Multiple sources act as basis for ethics in India. However, almost all the sources teach the same cardinal values of truth, non-violence, compassion and love.

**Ethics is derived from social norms but all social norms are not ethical. Explain with examples. (250 words)**

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

### **Why the question:**

*The question is about tracing the fact that all social norms are not ethical however ethics are often derived due to social norms.*

### **Key Demand of the question:**

*Explain the correlation of ethics and social norms with suitable examples.*

### **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:**

*Introduction should explain the meaning of social norm in brief.*

#### **Body:**

*Define what social norms are; Norms deal with standards of appropriate behavior. There is no value judgment by the individual as there is with morals. Ethics are based upon rules of what is morally good or bad behavior. Since ethics are rules, they are generally determined by society.*

*Explain how social norm contributes to ethics.*

*But not all social norms can be considered as ethical.*

*Give suitable examples.*

#### **Conclusion:**

*Conclude that Ethics is not only about social norms rather it is broader term.*

#### **Introduction:**

Social norms are generally accepted standards to do with behaviour accepted by the majority of social members. A norm is not a rule, nor a law, but an accepted standard that is learnt by osmosis; that is, by merely living in a society that accepts these 'norms' as 'the right way to behave.'

Ethics is also a social norm but it is usually a behavior which is practiced by a vast majority in the society or in a profession.

#### **Body:**

#### **Ethics is derived from social norms:**



1. Humans live in a society and all the actions are influenced by or directed at the society, thus it is natural for one's actions to be guided and governed by the social norms which does good for all.
2. These societal norms help in maintaining peace and harmony in the society and nudge individuals towards right behaviour.
3. As a result, the ethics is derived from and guided by the societal norms to a great extent.
4. For instance, to not lie or not commit adultery is an ethical principle followed by most in society and in professions and it can also be considered a popular social norm.
5. Another example is Stealing is not considered right in any society, whereas respect and gratitude are always welcomed.

**However, all social norms are not ethical in nature:**

1. It is a well-known fact that social norms contribute to establishing ethical behavior but all social norms are not ethical.
2. Certain social norms are based on the societal structure and the actions are thus guided by them.
3. This could lead to injustice meted out to few sections of the society or few individuals.
4. For instance, the practice of Female genital mutilation present in the Dawoodi Bohra community. It prescribes female genital mutilation as a social norm but the practice is against human dignity of females as well as ethically wrong.
5. Another example is of same sex marriage which is considered as wrong practice according to few religions, but goes against the individual rights of humans.

**Conclusion:**

Society has an imperative role in development of perception of right or wrong. However, the latter should not be entirely based on the social norms and should have space for logical thinking in case the social values are against the human values.

**“Ethics works as a binding force between law, morality, values, religion and social norms.” Elucidate. (250 words)**

Reference: [ethics.org.au](https://ethics.org.au)

**Why the question:**

The question is based on the applications of Ethics.

**Key Demand of the question:**

One has to justify in what way Ethics often works as a binding force between law, morality, values, religion and social norms.

**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:**

Start by defining what Ethics are.

**Body:**



*In the answer body first, using suitable examples explain the relationship between ethics and law, morality, values, religion and social norms.*

*Ethics is scrutiny of human conduct on the basis of established standards. It deals with rightness and wrongness of human conduct based on normative principles such as Kantian ethics, virtue ethics of Aristotle etc.*

*It works as binding force between law, morality, values, religion and social norms because all of them have certain ethical elements/aspects involved.*

*Suggest the importance.*

**Conclusion:**

*Conclude that Ethics provides guiding principles for everyone in their conduct.*

**Introduction:**

Ethics is a branch of philosophy that aims to answer the basic question, “What should I do?” It’s a process of reflection in which people’s decisions are shaped by their values, principles, and purpose rather than unthinking habits, social conventions, or self-interest.

**Body:**

**Ethics and laws** are found in virtually all spheres of society. They govern actions of individuals around the world on a daily basis. They often work hand-in-hand to ensure that citizens act in a certain manner, and likewise coordinate efforts to protect the health, safety and welfare of the public. The law is based on principles and regulations established in a community by some authority and applicable to its people.

**Though law often embodies ethical principles, law and ethics are not co-extensive.** Based on society’s ethics, laws are created and enforced by governments to mediate our relationships with each other, and to protect its citizens. While laws carry with them a punishment for violations, ethics do not. Essentially, laws enforce the behaviors we are expected to follow, while ethics suggest what we ought to follow, and help us explore options to improve our decision-making.

Ethical decision-making comes from within a person’s moral sense and desire to preserve self-respect. Laws are codifications of certain ethical values meant to help regulate society, and also impact decision-making. Driving carefully, for example, because you don’t want to hurt someone is making a decision based on ethics. Driving carefully and within the speed limit because you see a police car behind you suggests your fear of breaking the law and being punished for it.

**Morality** is defined as having and living per a moral code, or principles of right and wrong. Basic morality condemns murder, adultery, lying and stealing. **Ethics explores the idea of morality and its place in society and addresses questions about morality.**

The relationship between **religion and ethics** is about the **relationship between revelation and reason.** Religion is based in some measure on the idea that God (or some deity) reveals insights about life and its true meaning. These insights are collected in texts (the Bible, the Torah, the Koran, etc.) and presented as “revelation.” Ethics, from a strictly humanistic perspective, is based on the tenets of reason: Anything that is not rationally verifiable cannot be considered justifiable. From this perspective, ethical principles need not derive their authority from religious doctrine. Instead, these principles are upheld for their value in promoting independent and responsible individuals—people who are capable of making decisions that maximize their own well-being while respecting the well-being of others.

Humans live in a society and all the actions are influenced by or directed at the society, thus it is natural for one’s actions to be guided and governed by the social norms which does good for all.



These societal norms help in maintaining peace and harmony in the society and nudge individuals towards right behaviour. As a result, the ethics is derived from and guided by the societal norms to a great extent. For instance, to not lie or not commit adultery is an ethical principle followed by most in society and in professions and it can also be considered a popular social norm. Another example is Stealing is not considered right in any society, whereas respect and gratitude are always welcomed. Thus, we can see that Ethics is related and guided by Social norms to an extent.

### Conclusion:

From the above discussion, we see that Ethics runs as a common thread between the law, morality, values, religion and social norms. Ethics works as binding force between law, morality, values, religion and social norms because all of them have certain ethical elements/aspects involved. Thus, Ethics provides guiding principles for everyone in their conduct.

### Why some values are considered as human values? What the relevance they have for society? Explain.(250 words)

Reference: [hrkatha.com](http://hrkatha.com)

#### Why the question:

The question is about the relevance of human values to today's society.

#### Key Demand of the question:

Define what human values are, explain their importance.

#### 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:

Define human values briefly.

##### Body:

Human values are most important in life—so important that people are and should be ready to sacrifice almost anything to live with their values.

Honesty, integrity, love, and happiness are some of the end values or destination values that human beings seek to attain, practice and live with. On the other hand, values such as health, money, fame, status, intelligence, and so on are the means values or path values which help achieve the end values. Discuss how such values are formed. Explain why it is important to know about values.

Explain their importance in general to society, give examples.

##### Conclusion:

Conclude with importance.

##### Introduction:

Values are the guiding principles of our lives. They are essential for positive human behaviour and actions in our daily lives. Basic human values refer to those values which are at the core of being human. The values which are considered basic inherent values in humans include truth, honesty, loyalty, love, peace, etc. because they bring out the fundamental goodness of human beings and society at large

##### Body:

Human values are the values which are considered basic inherent values in humans include truth, honesty, loyalty, love, peace, etc. because they bring out the fundamental goodness of human beings and society at large. Further, since these values are unifying in nature and cut across



individual's social, cultural, religious and sectarian interests; they are also considered universal, timeless and eternal applying to all human beings. These values are directly associated to physical, intellectual, emotional psyche and spiritual facets of human personality.

**Common human values are as under:**

1. Fraternity, friendship, empathy, compassion, and love.
2. Openness, listening, welcoming, acceptance, recognition, and appreciation.
3. Honesty, fairness, loyalty, sharing, and solidarity.
4. Civility, respect, and consideration.

The function of these basic values enable every human to realize or maintain highest or human value for establishing relations of peace and yet it remains indefinable.

**Relevance of human values for society:**

1. Since the human element is common among all people, human values will also be common to all across situations, circumstances, conditions. While other values like socio-cultural values may change from place to place.
2. Human values are related to the core identity of human i.e. dignity and respect.
3. Human values are present inherently in human beings by virtue of being a human while other values are inculcated in human beings through the process of socialization.
4. Human values are more responsible for binding people to live in a society or country as there are many divisive forces because of different socio-cultural values.
5. Provides understanding of the attitudes, motivation and behaviours
6. Influences our perception of the world around us.
7. Represents interpretation of "right and wrong".
8. Provides a way to understand humans and organisation.
9. Peaceful co-existence of entire human civilisation rests on adherence to human values.
10. When forces of Nationalism and Patriotism try to take the front seat, there is a kind of hostility, protectionist feelings generated among the people of different countries. Therefore, Humanity should be always at a higher pedestal than other such values.

**Conclusion:**

Human values are necessity in today's society and business world. Human values are the features that guide people to take into account the human element when one interacts with other human. They have many positive characters that create bonds of humanity between people and thus have value for all human beings. They are strong positive feelings for the human essence of the other. These human values have the effect of bonding, comforting, reassuring and procuring serenity. Human values are the basis for any practical life within society.



State reasons why war is not considered as the first option rather is taken as the last resort? (250 words)

Reference: [bbc.co.uk](https://www.bbc.co.uk)

**Why the question:**

The question is based on the theme of war ethics.

**Key Demand of the question:**

One must substantiate with suitable justifications as to why war is not considered as the first option and is often rather taken as the last resort.

**Structure of the answer:**

**Introduction:**

Briefly talk about war; usual causes and the ethical dimensions involved.

**Body:**

War is a state of armed conflict between different countries or different groups within a country. It involves manifestation of violence, hatred, anger, lack of trust etc. It leads to destruction, death, pain and miseries to lot of people.

Explain reasons why war is not considered as the first option rather is taken as the last resort. But sometimes war becomes essential.

Discuss the concept of war ethics in detail.

Then explain why War is not considered as the first option rather taken as last resort; give suitable justifications.

Have a passing reference in the Indian context.

**Conclusion:**

Conclude by asserting that India has given the world Buddha (peace), not war. Indian values promote peace, harmony and respect for each other. It is evident from the fact that India has never imposed war on any country.

**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.

War is not considered as the first option rather is taken as the last resort:

**The traditional view:**

1. A state should only go to war if it has tried every sensible, non-violent alternative first.
2. This is because a state should not put lives at risk unless it's tried other remedies first.
3. The alternatives might include diplomacy, economic sanctions, political pressure from other nations, withdrawal of financial aid, condemnation in the United Nations, and so on.
4. These alternatives should be tried exhaustively and sincerely before violence is used.

**Alternative view:**



1. Some writers don't think that 'last' in last resort refers to the sequence of time. They argue that last resort means that the use of force is ethical only when it is really necessary and when no reasonable alternative is left.
2. They say that that war should be the least preferred course of action, but not necessarily the course of action that isn't tried until after every other course of action has failed.
3. They argue that sometimes it will be morally better to go to war sooner rather than later.
4. This might be because waiting too long would allow the enemy to do much more damage, or kill more people than an early war would have done; or may allow the enemy to become so established in another country's territory that far greater force will have to be used to remove him than would have been needed earlier.

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:

1. Waged by a legitimate authority (usually interpreted as states)
2. In a just cause
3. Waged with right intention
4. Have a strong probability of success
5. Be a last resort
6. Be proportional

#### **Conclusion:**

War is not the only way to bring peace. There are many alternative ways such as negotiating to terms which are reasonable for both the countries and hence resolving the problem. There shall always be a win-win situation. Some terms shall be accepted by one party and some by the others.

We might be divided by religion, sex, color and the boundaries between our countries but we all belong to the human race. One should treat the other like a brother and help each other out. There will be differences for sure, which should be sorted out in a peaceful manner.

