



INSIGHTSIAS

SIMPLIFYING IAS EXAM PREPARATION

INSTA SECURE SYNOPSIS **MAINS 2021**

GS- IV

JUNE 2021



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

INSTACLASSES 2021 – ONLINE & OFFLINE CLASSES FOR FRESHERS

(OGP – Online & Offline Guidance Program for Freshers) **Early bird Offer: 25% discount for subscription before 25th July 2020**

"WE DON'T JUST GUIDE, WE EQUIP YOU TO SUCCEED"

- EQUIP Strategy for your success: Explanation + Quest + Understand + Interact+ Perform
- Integrated Course for Prelims + Mains + Interview
- Comprehensive coverage of syllabus including current affairs
- Ethics & Essay Integrated in the timetable
- Prelims & Mains Test Series with detailed analytics, evaluation and feedback
- Mentorship – Personal guidance to keep track of your progress
- Live & Recorded Class
- Success and Mindset Coach

Admissions Open

 <https://instacourses.insightsonindia.com> | support@insightsias.com  7483163074 | 9380863034



Table of Contents

Ethics and Human Interface: Essence, determinants and consequences of Ethics in human actions; dimensions of ethics; ethics in private and public relationships.	8
What do you mean by happiness? Discuss its importance in human and societal wellbeing. (250 words)	8
Moral and ethical values change from time to time along with advancement in human life. Elucidate with examples. (250 words)	9
“Moral values and administrative realities are far apart.” Analyse. (250 words)	11
Why are certain rights considered universal in nature? Explain using examples. (250 words)	13
“The good of an individual is contained in the good of all.” What do you understand by this statement? How can this principle be implemented in public life? Explain. (250 words)	15
Attitude: content, structure, function; its influence and relation with thought and behaviour; moral and political attitudes; social influence and persuasion.....	16
What do you understand by scientific temper and spirit of enquiry? As a responsible citizen of the country how would you fulfill your fundamental duty to develop the scientific temper, humanism and the spirit of inquiry and reform? Explain. (250 words).....	16
Define attitude. What is the process through which attitudes are formed? Explain. (250 words)..	19
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.	21
What do you understand by the terms transparency and accountability in administration? Explain and bring out the relationship between the two. (250 words)	21
What is meant by the term “conscience”? Is conscience a reliable ethical compass for our life, especially for a civil servant? Explain. (250 words)	23
Ethical issues in international relations and funding; corporate governance.	27
What are the seven varieties of intelligence which Howard Gardener included in emotional intelligence? Explain. (250 words)	27
Outline the main principles of idealism in the context of international relations. (250 words)	28
Contributions of moral thinkers and philosophers from India and world.....	29
Which doctrine of Kant lends support to ideas of human dignity and human rights? How? Explain. (250 words)	29
Highlight and explain the important teachings of Swami Vivekananda, relevant to the youth of today. (250 words)	31
What is John Stuart Mill’s idea on freedom of thought and expression? Discuss its relevance in today’s world. Also deliberate upon Mill’s views on representative democracy. (250 words)	33
Bring out Gandhiji’s philosophy of Means and Ends. (250 words)	35
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 sources of ethical guidance; accountability and ethical governance; strengthening of ethical and moral values in governance; ethical issues in international relations and funding;	37



Norms of social morality should not be applied to acts of civil servants while they are carrying out their professional roles and responsibilities to further the common good. Critically analyse. (250 words) 37

How far do you agree with the view that administration in India requires specialists instead of generalists? Discuss. (250 words) 38

The idea of Civil Services Board has been widely hailed as a key civil services reform; however it is not without its own limitation. Comment. (250 words) 40

What are the issues ailing Citizen’s Charters as an effective tool for holding public servants accountable? How can these issues be addressed? Explain. (250 words) 41

“Apologies by countries for past mistakes can recover bilateral ties and help people reconcile with the past” Explain with examples. (250 words) 43

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. 44

“The requirement of government sanction for prosecuting dishonest officials is a protective shield for corruption.” Do you agree? (250 words) 44

Explain how citizen charter enhances the trust between government and citizen. Also analyse the causes for its ineffectiveness in India .(250 words) 46

Probity is an indispensable condition of good governance. Explain with suitable illustrations. (250 words) 48

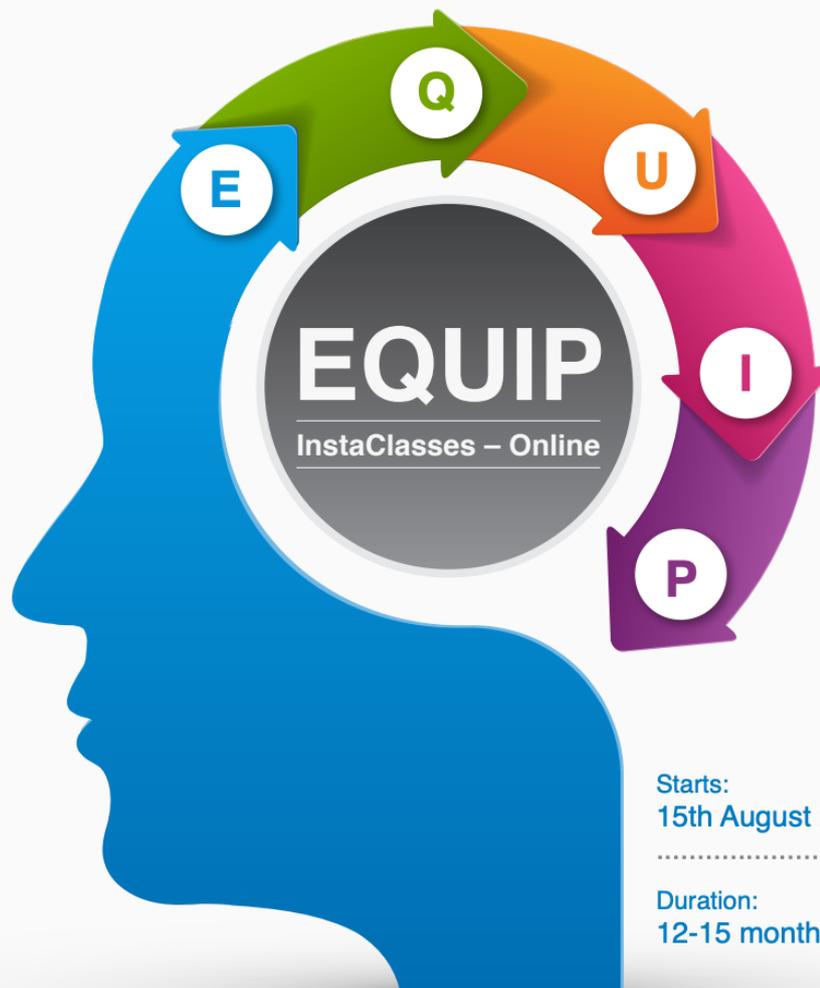
Case Studies on above issues..... 51

Instead of passing the law banning pre-natal sex determination tests, government should have concentrated on changing the underlying social attitudes. Do you agree? Give reasons. (250 words) 51