#### **Explain Absolute Ethics and Relative Ethics with relevant examples. (250 words)**

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

#### **Why the question:**

*The question is straightforward from the static portions of GS paper IV.*

#### **Key Demand of the question:**

*Explain Absolute Ethics and Relative Ethics with relevant examples.*

#### **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:**

In the introduction define what Absolute Ethics and Relative Ethics are.

**Body:**

Absolute ethics are referred to as being deontological; interested in the act itself not the consequences. On the other hand relative ethics claims that the 'right or wrong' of a situation is dependent upon the people, time, place, culture and a range of other factors.

Compare and contrast the two schools of ethics.

Present examples to justify the two theories.

**Conclusion:**

Conclude with a fair and balanced opinion about the two.

Introduction:

**Absolute ethics** is an ideal code of conduct formulating the behaviour of the completely adapted human person in the completely evolved society. **Relative ethics** is the nearest approximation to the ideal code of conduct according to the more or less perfectly evolved society in which human person happens to find himself.

Body:

Absolute ethics holds that there is **one universal moral code which is final** and applies equally to all men of all ages, and that **changing situations or changing views make no difference whatsoever to this absolute moral code**. Absolute ethics are referred to as being **deontological**; interested in the act itself not the consequences.

**Advantages of Absolute ethics:**

- ◆ Clear rules about behaviour.
- ◆ We can develop wider ethical rule systems.
- ◆ We can judge other nations/cultures and intervene to save innocent life.

**Disadvantages of Absolute ethics:**

- ◆ Unable to take into account the circumstances.
- ◆ Real danger of tolerance.

**Relative or relativistic ethics** holds that the moral standard varies with different circumstances.

There are so many cultural and religious differences and in some circumstances, it may be ethically correct to do certain things but in other situations it might be completely immoral. Relative ethics believes that moral rules are subjectively true.

**For example**, we cannot say "murder is wrong" is the same as "water boils at 100 degrees". We cannot prove that "murder is wrong" but we can prove that "water boils at 100 degrees".

**Advantages of Relative ethics:**

- ◆ Flexible and avoids the insensitivity/rigidity of absolutism
- ◆ It explains the differences in cultures and respects them and prevents a dominant culture from bullying others out.

**Disadvantages of Relative ethics:**



- ◆ Socrates points out, not all views can be true someone must be wrong.
- ◆ We can't criticize other cultures that carry out practice we consider wrong.
- ◆ "Act relative to your culture, situational and personal circumstances" is an absolute.

Conclusion

Both absolute and relative ethics along with Individual judgement based on morals help us arrive at the most rational decision.

**Law is nevertheless an indispensable part of the picture. It is a necessary complement to both morality and ethics. Elucidate. (250 words)**

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

**Why the question:**

*Question is based on the interlinkages of law, morality and ethics.*

**Key Demand of the question:**

*Discuss in detail the indispensability of law to ethics and morals in any situation.*

**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:**

*Introduction should briefly define law and ethics*

**Body:**

*In the answer body cover the following aspects relevant to the question –*

*Discuss with examples, the role of law for ethical conduct in society.*

*Explain how law complements both morality and ethics.*

*Give examples to substantiate the statement in question.*

**Conclusion:**

*Ethics come into picture especially when law is not able to ensure common good due to its limitation however that does not mean ethics undermines of law.*

**Introduction:**

**Laws** are rules of conduct that government creates and requires people to obey whereas **ethics** refers to human conduct based on a set of established standards and **morality** is combinations of values, principles, and purposes. It's helpful to have a coherent, consistent account that has been refined through history and can be applied in their day to day lives.

**Body:**

**Ethics, Morality and Law** are derived from certain common sources like religion, community values, cultural context, sense of justice, etc. However, ethics can also be a result of one's own evolution, personal experiences, personal choices, etc.

While laws apply uniformly to all, ethics can vary from person to person and they change more frequently than laws. In case of a **breach of law, the state is within its right to punish**. Hence, they work as a medium of retributive justice. On the other hand, **ethics and morality are not enforceable**.

**Law is Complementary to Ethics and Morality:**



**Many laws are representative of ethics of the time** and have been shaped by what is considered ethical or immoral. Eg. The idea that everyone is equal before law is derived from the value that human are born equal.

1. At the same time, **laws have shaped ethics and morality**. They have been used to counter regressive doctrines. Eg. When Sati was abolished, it was not an unethical or immoral practice and derived its legitimacy from religion. But appropriate laws eventually forced to stop the unethical practices.
2. Some actions are **ethical and moral, but illegal and some actions are legal**, but unethical or immoral. Eg. Lying to a friend might be unethical but it's not necessarily illegal. In many countries, any speech against the government is punishable by law but it's ethical for citizens to express their grievances.
3. Some actions are **ethical, but illegal and some actions are legal, but unethical or immoral**. Eg. Lying to a friend might be unethical but it's not necessarily illegal. In many countries, any speech against the government is punishable by law but it's ethical for citizens to express their grievances.

From the above we can say that laws alone are not enough to promote ethical and immoral behaviour. The reasons being:

1. **Laws can never be so exhaustive to cover each and every scenario possible**. Hence, there will always be scope for discretion. In such scenarios, **ethical and moral behaviour should come from within**. For Eg: Helping someone in need.
2. There are **many scenarios where laws cannot exist**.g. we cannot have strict laws to scrutinize every small act of corruption, where **only one's ethical conduct through moral compass guides**.
3. Even with **laws, some unethical or immoral practices continue to exist**. E.g. laws for violence against women have existed for ages. But that hasn't caused such acts to end.

#### **Conclusion:**

Laws ethics and morality may have different reasons for its existence but the underlying idea of all is to maintain socially conductive practices.

**Which philosophy should in your view work as ideal rule for people-deontology or teleology? Give reason to your view. (250 words)**

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

#### **Why the question:**

*The question talks about adapting to Deontology and Teleology.*

#### **Key Demand of the question:**

*Discuss which philosophy is ideal for people to practice, Give your opinion with suitable examples.*

#### **Structure of the answer:**

##### **Introduction:**

*Explain the meaning of deontology and give contribution of Kant.*

##### **Body:**

*Immanuel Kant, German Philosopher is most important philosopher of Deontology. His popular work 'Foundation of Metaphysics' in which he has propounded his ethical principles based on rationality. Therefore, Deontology is also known as 'Rational Approach'.*

*Explain why deontology cannot work as golden rule. Give examples and form your opinion.*

##### **Conclusion:**



*Kantian philosophy of deontology is useful but consequences of action, purpose of action also needs to be included while determining ethicality of the action.*

#### **Introduction:**

**Deontology** is referred to as **duty-based ethics**. It is an approach to ethics that addresses whether the **motives behind certain actions** are right or wrong instead of focusing on whether the results of the action are right or wrong. **Teleology** is referred to as **results-oriented ethics**. It focuses on the purpose of each action and whether there is an intention or meaning for the action.

#### **Body:**

##### **Teleological Ethics:**

Teleological approach is also called "**consequentialism**". It determines the moral worth of any action by the **consequences or outcomes of that action**.

1. An action is good if its consequences are good; an action is wrong if its consequences are bad.
2. Teleological moral theories locate moral goodness in the consequences of our behaviour and not the behaviour itself.
3. As per Teleology, Moral behaviour, is **goal-directed**.
4. For Eg: lying could not be judged inherently right or wrong independent of the context and the foreseeable consequences, it is good if it saves life.

##### **Utilitarianism**

1. Utilitarianism requires a moral agent to foresee the outcomes of one's action. In any given situation, individual takes that action which will result in the **maximum utility** or the **minimum uselessness**.
2. The modern form of the **consequentialist theory of utilitarianism** derives from 19th century British philosophers such as **Jeremy Bentham** and **John Stuart Mill**. Rather than maximise individual welfare, utilitarianism focuses on **collective welfare** and it identifies goodness with the greatest amount of good for the greatest number of people: the '**greatest happiness principle**'.

For Eg: Development of Aadhar card by collecting information of citizens, despite protests in favour of privacy, for greater welfare.

##### **Merits of Teleology:**

1. Goal Directed functioning
2. Democratic way of decision making.

##### **Demerits of Teleology:**

1. Minority opinion are not considered. Because utilitarianism concerned with benefit to majority.
2. Orthodox views are validated. For Eg: Justification of Sati as it was view held by majority.
3. Not every happiness is quantifiable or comparable or outcome based.

##### **Deontological Ethics:**



Deontological approach **rejects that the moral worth of any action depends on its consequences.**

1. Deontological approach to ethics holds that moral agents have to rigorously fulfil their moral duties or obligations unmindful of the consequences.
2. Moral agents have to honour human rights and meet moral obligations even at the cost of an optimal outcome.
3. Deontology implies that the moral worth of an action does not depend on its consequences, but that a different criterion should be used.
4. Deontological moral theory might hold that character assassination is wrong and inhuman, even if it produces good consequences.
5. For Eg: Prohibition of Sati on moral grounds of humanity, and the notion that every human is sacred and essential in themselves independent of any situations or societal construct

#### **Categorical Imperatives:**

As per Immanuel Kant, **moral life is a rational life.** He started by asking what it is that distinguishes a moral action from a non-moral action one.

1. He concluded that a moral action is one which is done from a **sense of duty**, rather than following inclinations or doing what we want.
2. For Eg: Gandhiji stated that we don't want to gain independence through the use of violence. Because even though self-rule is a noble goal, violence is not the right 'means' to achieve it.

Kant's deontology enlightens the concept of **categorical imperative.**

1. It is a moral law that is **unconditional or absolute for all agents**, the validity or claim of which does not depend on any ulterior motive or end.
2. **"Act only according to that maxim (rule) by which you can at the same time will that it should become a universal law"**.
3. For Eg: if by looking at one person breaking the law of traffic signal, every other person breaks the law, it will not be sustainable.

#### **Merits of Deontological Theory:**

1. **Create a foundation for human conduct: Emphasises** on innate human potential to do good
2. **Emphasize the value of every person:** Describes that every human is complete in themselves and should not be treated as means to reach ends.

#### **Demerits:**

1. **Matter of subjective opinion:** How one defines right and wrong is subjective.
2. Deontological ethics are **absolutist.** For Eg: Killing an animal or mosquito or a plant is harmful.

#### **Conclusion:**



Hence, one must uphold moral worth of work at the same time, the work should be goal directed, if not, it shall result is unproductive and inefficient work.

### What are the determinants of moral values of a society? How they influence adherence of ethics in such society? Explain with examples. (250 words)

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

#### **Why the question:**

*The question is based on the determinants of moral values of a society.*

#### **Key Demand of the question:**

*Briefly explain the determinants of moral values of a society and explain how they influence adherence of ethics in such society.*

#### **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:**

*Define moral values and give its examples.*

##### **Body:**

*Moral values of society are standards of behaviour evolved in a society. They lead to common minimum acceptable conduct in society by the people.*

*Mention the determinants of moral values of a society such as family values, schooling, culture, religion etc. Explain how they influence adherence of ethics in society.*

*Give examples to substantiate your opinion.*

##### **Conclusion:**

*Conclude that moral values of society help in ensuring common minimum standards of behaviour in society.*

##### **Introduction:**

Ethics is concerned with what is good for individuals and society and is also described as moral philosophy. The term is derived from the Greek word ethos which can mean custom, habit, character or disposition. At its simplest, ethics is a system of moral principles. They affect how people make decisions and lead their lives.

##### **Body:**

#### **Determinants of moral values of a society:**

##### **Legal Interpretations**

The need to control, legislate and regulate, the ethical conduct at the government, individual, and corporate levels has its roots back to the ancient world. For example, one of the earliest law codes developed, the *Code of Hammurabi*, made Bribery a crime in Babylon during the eighteenth century B.C

Most ancient societies' shares common ethical codes, such as against murder, causing injury to fellow human, and attacks on honour and reputation of an individual. In modern world societies, Law and justice to the public are closely related to ethics and they enforce certain rights and duties in an attempt to repress and punish deviations from these standards.

##### **Culture/Country**



The culture and the country, in which an individual is based, influence one's ethical decisions or behaviour. All cultures differ in values and morals. In western culture, one may look into the person's eyes when one is conversing or talking to them. But in certain Asian cultures such as Korea, it is very rude to converse with a person that is "higher" status (age, work etc.) while looking into their eyes. Thus, what is ethical in a country may not be ethical in other countries.