Today, homosexuality and queer identities may be acceptable to more Indians than ever before, but within the boundaries of family, home and school, acceptance of their sexuality and freedom to openly express their gender choices still remain a constant struggle for LGBTQ (lesbian, gay, bisexual, transgender, queer) people. While LGBTQ voices heard through several online and real-world platforms form an important part of LGBTQ activism, these expose only a small part of the diverse challenges faced by the community. In light of this situation, explain the ways in which discrimination against LGBTQs creates problems for them in different aspects of life and suggest what needs to be done? (250 words) 53



<https://www.insightsonindia.com>



Starts:
15th August 2020

Duration:
12-15 months

FULL-FLEDGED CLASSROOM COURSE FOR UPSC CSE 2021

(Integrated Prelims, Mains and Interview Program)

**Driven by EQUIP Strategy
A Unique Initiative of InsightsIAS**



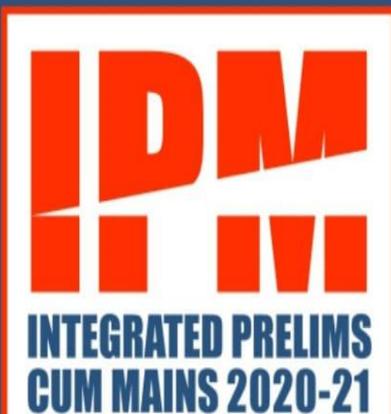


INSIGHTSIAS
EMULATING IAS EXAM PREPARATION



ANALYSIS

<https://www.insightsonindia.com>



IDM
INTEGRATED PRELIMS CUM MAINS 2020-21



EBS APPROACH

<https://www.insightsonindia.com>

Optimum number of Tests (Prelims-50 & MAINS-52) with Success-guaranteed EBS Approach — Essential, Breakthrough & Simulation.

ESSENTIAL APPROACH	BREAKTHROUGH APPROACH	SIMULATION APPROACH
Emphasizes on building the basics. • Prelims GS - 17 Tests • MAINS GS - 20 Tests • Essay - 4 Tests	Tests the ability to link facts and concepts with Current Affairs. • Prelims GS - 13 Tests • MAINS GS - 14 Tests • Essay - 4 Tests	Provides for a real-exam like feeling to help aspirants consolidate and finally put their preparation to test. • Prelims GS - 8 Tests • MAINS GS - 8 Tests • Essay - 2 Tests

Question Paper analysis based on Categories and difficulty level

Subjects and skills to work upon

All India Rank

Analysis of strengths

Your scorecard and Leader board

Perfectly planned single timetable: Inculcates discipline, focus, consistency and ensures holistic preparation for both Prelims and MAINS.

Mentorship: 2 Sessions for every test via Telephonic conversation for online students or in-person for Offline students.

Accessibility: Choose either Online or Offline as your mode for every test on the go from our All New INSTA COURSES Test Portal.

Rapid Discussion: Road-map w.r.t to syllabus, sources, time-management for effective and efficient preparation for the upcoming test.

Fee:
34,000/-

Early Bird Offer:
10% discount
for registering before 30th June 2020

Old Subscriber Offer:
20% discount

Free MAINS Test series:
(Post-Prelims 2021)
Upon completion of all the MAINS Tests with minimum 10% marks



INSIGHTSIAS
SIMPLIFYING IAS EXAM PREPARATION

INSIGHTSIAS PRELIMS THEMATIC TEST SERIES (PTS) 2020

Starts from 28th June 2020

Subscribe **HERE** instacourses.insightsonindia.com

Total Tests - 12 (10 Theme Based + 2 Full Syllabus)

Comprehensive coverage of ALL THEMES based on which 20-30 questions are asked in Preliminary Examination every year.

Mains self-study questions with every mock test to facilitate integrated preparation for both Prelims and Mains.

Enables students to inter-link factual knowledge, develop deeper understanding, improve knowledge retention and gain competitive edge.

Early Bird Offer : 15 % Discount till 26th June 2020
Old Subscriber Offer : 20 % Discount

Fee: 3,500/- incl. GST



7483163074 / 9380863034



support@insightsias.com



www.insightsonindia.com

* PTS is free for all our prelims 2020 and IPM 2020 full package subscribers



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

What do you mean by happiness? Discuss its importance in human and societal wellbeing. (250 words)

Reference: [Indian Express](#)

Why the question:

The article explains the importance of learning to seek happiness by limiting our desires.

Key Demand of the question:

Explain what you understand by Happiness and explain the importance of it in human and societal wellbeing.

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 happiness in general.

Body:

The answer body must explain that the world is facing unprecedented challenges, be it the pandemic, climate change or terrorism. Humanity's well-being matters now more than ever. There is a need for a more inclusive, equitable and balanced approach to economic growth that promotes sustainable development, poverty eradication and happiness.

Give examples and explain the importance in detail.

Conclusion:

Conclude with importance of happiness.

Introduction

Happiness is physical, mental or emotional state of well-being. It can be defined by some positive emotions ranging from pleasant feeling to intense joy. It is the happiness of one & one's loved ones which matters & drives the actions of a person.

Happiness comes from within and can't be imbibe from external sources. A happy mind always has attributes of empathy, love, compassion, benevolence, solidarity etc. for the fellow human beings which serve as the purpose of life.

Body

Happiness is both a journey & the destination. A person who covers his journey of life happily, his end is also full of happiness. A person & his actions themselves are responsible for one's happiness. Humans, being the superior & most Intelligent' among the animals needs to think about the ways to be happy & make others happy. It's his responsibility to provide happiness to other animals by their protection.

Happy citizens will propel nation towards prosperity, economic growth, sustainable development, inclusive growth etc. Even **Bhutan** has recognised happiness as a critical component of its nation progress.

Contrary to it absence of happiness leads to stress, anxiety, downward spiral in economic growth, increase in vulnerability of weak groups, hatred, intolerance, pain etc.

Importance of Happiness in personal and social wellbeing:



1. Happiness reduces stress: When people get stressed, their levels of the hormone cortisol go up. It causes high blood pressure, muscle weakness, and mood swings. On the other hand, studies show that when you're happy, those levels go down. Eg: After working hard in office, father sees his child laughing and playing, he becomes happy and his stress reduces.
2. Happiness is tied to better heart health: There have been several studies showing a link between happiness and a healthier heart. It could lower your risk of heart disease by 13-26%. A study showed that happiness is a predictor for lower blood pressure and a lower heart rate. Happiness even benefits people who already have heart problems.
3. Happiness extends your life: It makes sense that if happiness is good for your health, it extends your life. In a [famous 2001 study](#), researchers found a connection between the life expectancy of Catholic nuns and the emotions they recorded when they first entered the convent. Those who seemed the happiest based on their decades-old writing lived 7-10 years longer than the unhappier nuns. A more recent, 5-yearlong study showed that older people who expressed happiness on a typical day were 35% less likely to die during the study.
4. Happiness and better relationships are related: Relationships with friends and family are vital to the human experience. In one study it was found that the top 10% happiest college students enjoyed better relationships. They experienced less jealousy and had closer bonds with their family. This results in even more happiness, so it's a cycle.
5. Happy people have better marriages: Studies show a powerful link between happiness and satisfaction in a marriage. People who express more happiness are more likely to be content with their partner. Like good relationships with family and friends, happiness and a good marriage fuel each other.