### **Stages of moral development**

Moral development is the process through which children develop proper attitudes and behaviors toward other in society, based on social and culture norms, rules and laws.

### **Personal values and morals**

An individual's values and morals will also influence his or her ethical standards. A key variable which affects the ethical behavior is "locus of control". An individual with an internal locus of control believes that he/she can control the events in his/her life. An individual with an external locus of control believes that fate or luck or other people affect his life.

### **Family influences**

Individuals start to form ethical standards as children in response to their perception of their parent's behaviour and are likely to adopt high ethical standards if they see that their family members adhere to high ethical standard. They develop lower ethical standards if their family members are involved in unethical behaviours.

### **Peer influences**

Peers are colleagues who are always around us in conducting our daily work. The behaviors and attitudes of peers influence an individual's decisions in their life. They play an important role in ethical decision making. Thus, an employee must establish good relationships with colleagues. If there are no good relations among colleagues, there is no harmonious atmosphere which further leads to failure in achieving one's goal.

### **Life experiences**

Individual's life experiences analyze key ethical concepts such as "right", "wrong," and "permissible." It lets us explore possible sources of moral obligation such as God, human reason, or the desire to be happy. It seeks to establish principles of right behavior that may serve as action guides for individuals and groups.

### **Conclusion:**

Thus, Morality is determined by various psychosocial factors including the personality traits, social cognition, emotional intelligence, metaphysical beliefs, value orientation etc.

**"To be persuasive we must be believable; to be believable we must be credible; to be credible we must be truthful." Discuss in the light of relevance of the virtue of truth in Public administration. (250 words)**

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

### **Why the question:**

*The question is based on the importance of the virtue of Truth in general and in particular to Public administration.*

### **Key Demand of the question:**



One is expected to explain the statement in question elaborately with suitable examples and substantiate the importance of Truth.

**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 with the definition of the virtue of “Truth”.

**Body:**

In the answer body first briefly explain the meaning of the statement.

The statement is given by Edward R. Murrow. It suggests that when a person is truthful, we generally consider him/her as good and ethical person. This improves the credibility of person i.e. the quality of being trusted and believed in.

Explain the importance – Trust has honesty at its foundation. Trust accelerates and eases the persuasion process significantly.

One can present the case of Mahatma Gandhi; explain the importance of Truth as a virtue through his viewpoint.

Then give examples to justify the relevance of truth in public administration and better governance.

**Conclusion:**

Conclude with importance of Truth as one of the key virtues for a successful public administration.

**Introduction:**

“In the happiness of his subjects lies the happiness of the king” – **Kautilya**.

Kautilya though a pragmatic thinker emphasized **ethical administration** (Dharmaneeti/ Dharma paripalana) which is a sine qua non in stable, happy and peaceful society. **Public administration** is a profession that offers unusually array of opportunities to make moral or immoral decisions, to make ethical or unethical choices, to do good or evil things to the people. Hence, **virtue of truth and honesty become extremely important** in the smooth functioning of public administration.

**Body**

**Importance of truth in public administration:**

1. **Creating credibility (Building trust):** People generally do not trust dishonest civil servants. Building trust and confidence requires an environment where there is a premium on **honesty, transparency, openness, boldness, fairness and justice**.
2. **Leadership:** A true leader will always lead by own example. If a leader is honest, sincere and committed to the task assigned to him, **he would be able to persuade the people he is serving towards a goal**.
  1. **Ex:** With the credibility he garnered, Officer Armstrong Pame was able to raise funds and labour from public and build a 100km road without the central government help.
3. **Ensures Compassion:** A truthful leader has compassion for the poor, the disabled and the weaker segment of the society. **All great administrators and leaders of society like Mahathma Gandhiji, Nelson Mandela** etc have been compassionate people which is why **they could connect to the masses as they trusted the leaders**.



4. **Transparency:** Honest civil servants make all their decisions in a transparent manner. Transparency makes sure that people know exactly what is going on and what is the rationale of the decisions taken by the civil servant and **leaves no room for ambiguity in the mind of the people.**
5. **Responsiveness:** An honest civil servant is responsive to people's grievances. Responsiveness helps the civil servant connect with people and **pare down the communication gap and builds trust in the public administration.**
6. **Rationality and Law:** A nation having law-abiding citizens always grows and prospers, so it becomes **utmost essential for law enforcers to follow the law and rules to govern and guide.** Honest civil servants have the deepest respect for the law and its enforcement.

#### **Conclusion:**

Honesty or absolute integrity, truthfulness and hard work without indulgences form an inherent part of the life of a civil servant whose sole objective is to efficiently deliver services to the public.

**Discuss why people continuously try to make life safe and secure? Does this endeavor make them selfish and force them for wrongful conduct? Present your opinion. (250 words)**

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

#### **Why the question:**

*The question is based on 'human nature' and the urge of people to continuously try to make life safe and secure.*

#### **Key Demand of the question:**

*Discuss how the urge of people to continuously try to make life safe and secure forces them into wrongful conduct.*

#### **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:**

*Human nature is difficult to understand though many philosophers have tried to understand and explain why human behaves in certain manner.*

##### **Body:**

*In the answer body first explain reasons why people continuously try to make life safe and secure. Give views by various philosophers; According to Thomas Hobbes human beings always try to secure their lives and their interests. This is animal nature of human. Every animal tries to make its life safe and secure from threats of surrounding environment. In similar way, human being also tries to protect self. In pursuance of these efforts, they may act in selfish manner or wrongful conduct. Aristotle viewed human nature from positive perspective. He says that human is political, social and benign animal. It is broader view of human behaviour. In general, people tend to behave in moral manner. They tend to uphold human values such as trust, love, compassion, respect etc. Give examples and present your viewpoints.*

##### **Conclusion:**

*Though people try to secure their life, they try to make that through moral conduct. Therefore, endeavor of making life safe and secure do not always make people selfish or adopt wrongful conduct.*

##### **Introduction:**



According to **Thomas Hobbes** human beings always try to secure their lives and their interests. This is animal nature of human. Every animal tries to make its life safe and secure from threats of surrounding environment. In similar way, human being also tries to protect self. In pursuance of these efforts, they may act in selfish manner or wrongful conduct. Human actions are guided or motivated by various external and internal factors

### Body:

#### Need for secure life

1. To fulfil the basic needs of life
2. To enhance or enrich one's life both materialistically and spiritually
3. To face the uncertainties associated with life
4. To maintain physical and mental well being

In this pursuit often at times people tend to become **ethically egoistic** where they act in self-interest, doing things that only maximizes our happiness and minimize their unhappiness.

#### Negative impacts of such acts

1. Universalization of selfishness
1. Creating anarchy in the society
2. Contradictions with altruism
3. Does not resolve conflict of interest
  0. Self-centred choices
4. Against public service principle
5. Ignores the interest of future generations
  0. Global warming and Climate Change

**Aristotle** viewed human nature from positive perspective. He says that human is political, social and benign animal. It is broader view of human behaviour. In general, people tend to behave in moral manner. They tend to uphold human values such as trust, love, compassion, respect etc.

#### Positive impacts:

1. Not always detrimental
1. The motivation to help family members and friends is one's personal connection to them and the distress that would be caused by their misfortune or suffering.
2. Self-preservation is the first law of existence- **Mandeville**
3. Individual's self-interest promotes society's general interest
4. All of our commonly accepted moral duties, from doing no harm to others to speaking truth and keeping promises are rooted in one fundamental principle of self interest

#### Conclusion:



Jesus said “love thy neighbour as thyself” which is clearly demonstrating a balance between your own needs and those of others – yes you should care about and look after yourself, but you should also recognise the humanity in other people and care about them too: you should not hurt them and where possible you should help them.

Even while pursuing selfish ends, people have to ensure that they can pursue such ends over the long term. If people are too brazen or aggressive in pursuing their selfish ends to the extent of riding roughshod over others, they will meet resistance, people will be wary of them and will avoid them. Then they cannot pursue their ends.

### Explain how John Rawls intends to use “veil of ignorance’ for distribution and redistribution of resources and responsibilities? Is it ethically consistent? (250 words)

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

#### **Why the question:**

*The question intends to ascertain the role of the veil of ignorance in Rawls theory of distributive justice.*

#### **Key Demand of the question:**

*Discuss the role of the veil of ignorance in Rawls theory of distributive justice and give your opinion as to whether it is ethically consistent.*

#### **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:**

*The Veil of Ignorance, a component of social contract theory, allows us to test ideas for fairness. First brief upon what veil of ignorance is.*

##### **Body:**

*Rawls suggests that you imagine yourself in an original position behind a veil of ignorance. Behind this veil, you know nothing of yourself and your natural abilities, or your position in society. Behind such a veil of ignorance all individuals are simply specified as rational, free, and morally equal beings. Then move on to explaining the two principles that Rawls says we would choose behind the veil of ignorance. By being ignorant of our circumstances, we can more objectively consider how societies should operate. Two primary principles supplement Rawls’ veil of ignorance: the liberty principle and the difference principle.*

##### **Conclusion:**

*Conclude by giving your opinion as to whether it is an ethically consistent theory.*

##### **Introduction:**

John Rawl’s concept of social justice gives emphasis to fairness, it must be fair to all, to the most talented as well as the most disadvantage section.

##### **Body:**

Rawl’s proposes a thought experiment where the individual is behind the ‘veil of ignorance’. He assumes humans as rational negotiators unaware of others talents. He concludes that the nature of society to be established would give priority to the following in lexical order.

1. Maximum Personal liberty
2. Equality of opportunity
3. Difference principle



Rawls believes that humans would incorporate the difference principle for the benefit of the disadvantaged section for the fear that he might fall in the category of least advantaged.

In the Indian context the positive discrimination in favour of certain disadvantaged sections can be considered as the incorporation of the third principle of Rawls.

This concept in India context finds following applications

1. Reservation Issue: That whether demand some high castes to get reservation is valid or not. We can also look any amendment in present reservation policy according to it.
2. Environment to maintain balance between biodiversity and development. For example, increase in area of eco-sensitive zones.
3. Economy issues like increase in FDI, monetary policy or even present demonetization issue can be examined through spectrum Rawls' concept.
4. Traditions: We can also examine and introspect various traditional practices and customs like Jallikattu, entry of women in certain temples or religious places etc.

### Conclusion:

In India too we have given maximum liberty and equality of opportunity for free enterprise. However, we have provided a slew of welfare programmes as a safety net for the disadvantaged sections to protect them. Moreover, the Indian constitution has provided for reservation to equalize the differences, and attempted to undo the historic injustices meted out to certain communities. The constitution has favoured to establish an egalitarian society instead a meritocratic society.

India's democracy, as envisaged by the makers of the constitution, thrived essentially because of the respect of the leaders for the ethical constitutionalism and moral activism of the grassroots activists. Do you agree? Comment. (250 words)

Reference: [Indian Express](#)

### Why the question:

The article explains the fact that the elected must protect all the unelected instruments of democracy – judiciary, media and civic organizations.

### Key Demand of the question:

Explain the significance of ethical constitutionalism and moral activism of the grassroots activists in carving out the Indian Democracy envisages through the constitution.

### 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:

Present the background of the question.

#### Body:

Start by defining what you understand by ethical constitutionalism and moral activism and discuss their importance.

Explain how having faith in the above principles have led us to the idea of ethical democracy.

Take cues from the article and explain the views of great leaders and thinkers such as – Mahatma Gandhi, Aristotle, Ambedkar etc.

Elaborate on the concept of ethical democracy and suggest upon its advantages.

### Conclusion:



*Conclude that Indian democracy has been immensely benefitted from such diverging viewpoints. The core values which our freedom fighters stood for are still the basic structure on which our constitution proudly stands.*

**Introduction:**

The 'democracy' that a major part of our world swears by comprises free and fair, multi-party, fixed-term elections based on universal adult franchise in its ideal state. A contestant party winning the majority of votes represents the will of the electorate and gets to form the government; others sit in the opposition until the next election.

**Body:**

**1. India's Democracy: ethical constitutionalism and moral activism of the grassroots activists**

1. World's successful democracies like the US, UK and India, there is a fine balance between the elected and non-elected institutions with enough safeguards.
2. There was much doubt about the idea of universal adult franchise during the making of the Indian Constitution.
3. But Rajendra Prasad, assured the Assembly's members about the raw political wisdom of the average Indian as also the strength of the other institutions to safeguard the chairman of the Constituent Assembly, who democratic process.
4. Seven decades of India's democratic experience bear testimony to the political maturity of the Indian people.
5. However, India has had its own bruises during this period. The infamous Emergency taught an important lesson that Parliament, the elected branch of democracy often described as the "temple of democracy", can become a circus and democracies can be imperiled if the rulers succeed in jeopardizing the other pillars like the judiciary and free press.
6. Mahatma Gandhi was not a big admirer of the parliamentary system. He never uttered a harsh word against anybody but used words such as "sterile woman" and "prostitute" for the British parliamentary system.
7. Gandhi's view was that in the British system, the parliament works only for partisan interest – and not for the national interest.
8. "By political independence I do not mean an imitation to the British House of Commons, or the Soviet rule of Russia or the Fascist rule of Italy or the Nazi rule of Germany. They have systems suited to their genius. We must have ours suited to ours... I have described it as Ram Rajya — sovereignty of the people based on pure moral authority," he wrote in Harijan in January 1937.
9. B R Ambedkar too described democracy in India as "only a top-dressing" on an Indian soil "which is essentially undemocratic".
10. In his famous "Three Warnings" speech, Ambedkar warned that only constitutional means and institutions should be used hereafter instead of the means used during the freedom movement.
11. He also underscored the importance of social democracy for the success of political democracy.
12. Both were responding to the experiences of their times – Gandhi was referring to the tyranny of the British rule and Ambedkar was responding to the oppressive caste system.



13. Neither was against democracy, but both were against the idea of “majoritarian rule”. For Gandhi, democracy meant the weak getting the same chance as the strong. For Ambedkar, it was about giving voice to the voiceless.
14. For democracies to succeed, both Gandhi and Ambedkar believed that the parliamentary majorities need to be restrained through constitutional ethics and public morality.
15. Constitutional ethics is about leaders respecting constitutional order, conventions and institutions.
16. The elected must protect all the unelected instruments of democracy – judiciary, media and civic organizations.
17. Gandhi’s greater emphasis was on public morality. He insisted that for India’s democracy to succeed, the Congress should convert itself into a lok sevak sangh and work at the grassroots for social, economic and moral independence of the people.
18. True Gandhians chose syndication at the grassroots rather than election to Parliament or legislative assemblies.

### Conclusion:

India’s democracy, as envisaged by the makers of its Constitution, thrived essentially because of the respect of the leaders for ethical constitutionalism and moral activism of the grassroots activists. Neither should see the other as an enemy and try to bring them down.

### What is the main difference between psychological egoism and ethical egoism?

#### Compare and contrast. (250 words)

Reference: *Ethics, Integrity and Aptitude*

#### Why the question:

The question is about differentiating between psychological egoism and ethical egoism? Compare and contrast.

#### Key Demand of the question:

One has to present the main difference between psychological egoism and ethical egoism.

#### Directive:

**Compare and contrast** – provide for a detailed comparison of the two types, their features that are similar as well as different. One must provide for detailed assessment of the two.

#### Structure of the answer:

##### Introduction:

Define the two terms first.

##### Body:

**Ethical egoism**

It is based on premise of ‘what is good for individual is good for society.’

Jeremy Bentham gave this concept.

It forms the basis for Utilitarian theory in normative ethics (Maximum pleasure, Minimum pain’).

It focuses more on individual liberty, freedom and happiness.

**Psychological egoism**

It is based on premise of ‘human being is selfish brutish and self-protective.’

Thomas Hobbes gave this concept.

It forms the basis for Social Contract theory given by Thomas Hobbes.

Human will sacrifice some rights for sake of peace and order in society.

##### Conclusion:

Conclude with importance of the two.



**Introduction:**

Egoism a doctrine that individual self-interest is the actual motive of all conscious action. Egoism can be a descriptive or a normative position

**Body:**

**1. Hobbes’s Psychological egoism**

2. It states that every human action is motivated by self-interest.
3. It is commonly related to and motivated by selfishness.
4. It is descriptive in that, the theory states that it makes no claim as to how one should act.
5. Hobbes says Charity is the most general motive that we ascribe to people when we think they are acting from a concern for others.
6. It appeals to the fact that unselfish actions produce a sense of self-satisfaction in the person who does them.

1. Example: The motorist might be thinking that one day s/he, too, could need help. So, s/he supports a culture in which we help those in need.

2. Example: The person giving to charity might be hoping to impress others, or they might be trying to avoid feelings of guilt, or they might be looking for that warm fuzzy feeling one gets after doing a good deed.

3. Example: The soldier falling on the grenade might be hoping for glory, even if only the posthumous kind.

**7. Ayn Rand’s Ethical egoism**

8. It states that humans ought to seek the fulfilment of their wants and desires.
9. It is related to selfishness, but it is more motivated by one doing what is right.
10. It is prescriptive in that the theory states we “ought” to pursue our own self-interest.

11. For Rand, accepting the offer of Charity means they are not competent to care for themselves; and they cease to be self-reliant and become passively dependent on others.

12. It appeals that sacrificing one’s life for the good of others does not take seriously the value of the human individual.

0. Example: if I don’t work as hard as possible for my own personal success, then I might fail to accomplish many things that would be good for the world.

1. Example: Business man selling his products for above price to benefit his family and their lifestyle.

2. Example: A company wants to empty waste into a river; the people living downstream object.

**Conclusion:**

Even while pursuing selfish ends, people have to ensure that they can pursue such ends over the long term. If people are too brazen or aggressive in pursuing their selfish ends to the extent of riding



roughshod over others, they will meet resistance, people will be wary of them and will avoid them. Then they cannot pursue their ends. Therefore, even while pursuing selfish ends, one has to be prudent and ensure that they do not lead to backlash from others.

**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.**

**For effective functioning of civil services, what should be the main characteristics of aptitude? Elucidate with justification. (250 words)**

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

**Why the question:**

*The question is based on the theme of Aptitude.*

**Key Demand of the question:**

*Explain the characteristics of aptitude that is essential for effective functioning of civil services.*

**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 what Aptitude is.*

**Body:**

*Define aptitude and briefly explain difference in aptitude and attitude. Aptitude deals with ability, capability of a person, which is inborn, innate based on nature not nurture. It is related to future potential of a person.*

*Explain the main characteristics of aptitude; talk about Professional competence, Social competence, Ethical competence, Emotional competence etc.*

*Discuss its importance in overall.*

**Conclusion:**

*Potential for civil servants are not only related with knowledge & skill but also values & ethics that they should have ability to with stand values in difficult time. i.e. civil servant can be considered competent if his aptitude consists of Holistic competence.*

**Introduction:**

A natural/inherent talent to acquire a certain skill or ability in the future through appropriate training. Aptitude can be both mental as well as physical. Aptitudes may be physical or mental. Aptitude is not knowledge, understanding, learned or acquired abilities (skills) or attitude. The innate nature of aptitude is in contrast to achievement, which signifies knowledge or ability that is expanded.

**Body:**

Aptitude is the potential of a person to do certain things due to the innate ability or accumulated knowledge and experience. Since it has more to do with intelligence, it can be acquired and enhanced through training and experience. Attitude is the way a person understands, perceives and responds to certain situations. It is more of a behavioural aspect and can be improved gradually via introspection and self-motivation. It cannot be quantified.

**Major Aptitude required for Civil Servant:**



**Ethical Competence:** An ethically competent public servant has commitment to high standards of personal and professional behaviour; has knowledge of relevant ethics, codes and laws; has the ability to engage in ethical reasoning when confronted with challenging situations, acts ethically, and promotes ethical practices and behaviour in public agencies and organisations.

1. Knowledge of ethical principles
2. Information about professional code of ethics
3. Respect for constitutional principles of equality, fairness, representativeness.
4. Public's right to know about public business
5. Respect of law
6. Respect for public interest
7. Ethical reasoning

**Professional Competence:** It is the habitual and judicious use of communication, knowledge, technical skills, clinical reasoning, emotions, values, and reflection in daily practice for the benefit of the individual and community being served.

For Eg : When bureaucrats are building schools.

1. Efficiency is at what cost schools are built.
2. Effectiveness means how many children got educated.
3. Equity means how many of the children who got educated are poor.
4. Bureaucrats should always be biased towards vulnerable sections of the society.

**Social Competence:** Social skills of a person reflect his ability to communicate and interact with others either verbally or non-verbally. Effective understanding starts with good communication. Civil servants are associated with public services that require a lot of communication processes for effective and efficient utilization of resources for the development of the nation.

**Emotional Quotient:** Emotional Quotient is broader than just gauging one's intellect based on knowledge and aptitude in solving complex problems and includes qualities of being self-aware, managing **emotions**, having self-motivation, recognizing **emotions** of others and handling relationships.

modern day administrators due need of a complex set of skills in solving problems, ability to analyse data, patterns, wider knowledge etc. to work efficiently and competitively, but it is strong Emotional Quotient (EQ) that adds to quality life and stable mind in face of constant disruptive instances like change in work culture, manage personal life, remain motivated in constant failures.

For Eg : the emotional Intelligence of IPS Officer Chaaya Sharma in handling officers while solving Nirbhaya Case, was exemplary.

**Impartiality:** With control of resources at one's dispensation, a Civil servant need to be impartial to plural group identities – religion, caste, creed, gender, social standing etc. They ought to be weighed equally much in light of "Right to Equality" enshrined in our Constitution.



**Non-partisanship:** A civil servant should be apolitical as it's the bureaucracy which is the permanent executive. The government in power, irrespective of political party, must be provided the bureaucratic services in same spirit without any biasness and functioning of government stays effective. These values become more so important where laws or guidelines are absent or not defined clearly.

**Spirit of service:** Commitment while while facing different situations one may be buoyed by the circumstances, fear, passions, greed since the decisions at the helm would be affecting many interests, vested or non-vested.

For Eg: IAS Officers handling floods in kerala, selflessly.

**Courage of Conviction:** Quality of being committed to public service without any self-motives. The domain of civil service calls for duty in the spirit of service for country, society and its people and sacrifices by putting aside greed, personal entitlements and engagements.

For example – Whistle-blowers need courage of conviction to disclose information.

#### **Conclusion:**

Hence a successful administrator requires both aptitude as well attitude to serve the society. Although their importance may vary from case to case.

### **Who is a leader according to you? What is the best way to lead department in government? (250 words)**

*Source: Lexicon*

#### **Introduction:**

A leader is the one, who maintains high levels of Integrity, accountability, empathy, humility, resilience, vision, influence, and positivity. The mark of a good leader are the Communication skills, ability to be resilient under difficult situations, Influences large number of people through a Vision, Delegates responsibilities and builds confidence among his fellow workers.

But leaders in Government service, are expected to have more qualities, as they have to operate in more diverse and challenging environment; also their mission objective would be primarily the welfare of all, along with development, as compared to the 'profit & development' motive of leaders in Private organisations.

#### **Body:**

The best way to lead a department in Government, could be as follows:

1. Leaders in Government services face evolving challenges, with dynamic changes happening in society. Hence, they should be agile enough to learn new things, and adapt accordingly
2. As the operating environment and stakeholders involved are more, a leader of a Government department should maintain high levels of Integrity
3. The leading members of a Government department, get constantly intrigued by negative elements in the society. Hence, they need to be absolutely fearless to get going with their mandate/work/vision



4. Any leader should blend in with time, to stay competent enough and strive to keep with time. So, he/she should be a change embracer, technology savvy and be Flexible
5. Leaders heading the Government department, can only make efforts to be better each day to resolve more issues, and cannot expect to put an end to issues, as new issues/problems keep rising up in each day of administration.
6. Hence, such a leader should be Great Motivators and a Visionary, to constantly keep fellow workers in line with 'Call of Duty'
7. Any Government department is expected to have a number of hierarchical working levels, which have to maintain constant interaction with the citizens and other organs of a democracy as well;
8. Hence, a Government leader should be a strong communicator, Collaborator in course of duty/action, and be accessible under all circumstances

**Conclusion:**

"No person is a born leader, but one has to build on the fundamentals as mentioned above, to be a great leader". Thus, it is evident that the roles and responsibilities of a Government leader are a lot more, and hence they are expected to be 'top notch' to fulfil the same and take the country forward.