Happiness makes you more generous: In a study published by the Journal of Happiness Studies, researchers asked one half of a 51-person group to remember the last time they spent \$20 or \$100 on something they wanted. The other half thought about when they last spent that much on someone else. They wrote down how they felt. Researchers then gave money to everyone, telling them to spend it on themselves or others based on what would make them happier. The results showed that people felt happier when they recalled buying something for someone else. They were more likely to spend their new cash on someone else, generating more happiness.

Moral and ethical values change from time to time along with advancement in human life. Elucidate with examples. (250 words)

Reference: [The Hindu](#)

Why the question:

The question is based on the importance of Moral and ethical values.

Key Demand of the question:

Discuss in what way Moral and ethical values change from time to time with progress in human life.

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 with general importance of moral and ethical values in human life.

Body:



Morals are the prevailing standards of behavior that enable people to live cooperatively in groups. Moral refers to what societies sanction as right and acceptable.

While some moral principles seem to transcend time and culture, such as fairness, generally speaking, morality is not fixed. Morality describes the particular values of a specific group at a specific point in time.

Historically, morality has been closely connected to religious traditions, but today its significance is equally important to the secular world. For example, businesses and government agencies have codes of ethics those employees are expected to follow.

Give relevant examples.

Conclusion:

Conclude with importance.

Introduction:

Values are elements of life that we hold as important or desirable. They are standards of conduct and guide of human behaviour. Values give meaning and strength to a person's character by occupying a central place in his life. Values reflect one's personal attitude and judgments, decisions and choices, behaviour and relationships.

Body:

Values can be relative as well as absolute.

Relative values:

These are based on individual and societal standards, their likes, dislikes, social norms, tradition, for instance Indian traditional values of 'Vasudev Kutumbakam', universal brotherhood, tolerance may contradict with western values of liberalism, individualism and utilitarianism.

- Values evolve to bring order in the society and are culture specific. They evolve along with the cultures.
- For Eg: The present generation of Indian society is more ambition sensitive showing more assertiveness, instead of Indian traditional values of sacrifice and selflessness
- The norms of nuclear family and even live-in relationships are more socially accepted today.
- People's values tend to change over time as well. Values that suited you as a child change as you become a young adult, which may further change as you become an old person.
- They change because we want them to; or sometimes they change even if when we didn't mean them to. We may have believed that something is wrong but now we might not be so sure that it's true. We may have believed that we'd never do something; but then we do it and we decide that it's okay to do it.
- Over a period of time, new ethical issues have arisen and values have changed.
- New knowledge about existing problems or techniques and completely new areas of work has also led to change in values.
- There are a series of core values around which most people would agree. However even those are changing at least in the intensity.
- For Eg: say if we believe that that human life is sacred, but we do not feel the same intensity of this value when judging a terrorist who has killed thousands of innocent people.



“The man who never alters his opinion is like standing water, and breeds reptiles of the mind.” – English poet William Blake.

We can often see resistance from parents and society as we are growing up. Our changing values sometimes conflict with our parents’ values, or our culture’s values and leads to this resistance. For example, women working at par with men, etc.

Absolute values:

Universal values like truth, gratitude, peace, non-violence, sympathy, are considered beyond time and space. They are core values and are fundamental. They do not change and remain stable.

- The standards of conduct differ from person to person, society to society but there can be some values which can be considered universal.
- For Eg: Murder is a crime in every society and hence a universal norm.
- Immanuel Kant considered human dignity as a universal value and one of his categorical imperatives. Similarly, justice for Rawls is an architectonic principle.
- Over the time, repeated positive engagement of values is likely to strengthen them. Our lives provide continual opportunities for the growth of certain values. Our lives also sometimes put constraints on certain values.
- Values as such do not change. Only their expression changes depending on circumstances and situations. In some cultures, as well as different circumstances, the priorities assigned to values change.
- We can find values like peace, kindness, hard work, perseverance, etc. still relevant to the same degree as from age old times. They will still remain relevant even after we die.
- Values are essential to build ourselves. We build ourselves to survive in the world and create a society. Since values needed to build a good society are constant or similar, values can be said to be constant, similar or universal as each of us tries to build a good society.
- “Open your arms to change but don’t let go of your values.” – The 14th Dalai Lama. This tells us that good values are not supposed to change. They are eternal.

Conclusion

Thus, values can be either universal, relative or dynamic which keeps changing with time. As Einstein once rightly remarked, “*Try not to become a man of success but try to become a man of values*”. Values influence our thoughts, feelings and actions. They guide us to do the right things. Values give direction and firmness to life.

“Moral values and administrative realities are far apart.” Analyse. (250 words)

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

Introduction:

Moral values are set of principles guiding us to evaluate what is right or wrong. They are the standards of good and evil, which govern an individual’s behaviour and choices. Today’s fast-changing society seems to be ‘immoral’ because of rampant corruption, crony capitalism, self-interest driven attitude, political opportunism, a tendency of backstabbing etc.



As Mahatma Gandhiji says, “Morality is the basis of things and truth is the substance of all morality“. One’s basis of moral values may differ from culture to culture or society to society or community to community, but at the end essence of it remains the same.

Body:

Role of Moral values in administration:

1. Ethical behaviour requires that we use our moral compass to guide us in our interactions with others. Ethical behaviour is also about the ability to inspire trust in others.
2. The civil service enjoys permanence of tenure and has the attributes of political neutrality, anonymity, impartiality and commitment to the government policies.
3. The nexus determines the quality of the services rendered to the country.
4. A healthy Politico-administration nexus can do wonders in the delivery of the public services and the opposite can prove to be a debacle for the growth of nation.
5. Public officials are given the trust of the public to develop and carry out policies that are in the public’s best interest.
6. Living up to this trust has a significant impact on the national will; public confidence is essential to the exercise of national power.
7. Thus public officials have a moral duty to act in a trustworthy manner, which leads to good governance.
8. Strong moral values like love and compassion help civil servants to work towards deprived section of the society.

For Eg: Truthfulness is very much important as it is directly related to a person’s moral character. A truthful person is respected, trusted, regarded by people everywhere. Truth gives morality the strength to face the world. For instance, Martin Luther king was truthful to his mission against racial discrimination which was moral quality

However, there are a number of dynamics challenging traditional values in the public service. These include new modes of governance and the fragmentation of authority, market-based reforms, politicization and political expectations, the growth in the use of agencies, decentralization or relocation, changes in human resource management and recruitment, and the advent of new technologies and methods of information sharing.

Furthermore, while making decisions public, bureaucracy consistently faces two conflicting situations such as between serving the personal or group interest and serving public interest. Therefore, in order to keep the behaviour of public officials consistent with public interest, the question of morality of the administrators becomes a principle concern in modern administrative process along with various institutional checks.

For instance:

1. Honest and non-corrupt civil servants who stick to high moral values often face quick transfers, harassment, threats etc.
2. Bureaucrats raising their voice against injustices of the society face social isolation, threats to life and even murders at time.



3. Tools like the RTI are used as mode of vengeance against the bureaucrats.
4. Criminalization of politics has inflicted its poison to the administration too due to the increasing nexus.
5. Personal interest of the administrators, decreasing anonymity, plunging into politics, plum jobs after retirement has made them be a hand in glove in the corruption activities at times.