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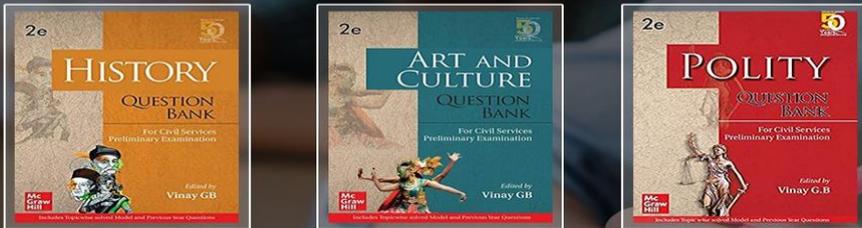
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## Emotional intelligence-concepts, and their utilities and application in administration and governance.

### Define emotional intelligence and explain its major components. (250 words)

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

#### **Why the question:**

The question is straightforward and is based on the concept of emotional intelligence and its components.

#### **Key Demand of the question:**

Define emotional intelligence and explain its major components.

#### **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 with the definition of emotional intelligence.

##### **Body:**

Emotional Intelligence (EI) is defined as knowing and understanding one's own emotions and other's emotions and regulating one's emotions to behave in a socially desirable manner. In simple way, it is about intelligent management of emotions for effective behaviour.

Explain in detail the four components of EI; self-awareness, self-management, social awareness, social skill management.

Give examples to justify the importance of these components in detail.

##### **Conclusion:**

According to research done by Daniel Goleman, 80% of success at work depends on EI while 20% on IQ. The civil servants should have high EI along with aptitude and skills to tackle the difficult situations they face in day-to-day administration.

##### **Introduction:**

Emotional intelligence or EI is the ability to understand and manage your own emotions, and those of the people around you. Emotional intelligence is the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth.

##### **Body:**

##### **Concept of EI:**

According to **Daniel Goleman**, an American psychologist who helped to popularize emotional intelligence, there are five key elements to it:

##### 1. **Self-awareness:**

1. The ability to recognize and understand personal moods and emotions and drives, as well as their effect on others.
2. Hallmarks of self-awareness include self-confidence, realistic self-assessment, and a self-deprecating sense of humour.
3. Emotional awareness: This deals with knowledge of one's emotions and their effects. People having this competency are more aware of their feelings and performance.



4. Accurate self-assessment: This involves being aware of one's strengths and weaknesses. One is open to feedbacks, new viewpoints, etc.

5. Self-confidence: This relates to complete affirmation of one's worth and abilities. They are usually more confident and are able to make sound decisions despite any uncertainties or pressures

2. **Self-management:**

0. Ability to control or redirect disruptive impulses and moods, and the propensity to suspend judgment and to think before acting. Hallmarks include trustworthiness and integrity; comfort with ambiguity; and openness to change.

1. Adaptability: This involves flexible attitude towards change. People with this competency find it easy to handle changing routines, multiple roles and even shifting priorities.

2. Innovativeness: This involves getting easy with and open to new information and ideas. People who possess this are able to gather new ideas from multiple sources, set challenging roles and are able to take calculated risks. They evolve original solutions to various problems.

3. **Social Awareness:**

0. The ability to understand the emotional makeup of other people. A skill in treating people according to their emotional reactions.

1. Empathy does not necessarily imply compassion. Empathy can be 'used' for compassionate or cruel behaviour. Serial killers who marry and kill many partners in a row tend to have great empathic skills.

4. **Relationship management:**

0. Proficiency in managing relationships and building networks, and an ability to find common ground and build rapport. Hallmarks of social skills include effectiveness in leading change, persuasiveness, and expertise building and leading teams.

5. **Motivation:**

0. A passion to work for internal reasons that go beyond money and status -which are external rewards, – such as an inner vision of what is important in life, a joy in doing something, curiosity in learning, a flow that comes with being immersed in an activity.

**Applications of EI:**

1. Emotional intelligence in administration can be used for the following ways:

1. Appraising emotions arising from situations.

2. Using emotions for reason based decisions and policy making.

3. Identifying emotions in faces, voices, postures, and other content during public management activities.

2. **Recruitment:**



0. EQ measurement is invaluable in selecting and recruiting high performance workers.
3. **Predicting performance:**
  0. Some companies are blending IQ testing with scientific measurement of EQ to predict job performance and direct workers to jobs where they are most likely to succeed.
4. **Negotiation:**
  0. Whether you're dealing with a trading partner, competitor, customer or colleague, being able to empathize and be creative in finding win-win solutions will consistently pay off
5. **Performance management:**
  0. 360-degree feedback is a common tool for assessing EQ. Knowing how your self-perception compares with others' views about your performance provides focus for career development and positive behavioural changes
6. **Peer relationships:**
  0. Good networking skills are a staple of job effectiveness for the average worker.
  1. Networking has too often been associated with "using" other people, but a heightened EQ ensures a mutually beneficial approach to others.
7. **Social responsibility:**
  0. When a leader cares about others, he is not a centre of attention and keeps everyone in the loop by making their intentions known.
8. **Stress tolerance:**
  0. To stay focused, stress should be managed and it involves own reactions to stress or the reactions of others to the stress.
9. **Impulse control:**
  0. Independent people evaluate the alternatives and initiate the work by taking appropriate action by executing the right options.
  1. People who manage their impulses avoid being distracted and losing control of the situation.
10. **Optimism:**
  0. Optimistic people have a target that they're aiming toward. These people are confident in their ability to carry out the required actions and meet the target by looking for successful solutions to problems.

**Conclusion:**

Good ethics reaffirm the emotional intelligence of a person.

High emotionally intelligent individuals are more adept at reasoning through the emotional antecedents of their own and others' behavior and using this information to guide thinking and



action. Individuals high on emotional intelligence will be able to manage their emotions and react less aggressively to the behaviours of others.

*“What really matters for success, character, happiness and life-long achievements is a definite set of emotional skills— not just purely cognitive abilities.” — Daniel Goleman. Elucidate. (250 words)*

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

**Why the question:**

*The question is based on the importance of emotional intelligence.*

**Key Demand of the question:**

*One must explain the importance of emotional skills over mere cognitive abilities.*

**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:**

*Introduction should briefly explain about cognitive abilities.*

**Body:**

*Cognitive abilities are those skills, which are present by birth or innate abilities. E.g. some people are weak in calculations which their poor cognitive ability. In general, such cognitive abilities are considered important for professional success, profit and personal growth in career.*

*Explain what emotional skills are and why they are important for long term success, happiness and strong character.*

*Emotional skills refer to emotional quotient or emotional intelligence of a person. To achieve long term success in life, eternal happiness and strong character person needs to have high emotional intelligence and not just cognitive abilities.*

**Conclusion:**

*According to research by Daniel Goleman, 80% of success at work is because of EI while only 20% is because of cognitive abilities (IQ).*

**Introduction:**

Cognitive ability may be defined as a “mental capability that involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience”

**Body:**

1. Cognitive abilities are those skills, which are present by birth or innate abilities. Example some people are weak in calculations which their poor cognitive ability.
2. In general, such cognitive abilities are considered important for professional success, profit and personal growth in career.
3. Emotional skills refer to emotional quotient or emotional intelligence of a person. To achieve long term success in life, eternal happiness and strong character person needs to have high emotional intelligence and not just cognitive abilities.
4. org defines social emotional skills as “the set of abilities that regulate our thoughts, emotions, and behavior.”



5. Those skills are generally categorized differently from other cognitive abilities such as verbal or mathematical skills that indicate our ability to process information.
6. However, as cognitive abilities, social emotional skills are also responsive to change, dependent on situational or environmental factors and can be developed through a series of learning experiences.
7. They affect how we manage our emotions and engage with the outside world. They also have serious personal and social outcomes.
8. **Big Five Theory on personality traits**
9. Openness to experience (open-mindedness)
10. Conscientiousness (task performance)
11. Emotional stability (emotional regulation)
12. Extraversion (engaging with others)
13. Agreeableness (collaboration)



**Conclusion:**

According to research by Daniel Goleman, 80% of success at work is because of EI while only 20% is because of cognitive abilities (IQ).

Contributions of moral thinkers and philosophers from India and world.

Brief upon the idea of Durkheim’s materialistic explanation of religion. (250 words)

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

**Why the question:**



*The question is based on the ethical ideas of Durkheim.*

**Key Demand of the question:**

*One must discuss in detail the idea of Durkheim's materialistic explanation of religion.*

**Structure of the answer:**

**Introduction:**

*Talk about Durkheim in the introductory part.*

**Body:**

*According to Durkheim, religion is the product of human activity, not divine intervention. He thus treats religion as a sui generis social fact and analyzes it sociologically.*

*According to him, religion is something eminently social. Religious representations are collective representations which express collective reality. Recognizing the social origin of religion, Durkheim argued that religion acted as a source of solidarity. Religion provides a meaning for life. Durkheim saw it as a critical part of the social system. Religion provides social control, cohesion and purpose for people as well as another means of communication and gathering for individuals to interact and reaffirm social norms.*

*Durkheim's concern about religion lay in the fact that it was one of the main agencies of solidarity and morality in society and was therefore parts of the central problem of social solidarity which he wished to explore. Emile Durkheim has many purposes for studying elementary forms of Religion.*

**Conclusion:**

*Conclude with importance of his ideas.*

**Introduction:**

**Émile Durkheim** was a French sociologist who rose to prominence in the late 19th and early 20th centuries. Along with Karl Marx and Max Weber, he is credited as being one of the principal founders of modern sociology. Chief among his claims is that society is a sui generis reality, or a reality unique to itself and irreducible to its composing parts. It is created when individual consciences interact and fuse together to create a synthetic reality that is completely new and greater than the sum of its parts. This reality can only be understood in sociological terms, and cannot be reduced to biological or psychological explanations.

**Body:**

**Durkheim's views on religion:**

1. Durkheim defined religion as a **"unified system of beliefs and practices relative to sacred things"** (1915).
2. To him, sacred meant extraordinary—something that inspired wonder and that seemed connected to the concept of "the divine."
3. There are, thus, three fundamental elements to every religion: **sacred objects, a set of beliefs and practices, and the existence of a moral community.**
4. Durkheim argued that "religion happens" in society when there is a separation between the **profane (ordinary life) and the sacred (1915).**
5. The next step in the genesis of religion is the projecting of this collective energy onto an external symbol.
6. As Durkheim argues, society can only become conscious of these forces circulating in the social world by representing them somehow.
7. **The power of religion must therefore be objectified (materialized), or somehow made visible,** and the object onto which this force is projected becomes sacred.



8. This sacred object receives the collective force and is thereby infused with the power of the community.
9. A rock, for example, isn't sacred or profane as it exists. But if someone makes it into a headstone, or another person uses it for landscaping, it takes on different meanings—one sacred, one profane.
10. Physical objects, such as rocks, feathers, totem poles, crosses, and so forth, can also become infused with the force of the collectivity, thereby becoming sacred and serving as a physical reminder of society's presence.
11. Such views on religion allow Durkheim to make the radical claim that a society's sacred object is nothing but the collective forces of the group hypostatized.
12. Religion is society worshipping itself, and through religion, individuals represent to themselves society and their relationship to it.
13. But what would happen if religion were to decline? This question led Durkheim to posit that religion is not just a social creation but something that represents the power of society: When people celebrate sacred things, they celebrate the power of their society. By this reasoning, even if traditional religion disappeared, society wouldn't necessarily dissolve.

**Conclusion:**

Durkheim is generally considered the first sociologist who analyzed religion in terms of its societal impact. Durkheim's views are relevant to primitive society; where integration of social institutions and culture is more pronounced. It is less relevant to modern societies where many cultures, social and ethnic groups, specialized organizations and a range of religious beliefs, practices and institutions exist.