Ways to strengthen moral and ethical values in governance:

Though the Government has ensured numerous ways like Central civil service rules 1964, public service delivery bill 2006, RTI Act 2005, many feel that these are mere paper promises and a lot needs to be done. The Second Administrative reforms commission has suggested the following methods:

1. Codification of ethics will ensure the minimum standards that public servants must follow.
2. Strong vigilance systems to ensure that corruption is eliminated at the root like whistle blowers act etc.
3. Digitization and e-governance is the way forward to ensure citizen centric governance.
4. Values such as selflessness, honesty, integrity and objectivity if inculcated at early age through education will lead to Ethical leadership in the future.
5. Delegation of work and responsibility in every organization should be ensured similarly the standard protocols must be codified vide citizen charters.

Conclusion:

Moral resilience in public service is often tested due to prevailing work culture, political interference etc. At such times it is necessary for public servant to uphold their moral values to work in true public interest. Ethics and morality should come from the soul, only then our society will emerge as a powerful entity.

Why are certain rights considered universal in nature? Explain using examples. (250 words)

Reference: Ethics, Integrity and Aptitude by Lexicon Publications

Why the question:

The question is based on the theme of universal rights.

Key Demand of the question:

Explain why certain rights are considered as universal.

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 what you understand by rights in the context of the question.

Body:

The answer body must have the following aspects covered:

Briefly introduce with a definition of rights. Rights mean claims and entitlements of individuals and groups that are considered to be necessary for leading a life of respect and dignity and are essential



for their well-being. For example, Freedom is an essential condition for life and entitlement of the right to freedom is hence a universal claim.

Discuss why certain rights are considered universal in nature.

Conclusion:

Give a brief conclusion based on the discussion in the answer.

Introduction:

Universal rights are those which are inherent to us all, regardless of nationality, sex, national or ethnic origin, colour, religion, language, or any other status. They range from the most fundamental – the right to life – to those that make life worth living, such as the rights to food, education, work, health, and liberty. Thus, universal rights are those rights whose entitlement is non-negotiable.

Body:

Human rights are universal and inalienable; indivisible; interdependent and interrelated. They are universal because everyone is born with and possesses the same rights, regardless of where they live, their gender or race, or their religious, cultural or ethnic background. Inalienable because people's rights can never be taken away. Indivisible and interdependent because all rights – political, civil, social, cultural and economic – are equal in importance and none can be fully enjoyed without the others. They apply to all equally, and all have the right to participate in decisions that affect their lives. They are upheld by the rule of law and strengthened through legitimate claims for duty-bearers to be accountable to international standards.

Some rights are considered to be universal in nature because they are equally important for all the human beings living in the society.

For instance, consider the following

- **The right to livelihood:** It is considered necessary for leading a life of respect and dignity by all human being across the world.
- **Right to freedom of expression:** it is cherished by all human beings. Having our basic needs met gives us freedom to pursue our talents and interests. This right gives to all human beings the opportunity to be creative and original, in any field of his or her choice. Freedom of expression is also important for all democratic or liberal countries of the world
- **The right to education:** is also universal in nature because it helps to develop capacity to reason, gives all people useful skills and enables them to make informed choices in life. It is in this sense that education can be designed as a universal right.

Conclusion:

Nelson Mandela had stated 'To deny people their human rights is to challenge their very humanity'. Human rights are at the heart of the Sustainable Development Goals (SDGs), as in the absence of human dignity one cannot hope to drive sustainable development. The Covid-19 crisis has been fuelled by deepening poverty, rising inequalities, structural and entrenched discrimination and other gaps in human rights protection. Only measures to close these gaps and advance human rights can ensure that people fully recover and build back a world that is better, more resilient, just, and sustainable.



“The good of an individual is contained in the good of all.” What do you understand by this statement? How can this principle be implemented in public life? Explain.(250 words)

Reference: Ethics, Integrity and Aptitude by Lexicon Publications

Why the question:

The question is based on the importance of individual good and its impact on good for all.

Key Demand of the question:

Explain the statement and its importance in public life.

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 what you understand by Individual good.

Body:

Any individual is a member of society. He belongs to a social collective, shares its norms and is situated within it. His whole existence in the present diversified economy depends on society. Modern amenities and comforts will be unthinkable in its absence.

Discuss what ways and means can help in implementing it to public life for all; Encouraging and honoring philanthropists and altruistic individuals and bodies, following policies for inclusive economic and social growth, Inculcating concern in government servants for poor and the weak, Empowering women, children and socially disadvantaged groups.

Conclusion:

Conclude with way forward.

Introduction

The good of an individual is contained in the good of all” means that the good of an individual lies in the good of all people of the society. In other words, the progress of the whole society is good for everyone. Sabka sath sabka vikas is a concept inherent which reflects that with the support of each individual, every individual grows in a society. Good of all is inherently for an individual as, a society can grow only when all members of society are part of this growth.

Body

How good of an individual is contained in the good of all?

- **Inclusive growth:**When a society grows inclusively, it leads to growth of all. Inclusive growth lead to a peaceful stable rise of a society and reduces inequalities. This in a way is good for an individual as it saves government spending for social upliftment which can be used to develop services like infrastructure, roads, railways which are good for anyone.
- **Develop trust:**When all grow and good happens to everyone, a sense of trust is developed among citizens and state. Citizens trust their government and feelings of distrust, secession from state, hatred against society reduces which is good for everyone in the country.
- **Reduce hopelessness:**With the good of every individual, sense of hopelessness is reduced. An individual hopes to grow and work productively for his own growth and nation’s growth. Thus lead to overall growth of every individual.
- **Social cohesion:** With good of all, inequalities in society reduces. Due to this, every individual works together for larger social good.



- Reduced crimes: As everyone progresses, people tend to move away from crime and invest their time in progressive work. With crime reduction everyone feels safe and thus work freely that help him and lead to societal progress.

How can this principle be implemented in public life?

- Sensitisation: Each individual must be sensitised about other's plight and difficulties. Efforts must be made to make people aware of other's feelings. For example, by knowing about women's plight, a sense for women welfare can be developed in the society.
- Education: Education leads to holistic development of an individual. With knowledge of various issues of marginalised and weaker sections, a feeling of empathy develops among individuals.
- Value development: Values of empathy, compassion, selflessness etc. should be inculcated among every individual in the society. These values can be inculcated from the beginning of a child's upbringing through family, education etc. As in public life, every decision or action of a person affects someone else, he must be, therefore, sensitive towards other emotions and needs.
- Redressal of grievances: Various grievances of people must be handled properly. This means that as civil servants we should be sensitive to the needs and grievances of all, even if they are small in number or even one person. This is because, in resolving the issues or concern of one we are also addressing concerns faced by many others.
- People's participation: Engaging people and making them realise that how their actions have benefited the other people and making governance more participatory and service oriented can be some important ways to achieve it.

Conclusion

Thus, the good of an individual lies in the good of all. Efforts must be made that each individual must grow in a society. Betterment of all also brings benefits to individuals as being part of a peaceful and progressive society.

Attitude: content, structure, function; its influence and relation with thought and behaviour; moral and political attitudes; social influence and persuasion.

What do you understand by scientific temper and spirit of enquiry? As a responsible citizen of the country how would you fulfill your fundamental duty to develop the scientific temper, humanism and the spirit of inquiry and reform? Explain. (250 words)

Reference: Ethics, Integrity and aptitude by Lexicon Publications

Why the question:

The question is premised on the importance of scientific temper and spirit of enquiry.

Key Demand of the question:

Explain what scientific temper and spirit of enquiry are and their importance for a citizen to be responsible and be able to contribute to the nation.

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 scientific temper and briefly explain its meaning.

Body:

A scientific temper refers to an open, questioning, seeking mind. A mind that seeks truth and accepts it when proven. A mind that is ready to consider that an alternative viewpoint could have merit.

Explain the importance of it; A person of scientific temper experiences indirectly an internal strength that orders life. Order results from internal strength than from external induction. Spiritualists call it Self-realization. It is the Scientific Temper that helps in developing Secularism, Humanism & Spirit of enquiry and reform.

Spirit of inquiry is a persistent sense of curiosity that informs both learning and practice. As per the values of Indian family system, children are told right from our childhood to accept whatever has been told to them.

Give examples to justify points.

Conclusion:

Conclude that a nation can thrive without producing any literature worth a mention (think Singapore), but will rarely do so in the long run if it puts superstition above reason. Therefore, for individual development and national prosperity, there is need of developing scientific temper and spirit of inquiry among children.

Introduction:

Scientific temper is a way of thinking and acting which uses a method, including observing physical reality, questioning, testing, hypothesizing, analysing and communicating. It involves the application of logic and the avoidance of bias and preconceived notions in arriving at decisions, and becomes particularly valuable while deciding what is best for the community or the nation.

Spirit of inquiry is a persistent sense of curiosity that informs both learning and practice. A spirit of inquiry in civil servants engenders innovative thinking and extends possibilities for discovering novel solutions in both predictable and unpredictable situations. An individual with spirit of inquiry would raise questions and seek creative approaches to problem-solving. A spirit of inquiry suggests, to some degree, a childlike sense of wonder.

Body:

Importance of scientific temper & Spirit of inquiry:

- Elements of **fairness, equality and democracy** are built-in in scientific temper.
- Twin features of **internal pluralism and external receptivity** have been woven into the development of Indian thought over the ages.
- This richness of the tradition of argument has shaped India's social world and the nature of Indian culture. It has deeply influenced Indian politics and the development of democracy in India and emergence of its secular priorities.
- To weed out the ignorance. E.g.: Even literate and well-educated people believe in superstitions and follow those.
- To reduce the intolerance in the society. E.g.: Killing of rational thinkers like Narendra Dabholkar, MM Kalburgi etc.



- To curb the fake news, rumours and wrong influence of Social Media. Instead of thinking rationally and researching about something, people blindly follow what social media propagates.
- Improve the status of women. E.g: Issues like temple entry during menstruation, child marriages, triple talaq etc. which are not based on rational thinking.
- Scientists are hitting the street because they feel the climate of scientific enquiry in India is at threat of being compromised by political and religious interference by the ruling Bharatiya Janata Party (BJP) and associated groups such as the Rashtriya Swayamsevak Sangh (RSS).
- Scientists are now concerned that instead of ring-fencing the Indian scientific community, the government has allowed intrusions that threaten to distract from areas of research that need the urgent attention of researchers, including in fields directly related to Indian economic development.
- For instance, the elite Indian Institute of Technology, Delhi, has been told by the ministry of science and technology to conduct “verifiable scientific research to establish the benefits” — reportedly, medicinal and other—derived from Panchagavya, a concoction of cow dung, cow urine, cow milk, curd and clarified butter (ghee) that is used in some traditional Hindu rituals.
- We are seeing an increasing intrusion of theology into science. The influence of a variety of godmen and miracle makers is increasing alarmingly.
- In an age when man has travelled to the moon and returned safely, astrological predictions based on the movements of planets or the lines of one’s palm or the number of alphabets in one’s name, are widely believed. Food fads, irrational health practices are on the increase.

Public culture needed to inculcate Scientific temper:

- In such a situation of social and cultural malaise, a major role of Scientific Temper is to revive confidence and hope and to dispel fatalistic outlook.
- The campaign to promote Scientific Temper must inculcate values like equality and dignity of all human beings, distributive justice, dignity of labour, and social accountability of one’s actions.
- Although big science (space probes, cosmic ray physics, etc.,) has served India well, the nation must also look at areas that are less eyeball-grabbing, such as water resources, agriculture and the environment, he said, requesting anonymity because he is not allowed to talk to the press.
- science and scientists must have a position of pride in society which can influence many young students to move into scientific fields.
- A nationwide science policy which should be able to anticipate problem areas, devise course correction.
- Better funding of Science and Technology initiatives which would help in development of the society.
- All these are essential for bringing about social, economic and cultural transformation of our country.



Conclusion:

Scientific temper and Spirit of Enquiry needs to be promoted across all sections of the society systematically, using tools like National Knowledge Network. Public and political understanding of science should be based on evidence and debate with open mind. **Article 51A of the Constitution** lists the fundamental duties of citizens, which include development of scientific temper, humanism and spirit of inquiry and reform. It means the Indians must have an open mind to learn new things.

Define attitude. What is the process through which attitudes are formed? Explain. (250 words)

Reference: Ethics, Integrity and Aptitude by Lexicon Publications

Why the question:

The question is based on the theme of Attitude and the processes through which they are formed.

Key Demand of the question:

Define what you understand by Attitude and highlight the processes through which attitudes are formed.

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:

An attitude is a general and lasting positive or negative opinion or feeling about some person, object, or issue.

Body:

Attitude formation occurs through either direct experience or the persuasion of others or the media.

Attitudes have three foundations: affect or emotion, behavior, and cognitions.

Explain that Attitude formation occurs through either direct experience or the persuasion of others or the media. Attitudes have three foundations: affect or emotion, behavior, and cognitions.

Give examples in support of your answer.

Conclusion:

Conclude with importance of it.

Introduction:

Attitude is pattern of behavior of individual towards other individuals or circumstances. This is shaped by various factors like familial values, values taught by teachers, societal values and autonomous determined values.

Attitudes are evaluations people make about objects, ideas, events, or other people. Attitudes can be positive or negative. Explicit attitudes are conscious beliefs that can guide decisions and behavior. Implicit attitudes are unconscious beliefs that can still influence decisions and behavior. For instance, if someone believes that smoking is unhealthy, she feels disgusted when people smoke around her, and avoids being in situations where people smoke.

Body:

The various ways in which attitudes are formed are:

- **Classical conditioning:**



Classical conditioning is a form of attitude whereby a conditioned stimulus becomes associated with an unrelated unconditioned stimulus, in order to produce a behavioural response known as a conditioned response.

Examples of classical conditioning abound in everyday life. Imagine you have just finished your lunch and you are feeling satisfied. Then you see some sweet dish served on the adjoining table. This signals its taste in your mouth, and triggers the secretion of saliva. You feel like eating it. This is a conditioned response (CR).

Consumers often purchase new products that are associated with a favourably viewed brand name. Their favourable attitude towards the brand name is frequently the result of repeated satisfaction with other products produced by the same company. The brand name is the unconditioned stimulus that, through repetition and positive reinforcement results in a favourable attitude (the unconditioned response). The idea of family branding is based on this form of attitude learning.