In "A Theory of Justice", John Rawls has introduced a universal system of fairness. He has advocated a system of governance that would be political, social, and economic in its effects. Explain. (250 words)

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

**Why the question:**

The question is based on the principle of universal system of fairness as propounded by John Rawls.

**Key Demand of the question:**

Explain the concept and its relevance to today's system of governance.

**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:**

In A Theory of Justice (1971), Rawls introduced a universal system of fairness and a set of procedures for achieving it. He advocated a practical, empirically verifiable system of governance that would be political, social, and economic in its effects.

**Body:**

Briefly give idea about theory of justice of John Rawls.

Explain in detail the universal system of fairness and its components.

Discuss how they can be applied to economic, social and political aspects of governance.

**Conclusion:**



*Conclude that since Justice & social Justice have become very challenging to achieve in present context, John Rawls theory of Justice provides individuals, society & administrators, leaders to follow & propagate its ideals.*

#### **Introduction:**

John Rawls was an American moral and political philosopher in the liberal tradition. His works have influenced famous thinkers like Amartya sen, Thomas Nagel, Thomas Pogge etc.

#### **Body:**

#### **John Rawls theory of Social Justice:**

1. Rawls introduced the theory of “**veil of ignorance**” while deciding the rules and regulations for society’s functioning.
2. Veil of ignorance means to imagine ourselves in a condition where we don’t know our position in terms of caste, religion, gender etc and then take decision.
3. The concept here is that when we don’t know our position then it is more likely that we take rational decision for collective benefit of society.

#### **Basic principles of his theory:**

1. Rawls suggests two basic principles of justice.
2. **Principle of Equal Liberty:**
  1. It means each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others.
  2. Examples: freedom of thought, speech and expression, universal suffrage, freedom from arbitrary arrest and seizure, the right to hold public office etc.
  3. **Difference Principle:** There are 2 parts under this
    0. **Fair equality of opportunity:** It postulates that public policies are reasonably expected to be to everyone’s advantage and public position and offices are open to all.
    1. **Difference principle:** It justifies only those social and economic inequalities that maximize benefits to the least advantaged citizens.
4. These principles provide an operating logic for the determination of public interest by the decision- makers.
  1. The contents of the “**social primary goods**” specified by Rawls are of particular importance, for the fair distribution of them, namely, liberty and opportunity, income and wealth and basis of self-respect in a society will undoubtedly help to achieve the much needed social justice. Example: The recent 10% reservation for the Economically Weaker Sections in education and jobs; reservations for SC/ST etc.
  2. Another important aspect of his theory is that while laying emphasis on the **equal distribution of the “social primary goods”, he envisages “an unequal distribution” of the “social primary goods” if such unequal distribution is “to the advantage of the least favoured”**. Example: progressive tax system in India, multi-tiered GST system, Philanthropy.



3. In envisaging such “unequal distribution” of the social primary goods to benefit the “least favoured” in the society

**Conclusion:**

The concept of Social and Economic Justice is adopted in our Constitution in the form of **Directive Principles of State Policy**.

**Briefly explain Aristotle’s views on virtues. (250 words)**

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

**Why the question:**

*The question is based on the Aristotle’s views on virtues.*

**Key Demand of the question:**

*Explain in detail Aristotle’s views on virtues.*

**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:**

*Aristotle defines moral virtue as a disposition to behave in the right manner and as a mean between extremes of deficiency and excess, which are vices. We learn moral virtue primarily through habit and practice rather than through reasoning and instruction.*

**Body:**

*Moral virtues are exemplified by courage, temperance, and liberality; the key intellectual virtues are wisdom, which governs ethical behaviour, and understanding, which is expressed in scientific endeavor and contemplation.*

*Discuss the importance of his philosophy applied to ethics in general.*

*Quote examples where Aristotle’s views on virtues can be witnessed.*

**Conclusion:**

*Conclude with importance.*

**Introduction:**

Aristotelian ethics have been described as goal directed that focuses on ultimate end of humans inspired by virtues which has to be mean between the extremes, the vices that balances the motives desires and challenges humans face.

For ex: being calm and composed one can enjoy fruits of actions more effectively, rather than when having extreme moods.

**Body:**

According to Aristotle Happiness exists in the rational exercise of the soul’s faculties in conformity with the mean virtues. For Eg: When we logically rationalise our emotions can we regulate and facilitate emotions for development of oneself, else emotions cause destruction of oneself.

Aristotle considered the importance of law and education in making citizens virtuous. Aristotle believed that courage is the mean, the right attitude, towards fear and confidence. He argued that Man must have a specific or proper function, which is uncommon to anything else, and which is an activity of the soul.



The best activity of the soul is **eudemonia** (happiness or joy or the good life), which can be achieved by living a balanced life and avoiding excess by pursuing a golden mean in everything between the two vices of excess and deficiency.

**Aristotle distinguishes two kinds of virtue:** those that pertain to the part of the soul that engages in **reasoning (virtues of mind or intellect)**, and those that pertain to the **part of the soul that cannot itself reason but is nonetheless capable of following reason** (ethical virtues, virtues of character).

**All free humans are born with the potential to become ethically virtuous and practically wise,** but to achieve these goals they must go through two stages: during their childhood, they must develop the proper habits; and then, when their reason is fully developed, they must acquire practical wisdom (*phronêsis*). Evil people are driven by desires for domination and luxury, and although they are single-minded in their pursuit of these goals.

Aristotle assumes that when someone systematically makes bad decisions about how to live his life, his failures are caused by psychological forces that are less than fully rational. His desires for pleasure, power or some other external goal have become so strong that they make him care too little or not at all about acting ethically. To keep such destructive inner forces at bay, we need to develop the proper habits and emotional responses when we are children, and to reflect intelligently on our aims when we are adults. But some vulnerability to these disruptive forces is present even in more-or-less virtuous people; that is why even a good political community needs laws and the threat of punishment.

Aristotle defines moral virtue as a disposition to behave in the right manner and as a mean between extremes of deficiency and excess, which are vices. We learn moral virtue primarily through habit and practice rather than through reasoning and instruction. Virtue is a matter of having the appropriate attitude toward pain and pleasure. For example, a coward will suffer undue fear in the face of danger, whereas a rash person will not suffer sufficient fear. Aristotle lists the principle virtues along with their corresponding vices, as represented in the following table. A virtuous person exhibits all of the virtues: they do not properly exist as distinct qualities but rather as different aspects of a virtuous life.

### **Conclusion:**

Virtue ethics comes with its own set of objections like self-centredness, failure of practicality and lack of lawfully guided principles, the constant self-awareness, self-development and knowledge building that a person inculcates as a result of virtue ethics cannot be overlooked. Emotional intelligence along with practicality where required will make a wholesome combination for an individual's growth and help her/him contribute essentially to the society.

Happiness is the highest good and the end at which all our activities ultimately aim. All our activities aim at some end, though most of these ends are means toward other ends.

Only happiness is an end in itself, so it is the ultimate end at which all our activities aim

Aristotle defines the supreme good as an activity of the rational soul in accordance with virtue. Virtue for the Greeks is equivalent to excellence

Virtuous person is someone who performs the distinctive activity of being human well. Rationality is our distinctive activity, that is, the activity that distinguishes us from plants and animals. All living things have a nutritive soul, which governs growth and nutrition.



## Discuss John Stuart Mill's idea on freedom of thought and expressions also throw light on his views on representative democracy. (250 words)

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

### **Why the question:**

The question is based on the ideas of John Stuart Mill.

### **Key Demand of the question:**

Present in detail the idea of freedom of thought and expressions as envisaged by John Stuart Mill. Also explain his views on representative democracy.

### **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 explaining briefly the Stuart Mill's idea on freedom of thought and expression.

#### **Body:**

Talk about the underlying principles of his ideas; The Harm Principle, freedom of expression, no idea is completely false etc.

Then present about his views and opinions.

Discuss in detail then the Mill's views on representative democracy.

#### **Conclusion:**

Conclude by emphasizing on the relevance of his ideas even today. Bring out the key takeaways of his ideas.

#### **Introduction:**

John Stuart Mill was a political thinker of the 19<sup>th</sup> century in Britain. He was one of the foremost believers in and practitioners of Utilitarianism, a system of thought that essentially declared an action to be proper if it was beneficial to the largest portion of society. In his essay, *On Liberty*, he argues that the preservation of individual liberty rests largely on protecting freedom of thought no matter how egregious or immoral and, by extension, the freedom to express oneself based on that thought.

#### **Body:**

#### **Stuart Mill's idea on freedom of thought and expression:**

1. **Freedom of expression:** He presented four reasons why there should be freedom of expression even for those who advocate ideas that appear false or misleading today.
  1. **Eg:** To express one's likes and dislikes is imperative for both self-development and societal development
  2. **Suppression:** Very often ideas that were considered false at one point by the entire society and therefore suppressed turned out to be true later on. A society that completely suppresses all ideas that are not acceptable today, runs the danger of losing the benefits of what might turn out to be very valuable knowledge.
    0. **Eg:** Scientific revolution during Renaissance in Europe
3. **The Harm Principle:** State is only allowed to limit an individual's liberty for the sake of preventing that person from harming others. Mill goes on to show that society should never suppress opinions unreasonably.



0. **Eg:** Reasonable Restrictions under Article 19(2)

4. **No idea is completely false:** What appears to be false to us has an element of truth. If we ban false ideas, we would lose that element of truth that they contain.
5. **Truth does not emerge by itself:** It is only through a conflict of opposing view that truth and trustworthiness emerges.
6. **Man as a progressive being:** Mill claims that the freedom of thought and expression will contribute to the permanent interests of man as a progressive being and to discover and know what is true is in our interests.
7. **Develop rational thinking:** Freedom helps us to develop rational thinking and intellectual faculties and makes us open-minded and thoughtful.
8. **Challenging hypocrisy:** Freedom helps in challenging hypocrisy, intellectual lethargy and leads to self-satisfaction. Public censure undermines intellectual courage and slows down the discovery of truth.

0. **Eg:** Mechanism of RTI and PIL ensuring dynamism of the democracy in India

9. **Essential for meaningful life:** Liberty of conscience, liberty to express and publish one's opinions, liberty to live as one pleased and freedom of association as essential for a meaningful life and for the pursuit of one's own good.

#### **Mill's views on representative democracy:**

1. **Utilitarianism:** According to his utilitarian principle, greatest happiness means happiness of the greatest number as represented in democracy.
1. **Eg:** if a judge can prevent riots that will cause many deaths only by convicting an innocent person of a crime and imposing a severe punishment on that person, act utilitarianism implies that the judge should convict and punish the innocent person
2. **Liberal individualism:** A representative government encourages individuality and liberal individualism with tendency to foster self-development and individuality.
3. **Direct democracy not feasible:** In a country with a large population, direct democracy is not feasible, so a democratic government should be a representative democracy.
4. **Participation:** Democracy leads people to take a more active and intelligent participation in society and encourages the development of natural human sympathies.
5. **Means to achieve the liberty of thought:** He considered democracy as a sole means to achieve the end of the liberty of thought, expression and action, which, in turn, would develop, enrich and expand the personality of individuals in fullness.
6. **Certain prerequisite for democracy:** There are certain prerequisite for democracy and democracy without a democratic culture results into a 'False Democracy'.
7. **Mobocracy:** Mill recognized that democracy can be transformed into tyranny of majority or mobocracy based on the numerical strength of the least educated class. To overcome this, Mill suggested reforms such as proportional representations, plural voting and women franchise.

0. **Eg:** Incidents of mob violence, spread of fake news



8. **Not applicable to all:** Mill did not consider representative democracy being applicable for all societies like uncivilized and barbaric societies were suitable for despotic rule.

**Conclusion:**

According to Mill, individuality means power or capacity for critical enquiry and responsible thought. It means self-development and the expression free will. He stressed total liberty of conscience, belief and expression as they were crucial to human development.

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;

Discuss the importance of Gandhi's Talisman for a public servant in pursuit of administrative justice. (250 words)

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

**Why the question:**

Based on the concept of Gandhi's Talisman, the question aims to ascertain the importance of it to public servants in the pursuit of administrative justice.