- **Operant/instrumental conditioning:**

This type of conditioning was first investigated by B.F. Skinner. Skinner studied occurrence of voluntary responses when an organism operates on the environment. He called them operants. Operants are those behaviours or responses, which are emitted by animals and human beings voluntarily and are under their control. The term operant is used because the organism operates on the environment. Conditioning of operant behaviour is called operant conditioning.

Sometimes, attitudes follow the purchase & consumption of a product. A consumer may purchase a brand name product without having a prior attitude toward it because it is the only product of its kind available. Further consumers also make trial purchases of new brands from product categories in which they have little personal involvement. If they find the purchased brand to be satisfactory they are likely to develop a favourable attitude towards it.

- **Observational learning:**

Earlier this form of attitude was called imitation. Bandura and his colleagues in a series of experimental studies investigated observational learning in detail. In this kind of learning, human beings learn social behaviours, therefore, it is sometimes called social learning. In many situations individuals do not know how to behave. They observe others and emulate their behaviour. This form of learning is called modelling.

Examples of observational learning abound in our social life. Fashion designers employ tall, pretty, and gracious young girls and tall, smart, and well-built young boys for popularising clothes of different designs and fabrics. People observe them on televised fashion shows and advertisements in magazines and newspapers. They imitate these models. Observing superiors and likeable persons and then emulating their behaviour in a novel social situation is a common experience.

- **The Heritability Factor**

Attitudes and other complex social behaviors may have a genetic component. Genetics have an indirect effect on our attitudes. Characteristics that are biologically based might predispose us to certain behaviors and attitudes. Biologically based characteristic affects how one thinks, feels, and acts.

Conclusion:



Neither the attitude nor the behavioral intent instrument, alone or together is effective in predicting the person's actual behaviour if, it has not been designed carefully. Attitude is important because attitudes reflect past experience and shape future behaviour.

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

What do you understand by the terms transparency and accountability in administration? Explain and bring out the relationship between the two. (250 words)

Reference: Ethics, Integrity and aptitude by Lexicon Publications

Why the question:

The question is from the static portions of GS paper IV, theme transparency and accountability.

Key Demand of the question:

Discuss the concepts of transparency and accountability and their importance in administration while establishing the relationship between the two.

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 and explain both transparency and accountability.

Body:

Transparency in administration means the availability of information in the public domain as permissible under the law. It aims to bring about clarity in the functioning of government institutions. It brings out clear communication on the process of decision-making and the reasons taken without distorting facts i.e. sanctity of procedure should be reflected in decision-making. For example, e-auction of any public procurement project where all the details and parameters are made available in public domain.

Accountability in administration means the answerability of the decision makers for their decisions and actions to the designated superior authority. It means they must submit themselves to the scrutiny necessary to ensure this. Further, it also includes the enforcement of the sanctions, if actions or justifications are judged unsatisfactory. For e.g. the government is accountable to the Parliament for its various actions and parliamentarians are accountable to their constituencies for their performance.

Explain that Transparency and accountability share a complementary relationship. On one hand, accountability defines the type of transparency needed and on the other hand, the quality of information decides the type of accountability possible.

Conclusion:

Conclude that to ensure a positive influence, transparency and accountability systems should be designed to support each other. Both the concepts reinforce each other and contribute towards good governance, rule of law and improving the citizen's trust in the government.

Introduction:

Transparency involves the release of information and requires an open attitude about actions and decisions, indicated by the degree to which the principal (on whose behalf the agent is supposed to act) can monitor and evaluate the actions of the agent (who does the action)



Transparency, in governance context, is honesty and openness. Transparency is about information. It is about the ability of the receiver to have full access to the information he wants, not just the information the sender is willing to provide.

Accountability exists in a relationship between two parties where one has expectations of the other, and the other is obliged to provide information about how they have met these expectations or face the consequences of failing to do so. There are two components of accountability: **Answerability & Enforcement**.

Body:

relationship between the transparency and accountability:

- Usually, transparency is considered as a pre-requisite of accountability as well. This is because for an action to be evaluated properly there should be access to all necessary information. If the access is denied, then accountability cannot be proven.
- Accountability and transparency can take different forms, and the relationship between them depends on the extent to which they are designed to support each other.
- Both transparency and accountability are viewed as necessary conditions for good management. This applies in a large variety of settings starting from the individual to organizations.
- In general, it is assumed that the existence of transparency would result in better governance, more accountability and less corruption
- In public services both transparency and accountability are must to ensure good governance. It is evident that transparency is a pre-condition of accountability.
- There is a direct link between transparency and accountability, and both strengthen each other.
- Thus accountability must accompany transparency as if a civil servant is not accountable for his decisions, transparency would not fulfil the purpose.

Importance of accountability with transparency:

- Accountability lead to the obligation of an individual or an organisation (either in the public or the private sectors) to accept responsibility for their activities, and to disclose them in a transparent manner. This includes the responsibility for decision-making processes, money or other entrusted property.
- Accountability result in answerability (the duty of an individual or organisation to answer to their decisions and actions) and punishments in case of malpractice.
- If citizens are to hold their government accountable, they must be able to find out what it is doing.
- High levels of corruption and poor quality of public services, especially in developing countries, enhanced the demand for accountability from the civil society.
- Social accountability has been highly valued to curb corruption, especially in countries with a systematic problem of corruption and weak institutional systems.



Conclusion:

Transparency and accountability must go hand in hand. Many measures have been undertaken in handling corruption and inefficiency in the Government like RTI Act, Citizens' Charter, etc. to ensure good governance and better service delivery for the citizens.

What is meant by the term "conscience"? Is conscience a reliable ethical compass for our life, especially for a civil servant? Explain.(250 words)

Reference: Ethics, Integrity and Aptitude by Lexicon publications

Why the question:

The question is based on the theme of "Conscience" and its reliability for our life with special focus on its application to civil servants.

Key Demand of the question:

Define what conscience is and discuss in what way it is important for civil servants and us in general.

Directive:

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

Structure of the answer:

Introduction:

Start with the definition of Conscience.

Body:

Conscience describes two things – what a person believes is right and how a person decides what is right. More than just 'gut instinct', our conscience is a 'moral muscle'. By informing us of our values and principles, it becomes the standard we use to judge whether or not our actions are ethical.

Discuss why we or the civil servants must rely on conscience.

Explain the idea that one's conscience is a responsible arbiter between right and wrong and is therefore reliable for making decisions. A person's conscience is rightly considered sacred because conscience allows man to exercise reason, which is a spark of divine intelligence. The act of the moral conscience is an efficacious practical judgment. Without conscience a person would doubt even the smallest decisions.

Illustrate its relevance to civil servants.

Conclusion:

Conclude with its importance.

Introduction

Conscience is the part of one's personality that helps in **determining right and wrong** and keeps one from acting upon the most basic urges and desires. It is what makes us feel guilty when we do something bad and good when we do something kind. Our conscience is the moral basis that helps guide prosocial behaviour and leads us to behave in socially acceptable and even altruistic ways.

Body

Conscience as a concept

- While law focuses on principles of morality outside human beings, conscience is something within human beings that determines the morality of human actions.
- Conscience is a special act of the mind that comes into being when the intellect passes judgment on the goodness or badness of a particular act. It is a practical judgment on particular, concrete, human actions.



- From a deontological perspective, conscience is a judgment—an act of the intellect. It is not a feeling or an emotion, but, rather, an intellectual decision. It is also a decision with a view to a particular action.
- Conscience can make a practical judgment on the morality of either a past action or an action about to occur.
- Conscience is different from law. Law states a general rule concerning actions; conscience lays down a practical rule for specific action.
- Conscience applies the law or rule to specific actions; therefore, it is wider than law. Some have said that conscience is to law as a brush is to paint.

Conscience as a reliable ethical compass for civil servants

- Conscience helps civil servants take emotionally intelligent decisions by not letting them sway with emotionally dominating cases. Eg. Taking judgment in lines with Rule of law in cases involving rich-poor tussle.
- Enable a civil servant to better organize and give precedence to cases/projects seeking more attention for greater good to people. **Eg: Prioritising people's welfare and preventing displacement over mining project clearance.**
- It helps to deal with problems when civil servants are in dilemma in a more scientific and objective manner to achieve a utilitarian based outcome. **Need to cut hundreds of trees to construct in Aarey forest for a car depot** should need cost-benefit analysis.
- Upholding values of honesty, impartiality, accountability and not letting his integrity & institutions credibility questioned, by using transparent working methodologies.
- Suppose the situation where your superiors are also indulged in corrupt practice so it is your conscience which can raise voice against this even having so much pressure from all.
- For example, Ashok Khemka and Sanjeev Chaturvedi's conscience forced them to expose corruption in politics and administration.
- Durga Shakti Nagpal UP IAS officer was motivated by her conscience to take action against the politically supported sand mafia.
- Being a civil servant, you may have a situation when a poor person approaches you for some benefits but he does not have proper documents, so you can deny him but out of compassion, your conscience may prompt you to do some arrangements for him.

Conclusion

Conscience can aid in decision making, especially where discretion needs to be exercised by the civil servants. Every civil servant is expected uphold equality, work with integrity and in good conscience especially when he or she has a lot of discretion. The ultimate goal must be welfare of the larger community.





A YouTube Initiative
by InsightsIAS

I-CAN

Insta Daily Current Affairs
and News Analysis



INSIGHTSIAS
SIMPLIFYING IAS EXAM PREPARATION



THE HINDU



Under the guidance of our UPSC IAS Topper

 <p>NEWS COVERAGE from The Hindu and The Indian Express</p>	 <p>LINKAGE with Topics of the Syllabus</p>	 <p>MAINS PRACTICE QUESTIONS Different Topics on a Daily Basis</p>
 <p>ETHICS & ESSAY ENRICHMENT Examples, Quotes and Anecdotes</p>	 <p>VALUE ADDITION Case Studies, Stories, Personalities</p>	 <p>DATA for Ready References</p>
 <p>DETAILED DISCUSSION on Daily Questions and Answer Validation</p>	 <p>ANSWER WRITING TIPS Learn the Best Techniques</p>	

Subscribe to our Website
<https://www.insightsonindia.com/>

Subscribe to our YouTube Channel:
<https://www.youtube.com/channel/UCpoccbCX9GEIwaile4HLjwA>

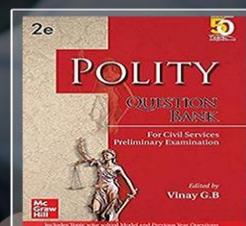
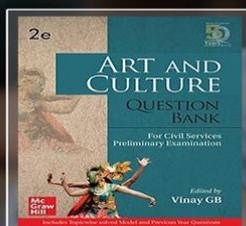
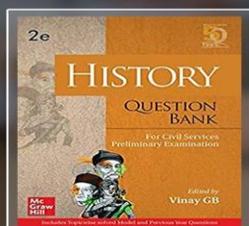
Join our Telegram Channel
<https://t.me/insightsIAStips>

© 2020 InsightsIAS. All rights reserved.



QUESTION BANKS FOR CIVIL SERVICE PRELIMINARY EXAMINATIONS

Prepare in the Most Comprehensive Way!



BUY NOW



INSIGHTSIAS
SIMPLIFYING IAS EXAM
PREPARATION

Apply Now at

▶ www.insightsonindia.com



INSTA COURSES

Join our Courses & Get Ready for **IAS**



INSIGHTSIAS
SIMPLIFYING IAS EXAM
PREPARATION

Apply Now at ▶ www.instacourses.insightsonindia.com



Ethical issues in international relations and funding; corporate governance.

What are the seven varieties of intelligence which Howard Gardener included in emotional intelligence? Explain. (250 words)

Reference: *Ethics, Integrity and Aptitude* by G Subba Rao and P. N. Roy Chowdhury

Why the question:

The question is based on the theme of emotional intelligence.

Key Demand of the question:

Discuss in detail the seven varieties of intelligence which Howard Gardener included in emotional intelligence.

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 what you understand by emotional intelligence.

Body:

The answer body must have the following aspects covered:

What are Gardner's 7 types of intelligence? – To broaden this notion of intelligence, Gardner introduced eight different types of intelligences consisting of: Linguistic, Logical/Mathematical, Spatial, Bodily-Kinesthetic, Musical, Interpersonal, Intrapersonal, and Naturalist.

According to Howard Gardner, emotional intelligence is the ability to recognize our own feelings and those of others, to motivate ourselves and to manage emotions well both with ourselves and in our relationships.

Discuss the nuances of his theory in detail.

Conclusion:

Conclude with relevance and importance of the theory.

Introduction

As per Howard Gardner Emotional Quotient is the level of your ability to understand other people, what motivates them and how to work cooperatively with them.

Body

For which he introduced the theory of multiple intelligences

According to Gardner, intelligence is:

The ability to create an effective product or offer a service that is valued in a culture

A set of skills that make it possible for a person to solve problems in life

The potential for finding or creating solutions for problems, which involves gathering new knowledge

Seven Varieties of Intelligence:

Linguistic

Enjoy writing, reading, telling stories or doing crossword puzzles.

Logical-Mathematical

Interested in patterns, categories and relationships. Drawn to arithmetic problems, strategy games and experiments.

Bodily-kinesthetic

Process knowledge through bodily sensations. Often athletic, dancers or good at crafts such as sewing or woodworking

Spatial

Think in images and pictures. May be fascinated with mazes or jigsaw puzzles, or spend free time drawing, building things or daydreaming.

Musical



Often singing or drumming to themselves. Usually quite aware of sounds others may miss. Often discriminating listeners.

Interpersonal

Leaders among their peers, who are good at communicating and who seem to understand others' feelings and motives.

Intrapersonal

May be shy, but are very aware of their own feelings and are self-motivated.

Conclusion

Gardner's theory has come under criticism from both psychologists and educators. These critics argue that Gardner's definition of intelligence is too broad and that his seven different "intelligences" simply represent talents, personality traits, and abilities. Gardner's theory also suffers from a lack of supporting empirical research.

Despite these drawbacks and criticisms, theory of multiple intelligences enjoys considerable popularity with educators. Many teachers utilize multiple intelligences in their teaching philosophies and work to integrate Gardner's theory into the classroom.

Learning more about the multiple intelligences can help individuals better understand your own strengths.