**Key Demand of the question:**

Discuss the importance of Gandhi's Talisman for a public servant in pursuit of administrative justice.

**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:**

Brief about the Gandhi's Talisman in the introduction.

**Body:**

Gandhi said "Whenever you are in doubt, or when the self becomes too much, recall the face of the poorest and the weakest man/woman whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him/her. Will it lead to swaraj for the hungry and spiritually starving millions? Then your self will melt away."

Explain in what different ways the principle is applicable in to public services such as; framing inclusive policies, judicious utilization of resources, provisions for the marginalized etc.

Present real life examples to justify the same.

**Conclusion:**

Conclude with importance of the Talisman and its importance to the entire world.

**Introduction:**

The Talisman of Gandhiji says "Whenever you are in doubt, or when the self becomes too much, Recall the face of the poorest and the weakest man/woman whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him/her. Will it lead to Swaraj for the hungry and spiritually starving millions? Then your self will melt away."

This talisman given by Gandhiji to Babu Jagjivan Ram, first Labour Minister of Independent India, hold immense values and provide search light in darkest hour of moral dilemma.

**Body:****Significance of Gandhiji's Talisman:**

1. **Liberation of poorest of poor:** Antodaya philosophy of Pandit Deen Dayal upadhyay finds root in this value premise.
2. **Removing poverty destitution and hunger from every face:** It is philosophy of "Sarv Jan Hitay, Sarv Jan Sukhay" in contrast to Utilitarian philosophy of Jeremy Bentham.
3. **Spiritual awakening:** It call for not only liberation of body but also for liberation of mind. It promotes Vedanta philosophy of Swami Vivekananda.
4. The whole value system of Gandhiji rotates around upliftment of society as a whole and it strikes a fine chord with the ancient Eastern philosophy promoted and lead by Indian philosophers.

Gandhiji's talisman can act as a guiding light for a civil servant in pursuit of administrative justice. One must always use it as a moral compass to guide his/her actions in the following ways:

1. **Framing inclusive policies:** A civil servant must make sure that the benefits of government policies reach the most needful person. Gandhi's vision of 'Sarvodaya through Antyodaya' can only be achieved when welfare policies are inclusive and well-directed. For eg: Public servants should ensure transparency and integrity in implementation of welfare provisions like PDS, MGNREGA, Old Age Pension Scheme etc. so that their steps lead to swaraj in true sense.
2. **Judicious utilization of resources:** All public resources must be utilized in a fair and transparent manner. It is the duty of civil servants to check underutilization and misappropriation of public funds. For ex: public money spent on building unnecessary statues and parks can be better utilized for the welfare of the poor.
3. **Special provisions for the marginalized:** A civil servant should think about how his actions will benefit the marginalized sections of the society. For ex: a civil servant must ensure that the government offices are accessible for the differently-abled citizens. He/she can make sure that there are separate and clean toilets for school girls.
4. **Motivating the staff:** Civil servants may face the problem of the unskilled and demotivated workforce in government offices. It is his duty to make them realize that efficiency in their work is critical for delivering public services to the last man standing.
5. **Handling continuous public criticism:** Civil servants are constantly under public scrutiny for their actions. A civil servant must not stop taking decisions which will benefit the poor and downtrodden, even though he/she has to face criticism for that.
6. **Managing political interference in work:** Political interference must be handled deftly without offending the public representative for the larger public interest. Unnecessary transfers due to political vendetta may deprive the public of the intended benefits of an officer's proposed policies.
7. **Managing personal life:** The family of civil servants may face several challenges due to frequent transfers to remote places lacking even the basic infrastructure. Hence, a civil servant should be motivated to work even in remote places and see it as an opportunity to develop better schools, hospitals and public places in such areas.

**Conclusion:**



Hence, just as the Preamble acts as a key to our constitution, the Gandhian Talisman acts as a key to the soul of humanity. It holds immense value and provides searchlight in the darkest hour of moral dilemma for any civil servant.

**Should civil servants merely follow the orders of superiors without questioning them? Present your opinion with suitable justification. (250 words)**

Reference: [www.outlookindia.com](http://www.outlookindia.com)

**Why the question:**

The question is about the conduct of civil servants.

**Key Demand of the question:**

Present your opinion about civil servants and the context of superiors giving them orders, justify your stand with suitable examples.

**Structure of the answer:**

**Introduction:**

Mention about civil servant and their role in brief.

**Body:**

Civil service is an important institution of the government tasked with policy implementation and ensuring effective governance, rule of law and social justice.

Present both sides as to when civil servants should follow the orders of superiors without questioning them and when they should not merely follow superior order without questioning in certain situations.

Suggest way forward, discuss few examples to justify your stand.

**Conclusion:**

Conclude that a civil servant must obey the orders of his superiors. However, when performing a command which he considers illegal, he must express in writing his dissenting opinion prior to obeying said order.

**Introduction:**

Civil service is an important institution of the government tasked with policy implementation and ensuring effective governance, rule of law and social justice. It is rightly called the “steel frame” of governance.

**Body:**

**Arguments in favour:**

- Max Weber argued that bureaucracy constitutes the most efficient and rational form of organization because of its systematic processes, predictability and preciseness.
- Its clear cut hierarchy and control mechanism is a one of its defining features.
- Those at the bottom need to follow the orders of those above, else the very concept of centralized planning by learned experts becomes futile.

**Arguments against:**

- The **Hota Committee report (2004)** mentions protecting civil servants against wrongful pressure exerted by administrative superiors.
- The system is not without its faults. Blind obedience is one of the reasons for institutionalized corruption. Ashok Khemka, Roopa Moudgil are some bureaucrats who listened to their own conscience and refused to toe wrongs.



- The “just following orders” argument is no longer acceptable. The case of the German officer Eichmann is a clear indicator of the consequences of blindly following orders.
- Ground level implementation is often an entirely different scenario compared to the one-size-fits-all approach of centralized policy-making. Those at the ground-level implementation knows what exactly is required, and they must exercise their reason.
- Civil servants, even the youngest ones, are recruited after a rigorous selection process. To make them mere puppets for following orders is to waste human potential.

### Conclusion:

To conclude that a civil servant must obey the orders of his superiors. Nevertheless, there is a time & place for everything, and this issue also should not be seen in black & white terms. In some situations, (for example, during disaster management, crowd management, etc.), civil servants should follow the orders of superiors without questioning them.

In other cases, (for example, routine matters, or where scope of interpretation is wide), they should not merely follow superior order without questioning. Or at least, there should be scope for expressing dissent without fear. When performing a command which he considers illegal, a bureaucrat must express in writing his dissenting opinion prior to obeying said order.

### What do you understand by ‘global ethics’? How it is related to the concept of ‘Global Village’ or ‘Vasudhaiva Kutumbakam’? Explain. (250 words)

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

#### Why the question:

Based on the concept of global ethics, question pertains to its importance for concept of ‘Global Village’ or ‘Vasudhaiva Kutumbakam’.

#### Key Demand of the question:

Discuss in detail the concept of global ethics and its significance and centrality to the concept of ‘Global Village’ or ‘Vasudhaiva Kutumbakam’.

#### 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:

Briefly define Global ethics.

##### Body:

The term 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 ethics of humanity.

Explain the meaning of global village and the philosophy of vasudhaiva kutumbakam.

Analyse how concept of global ethics is related to global village and vasudhaiva kutumbakam.

##### Conclusion:

Promoting Global ethics is need of the hour when the world is facing problems of refugees, climate change, terrorism, poverty and hunger.

##### 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.



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”**.

**Body:**

**Role that global ethics can play in attaining universally accepted goals:**

1. globalizing world with its tremendous social, ecological and moral problems needs a globalization of moral values and ethical standards,
2. The interests of one country involve violation of the interests of other nations through
3. for Eg: military intervention, economic aggression, setting rules and agendas unfavourable to weaker countries, or exporting environmental problems, so there needs to be avoidance of this if the global goals are to be achieved.
4. 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.
5. Due to the unequal development, lack of resources, global ethics poses a challenge to achieve these goals. It is usually posed in these forms: non-violation; cooperation/ coordination; and positive intervention.
6. Cooperation and coordination between states is essential if many global common goods are to be effectively achieved;
7. For Eg: “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.
8. 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.
9. 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:**

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 where all world will be a global village also known as Vasudhaiva Kutumbakam.

**Discuss the ethical aspects involved in regulation of betting and gambling. (250 words)**

Reference: [The Hindu](#)

**Why the question:**

Minister of State for Finance Anurag Thakur has ignited the debate on legalizing betting in sports, particularly in cricket. Thus the question.

**Key Demand of the question:**



*One must discuss in detail the ethical aspects involved in regulation of betting and gambling with suitable examples.*

**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 commenting on what betting and gambling are.

**Body:**

*In India, in 2018, the Law Commission recommended that legalizing betting and gambling in the present scenario is not desirable and that a ban must be enforced on unlawful betting and gambling. It however said that if this is not possible, then regulating this activity is the viable option.*

*Comment on the legal status – falls in list 2 of 7th schedule; presently all gambling, except lottery, is banned in the country. Also, lotteries organized by the Govt or govt of any state falls under union list. Present points both for and against betting and gambling; discuss the ethical concerns involved.*

**Conclusion:**

*Suggest a fair and balanced solution to address the issue ethically.*

**Introduction:**

Betting and Gambling are both acts of wagering of money on the outcome of a race, game, or other unpredictable event. Kautilya in his famous book Arthashastra said Gambling is described as wagering with inanimate objects such as dice; betting appears to have involved challenges and was concerned with cock fights, animal races and similar contest.

**Body:**

**Gambling and Betting in India:**

1. States are entitled to formulate their own laws for gambling activities like Goa have legalised Casinos, Sikkim and Daman also have joined.
2. Betting and Gambling is present in list 2 of schedule 7 in Indian Constitution. In India, organised betting is restricted except lotteries and horse racing.
3. It is huge source of income for the state like Casinos in Goa which contributed Rs.135 crores to the state revenue in 2013.
4. Indian law clarifies games into two: game of skill and game of chance. The game of skill is not considered as gambling. According to Supreme Court, for example the game of running is a game of skill and not of chance.
5. The Public Gambling Act of 1867 prohibits public gambling house.
6. The Information Technology Act 2000 regulates cyber activities in India -which does not include gambling and betting.
7. Online Gambling is banned offense in Maharashtra under the Bombay Wages Act'.

**Ethical issues involved:**

1. Gambling and unregulated betting can give rise to malpractices like match fixing and player manipulation, legalising and framing rules for it can subject participants in this activity to greater public scrutiny.



2. Gambling leads to crimes such as domestic violence in lieu of addiction and greed for raising money, human trafficking, drugs etc.
3. It leads to Corruption and money laundering.
4. Cricket is considered as religion in India, and any sort of irregularities stirs up public sentiment.
5. Match fixing leads to control the outcome of match which withdraws people's belief in the sports.
6. The real Sportsman spirit and competitiveness is lost.
7. The sense of addiction made person absentism from responsibilities.
8. The quality and integrity comes at stake because of manipulation of money.

**Need to legalise Betting and Gambling:**

1. Gambling and betting together, while illegal, have evolved into a multi-billion-dollar industry in India with one estimate pegging the market at \$60 billion.
2. Legalising will help to control illegal betting which happens on large scale.
3. Using the unaccounted money earned from gambling for nefarious activities like terror financing.
4. this will curtail an important source of black money.
5. Legalising will helps to bring massive revenue for constructive social schemes.
6. Helps in creating large scale employment opportunities.

**Why should not Gambling be legalised?**

1. there is no guarantee that after legalising, flow of black money will stop.
2. a large crowd of workers would become a ready fodder as they will invest a part of their earnings, if betting is to be legalised.
3. Companies will host betting apps tempting poor people to try their luck.
4. Social evils: addiction to gambling, indebtedness, alcoholism, suicide, male absenteeism from family responsibilities.

**Way forward:**

Although legalising gambling/ betting can be a good source of revenue for the government in this slow economic condition but economic growth with destroying the ethos of society is not good and the activity can destroy the values and morality of the society.



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.

What is corruption in public administration? What are the causes of corruption in the public sector? Discuss. (250 words)

Reference: [Indian Express](#)

**Why the question:**

The article brings to us the dismal picture of the scholarship scam of the state of Jharkhand and the corruption involved therein.

**Key Demand of the question:**

The question is premised on the theme of corruption in public administration.

**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:**

Present briefly in the introduction about corruption in India.

**Body:**

Talk about public administration. Public administration represents the organizational arrangements, managerial practices, and institutionalized values which officials legislate in the chase of policy implementation and in the endorsement of the will of governments.

Historically, the institutional culture of public administration has been a system of protection against corruption and prevention efforts within the control of the public administration are often engaged at associating the professional integrity of public officials. That's why; corruption is regarded as adversative to the purpose of public administration.

Explain the causes of corruption in the public sector. Corruption in the public sector is said to exist when officials, whether politicians or civil servants, behave unlawfully and misuse the public power entrusted to them in order to satisfy their private interests.

Give examples.

**Conclusion:**

Suggest solutions.

**Introduction:**

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 can take many forms, and can include behaviours like:**

1. public servants demanding or taking money or favours in exchange for services,
2. politicians misusing public money or granting public jobs or contracts to their sponsors, friends and families,
3. corporations bribing officials to get lucrative deals.

**Body:****Corruption in India:**

1. According to the **Transparency International's Corruption Perception Index**, India is ranked 76 out of 167 nations
2. India's ranking increased from 81st in 2017 to 78 in 2018. India had slid from 79th rank in 2016.
3. The **annual Kroll Global Fraud Report** notes that India has among the highest national incidences of corruption (25%).
4. The same study also notes that India reports the highest proportion reporting procurement fraud (77%) as well as corruption and bribery (73%).

**causes of corruption in the public sector:****1. Administrative factors behind Corruption:**

1. Weak Enforcement of Law: Various laws have been made to curb the evil of corruption but their weak enforcement has acted as a hindrance in curbing corruption
2. Procedural complexities and the need of middleman to get things done.
3. Redtapism in Bureaucracy
4. Weakness of the internal grievance redressal machinery.
5. Bureaucratic resistance to administrative reforms
6. General culture of secrecy in the bureaucracy.
7. Peer pressures

**2. Political factors behind Corruption:**

0. Criminalization of politics
  1. Absence of political will to fight corruption.
  2. Politicization of civil service management (transfers etc)
  3. Political system does not encourage neutrality
  4. Excessive use of money power in elections
  5. Lack of voter maturity (keep voting back the same corrupt govt.)

**1. Miscellaneous factors:**

1. The large number of functionaries between the citizen and final decision-makers makes accountability diffused and the temptation to abuse authority strong.
2. Greed for Illegitimate Money: Various scams like the telgi stamp scam took place due to the inexhaustible appetite for illegal illegitimate funds.
3. Colonial Legacy of Unchallenged Authority: In a society which worships power, it is easy for public officials to deviate from ethical conduct.

**Measures needed:**

1. Legislation for an effective mechanism to hold officials accountable was introduced in Parliament in the form of a Grievance Redress Bill in 2011. Unfortunately, it lapsed with the dissolution of the Lok Sabha in 2014 and needed to be reintroduced.
2. Mere enacting anti-corruption laws are not enough. There must be a strong agency to implement those Acts effectively and prevent corruption in public life.
3. The collective effort of the legislature along with a proactive approach taken by the judiciary may be very helpful in bringing some positive results in the context of prevention of corruption.
4. It is the need of the hour to bring Central Bureau of investigation and other Central and State investigation agencies out of control of the government so that a fair investigation may be brought out and the culprit may be punished as per the provisions of law.
5. There should be a comprehensive package to fight against corruption. The government must strengthen existing laws like whistle blower protection act, lokpal act etc.
6. The government should also address the regulatory concerns in Competition act, the companies act, income tax etc.
7. Government must ensure citizen participation and transparency in decision making to eradicate corruption.
8. There should be an equal focus on judicial reform and police reform to create deterrence.

**Conclusion:**

Corruption has a disproportionate impact on the poor and most vulnerable, increasing costs and reducing access to services, including health, education and justice. Corruption erodes trust in government and undermines the social contract. This is cause for concern across the globe, but particularly in contexts of fragility and violence, as corruption fuels and perpetuates the inequalities and discontent that lead to fragility, violent extremism, and conflict. Hence it is imperative that all forms of corruption are rooted out for a “Aatmanirbhar Bharat”.

**Discuss in what way citizens’ charter, RTI, social audit and e-governance influence probity in governance with suitable examples. (250 words)**

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

**Why the question:**

*The question is based on the theme of Probity in Governance.*

**Key Demand of the question:**

*Discuss in what way citizens’ charter, RTI, social audit and e-governance influence probity in governance with suitable examples.*

**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 probity in governance and mechanisms to ensure probity in governance.*

**Body:**



*Explain how Citizen's Charter, RTI, Social Audit and e-governance influence probity in governance. Probity is considered as an act of vigilance, public scrutiny in public office. It is about uprightness, integrity, uncorruptiveness and rectitude i.e. straight forwardness. Civil servant with probity does not compromise any indiscipline, values of civil services and he is not only himself but also ensure that work culture has practice of probity.*

*Discuss with examples how Citizen's Charter, RTI, Social Audit and e-governance influence probity in governance.*

*Explain that probity has increased but manifestation of corruption has been changing with time.*

**Conclusion:**

*Conclude with importance of such tools in ensuring probity in Governance.*

**Introduction:**

Probity is “**the quality or condition of having strong moral principles, integrity, good character, honesty, decency**”. It is the **act of adhering to the highest principles and ideals rather than avoiding corrupt or dishonest conduct**. It balances service to the community against the self-interest of individuals.

**Body:**

Probity in governance is the antithesis of corruption in public life. Probity is emphasized by the UN Convention against corruption. Probity is the evidence of ethical behaviour in a particular process. For Government employees and agencies, maintaining probity involves more than simply avoiding corrupt or dishonest conduct. It involves applying public sector values such as impartiality, accountability and transparency.

Lack of probity in governance has become one of the biggest menaces of society. 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.

**Citizens' charter, RTI, social audit and e-governance influence probity in governance**

**Citizen's charter:** A Citizens' Charter represents the commitment of the Organization 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. For instance, Sevottam model which helps in citizens to understand the organizations duties towards time bound service delivery and grievance redressal.

Publicizing the standards, guarantees, redress policies, complaint systems, and results: If people don't know about these policies, they will have far less effect than they should. E.g.: The U.S. Postal Service has publicized its first-class-on-time delivery standards (three days within the continental U.S., one day locally) and reported quarterly on its performance.

**RTI Act 2005:** 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.



For instance, 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.**

**Social Audit:** 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. 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

**e-Governance:** E-Governance is basically associated with carrying out the functions and achieving the results of governance through the utilization of what has today come to be known as Information and Communications Technology. It is basically the application of ICT to the processes of Government functioning in order to bring about 'Simple, Moral, Accountable, Responsive and Transparent' (SMART) governance. It helps in Improved government services in terms of accomplishing the government purpose and functioning. E-government can provide quick and timely services to stakeholders. This provides easy access to information and subsequently makes the system publicly accountable. Also as the web enables the free flow of information, it can be easily accessed by all without any discrimination.

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.

### Case Studies on above issues.

A judge of the Supreme Court has been part of a judgment. Now the matter has been referred to a five judge bench in which she is also a member. The judge is known for her honesty and integrity. But there is immense pressure on her to recuse herself as her presence brings potential conflict of interest. But she refuses to do so. In your view, what should be the most appropriate conduct in this situation? Give adequate reasons for the justification of your view. (250 words)

*Why the question:*

*The question is a case study that is premised on the virtues of honesty and integrity.*

*Key Demand of the question:*

*One must present the case study, evaluate the ethical issues involved and express your opinion of what will be the most ideal solution to address such a situation ethically.*

*Structure of the answer:*

*Introduction:*

*Briefly present the scenario before the Judge, explain the ethical conflicts involved.*

**Body:**

*Discuss the various aspects involved such as – principle of natural justice, Institutional integrity vs. personal integrity etc.*

*Explain and present whether the Judge should recuse from the bench, if so what should be her stand. Present your views with suitable backing.*

**Conclusion:**

*Judge should recuse himself from this bench so as to protect judicial integrity and maintain discipline. She needs to uphold the institutional integrity rather than personal integrity. Recusing in such case by judge sets a right judicial precedent and upholds judicial accountability.*

**Introduction:**

Justice should not only be done; it must be seen to be done. In this context, above case study shows the ethical dilemma of a judge whether to recuse herself from a particular case or not.

the following ethical conflicts: personal integrity vs institutional integrity; and being steadfast vs. bowing to external pressure.

**Body:**

Dilemma to recuse or not to.

Why should she recuse?

1. As noted by the Supreme Court in the NJAC judgment, a judge may be required to step down in cases of presumed bias.
2. Her absence will erase any concerns of bias that her new judgement may be influenced her old judgement.
3. Justice will be done fairly (since her earlier decision has not been accepted at large, as it has been referred to larger bench)
4. Institutional integrity will be maintained. Faith of common man in institutions be continued.

Why should she not recuse?

1. She will judge honestly, and the bench will benefit from her honesty.
2. She will be taking independent decision and not bow to pressure.
3. Conflict of interest will not jeopardize the justice as the judge is famous for her honesty and integrity.

However,

1. It would signal wrong precedence as it means prioritizing personal integrity over institutional integrity.
2. there will be loss of public trust.

**Conclusion:**

To conclude, As the pros of recusing outweigh the cons, (alternatively, the cons of not recusing outweigh the pros) she should recuse, so as to protect judicial integrity and maintain discipline. It would set right judicial precedent and uphold judicial accountability.



Multisport mega-events like Commonwealth Games are arranged by governments of a nation. It involves huge sums of money, numerous public-private contracts and enormous public procurement. What are the possible ethical issues that may arise and how can we prevent corruption by government servants in these scenarios? (250 words)

Source: Case study

#### **Introduction:**

The Commonwealth Games scam took India by storm in 2010 involving a pilferage of around Rs 70,000 crore. Since its inception, the games were tangled in a maze of corrupt deals. This included inflated contracts, criminal conspiracy, cheating, and forgery.

#### **Body:**

##### **Ethical issues involved:**

##### **1. Values related**

1. Forgery and cheating in these cases lead to violation of **Integrity, Probity, Objectivity, Impartiality**

##### **2. Ethical governance related**

0. Huge conflicts of interest

1. Breach of trusteeship

##### **3. Good governance related**

0. Lack of transparency eg. in pricing details

4. **Environmental ethics** is violated when flood plains and wetlands are encroached or green cover is removed

##### **5. Professional ethics**

0. Delays in finishing projects—in UK and Canada the infrastructure for commonwealth games was ready a year before, but in India it was not ready even a month before games are to commence

##### **6. Economic issues**

0. India spent Rs. 28000 crores for these games—it was criticised since we are a poor country with large development needs.

##### **7. Rule of law**

0. violation of labour laws due to rampant employment of child labour.

#### **Steps to prevent corruption in multi-sport events:**

##### **1. To prevent corruption in awarding contracts**

1. **E-Auctions:** this will prevent nepotism in giving contracts



2. **Integrity pacts:** this is a new method for PPP contracts where both parties will countersign a pact detailing terms of the project especially pricing details and it is bound to be followed.
2. **To prevent over-invoicing or under-invoicing**
  0. Frequent social audits by civil society organisations
3. **To end the unregulated use of finance**
  0. Enable CVC to have preventive vigilance
4. **To prevent unholy politician-bureaucrat nexus**
  0. Making written orders mandatory between the two class will prevent such unholy nexus
5. **To bring transparency**
  0. Establish a special bench at CIC 6 months before and after the commencement of games to bring transparency in the entire process.

**Conclusion:**

What makes multi-sport events more susceptible to corruption is the coming of big cats in both public and private sector together under an opaque environment. That breeds corruption, which is aided by miniscule elements like contractors, labourers, small-scale industries—for their private gain they tolerate mega-scams without understanding the long-term effects corruption will have on their own nation.



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