Outline the main principles of idealism in the context of international relations. (250 words)

Reference: Ethics, Integrity and Aptitude by G Subba Rao and P. N. Roy Chowdhury

Why the question:

The question is about the main principles of idealism applied to the context of international relations.

Key Demand of the question:

Outline the main principles of idealism in the context of international relations.

Directive:

Outline – 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 idealism means in the context of international relations.

Body:

The broad understanding sees idealism as a perennial doctrine or disposition towards world affairs which can be witnessed in all historical periods where independent political communities exist in a condition of anarchy i.e. in the absence of central government. Idealism is an optimistic doctrine which seeks to transcend the international anarchy, and create a more cosmopolitan and harmonious world order.

Explain the features; Idealism is centered on the notion that states are rational actors capable of ensuring lasting peace and security rather than resorting to war. Idealism is also marked by the prominent role played by international law and international organizations in its conception of policy formation.

Give examples to justify your points.

Conclusion:

Conclude with importance.

Introduction

Idealism stands for improving the course of international relations by eliminating war, hunger, inequality, tyranny, force, suppression and violence from international relations. Idealism accepts the possibility of creating a world free from these evils by depending upon reason, science and education.



Body

Main principles of Idealism in International Relations:

- Human nature is essentially good and capable of good deeds in international relations.
- Human welfare and advancement of civilization are the concerns of all.
- Bad human behaviour is the product of bad environment and bad institutions.
- By reforming the environment, bad human behaviour can be eliminated.
- War represents the worst feature of relations.
- By reforming international relations, war can be and should be eliminated.
- Global efforts are needed to end war, violence and tyranny from international relations.
- International community should work for eliminating such global instruments, features and practices which lead to war.
- International institutions committed to preserve international peace, international law and order should be developed for securing peace, prosperity and development.

Conclusion

The main supporters of idealism have been Mahatma Gandhi, Bertrand Russell, Woodrow Wilson, Aldous Huxley, William Ladd, Richard Cobben, Margret Mead, and others. They strongly oppose the realist view of international politics as struggle for power and national interest and advocate the use of reason, education and science for securing reforms in relations and for eliminating war and other evils from international relations.

Contributions of moral thinkers and philosophers from India and world.

Which doctrine of Kant lends support to ideas of human dignity and human rights?

How? Explain. (250 words)

Reference: [jstor.org](https://www.jstor.org)

Why the question:

The question is based on the Kantian philosophy of human dignity and importance of human rights.

Key Demand of the question:

Discuss the doctrine proposed by Kant with respect to ideas of human dignity and human rights.

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 great German philosopher Immanuel Kant thought that human beings occupy a-special place in creation.

Body:

Explain the Kantian doctrine in support of your answer.

Kant formulated a moral theory grounded in the idea of duty. It is a deontological theory.



Consequences have nothing to do with moral obligation or duty which alone counts for determining whether an action is moral or otherwise. In short, an action is moral if it is the outcome of a moral agent's sense of duty.

Kant derives a universally valid moral rule of action known as the Categorical Imperative. Discuss his doctrine in detail and illustrate with examples its relevance.

Conclusion:

Conclude with importance of it in today's times.

Introduction

Kant is often considered a key figure in a modern transition from social and political systems based on honour to those based on dignity, where "honour" is understood as a hierarchical measure of social value, and "dignity" is understood as the inherent and equal worth of every individual. Human beings have "intrinsic worth, i.e., dignity," which makes them valuable "above all price." This was mentioned in the Theory of Morality, Categorical Imperatives.

Body

Human dignity

It is an idea that propagates human being has an innate right to be valued, respected, and to receive ethical treatment. It has the quality of self-respect that is worthy of esteem.

Eg. Poverty has been greatest violator of human dignity particularly in developing countries like India. Thus providing basic amenities in health and education and employment would serve to maintain the dignity of an individual.

Relationship between Human dignity and rights-

"Human Dignity is the Basis of Fundamental Human Rights. In fact one of the ground on which rights have been claimed is that they represent conditions that we collectively see as source of self-respect and dignity. Rights denote what we are entitled to as citizens, as individuals and as human beings. It is something that due to us and rest of the society must recognize as being a legitimate claim that must be upheld. Thus if there are no rights or no legal provisions to uphold rights, human dignity is bound to get violated and trampled either by powerful individuals or even by state apparatus. Authoritarian and despotic states care little for people's dignity. Thus fundamental human rights are included in most of constitutions to preserve human dignity. Hence human rights are the prerequisite of human dignity.

Emmanuel Kant's views on Human dignity-

"Human beings unlike all other objects possess dignity. They are for this reason valuable in themselves". This thought had made a deep impact on Kant. For him it meant that every person has dignity and ought to be so treated by virtue of being a human. A person may be uneducated, poor or powerless. He/she may be dishonest or immoral. Yet he/she remains a human being and deserves to be given some minimum dignity.

For Kant to treat people with dignity was to treat them morally. This idea became a rallying point for those struggling against social hierarchies and for human rights.

Kant's views represent what is called the moral conception of rights. This position rests upon two arguments. First we should be treating others as we would like to be treated ourselves. Second we should make sure that we don't treat the other person as means to our ends. We should not treat



people as we treat a pen, a car or a horse. This is we should respect people not because they are useful to us but because they are after all human beings.

Taking the example of forced labour and jajmani system 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 forced labour on the premises that it was based on contract between master and slave. But this argument does not hold ground because people who were forced were not based on free will and they might not be in their right state of mind thinking rationally and make a decision.

Conclusion

Kant philosophy of human individuals as end in itself endorsed 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.

Highlight and explain the important teachings of Swami Vivekananda, relevant to the youth of today. (250 words)

Reference: [Hindustan Times](#)

Why the question:

The question is based on the important teachings of Swami Vivekananda.

Key Demand of the question:

Explain the important teachings of Swami Vivekananda, and its relevance to the youth of today.

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:

One can start by highlighting the need to remember teachings of Swami Vivekananda.

Body:

The answer body must have the following aspects covered:

Talk about his contributions briefly first. The philosophy of Swami Vivekananda and the ideals for which he lived and worked are a great source of inspiration for the youth today. He wanted the countrymen including the youth to have ‘muscles of iron’, ‘nerves of steel’ and ‘minds like thunderbolt’. Owing to this, his birth anniversary i.e. January 12th is commemorated and celebrated as National Youth Day.

Discuss the teachings of Swami Vivekananda relevant to the youth in the current context.

Conclusion:

Conclude with importance of his teachings especially to the youth in the country.

Introduction

Swami Vivekananda was a great social reformer of the 19th century. He was a devote follower of Vedanta. He tried to apply Vedanta to practical everyday life. Hence his teaching are also referred to as Practical Vedanta.

Body

Some teachings of Swami Vivekananda:



- **Tolerance:**Swami Vivekananda preached tolerance and peace for humankind. His idea of peace and tolerance was global and included people of all the religions and sects. If humans are to thrive and prosper, they need to tolerate the diversified views and strive for the prosperity of all.
- **Right Education:**He stressed that good education is not merely learning of facts but also development of character. He redefined the concept of education which was not limited to exploring means of earning only. For him education was way to build one's character, strength, intellect etc. Such idea of education would help in evolving oneself as better person in both personal and public life.
- **Strength:**Swami Vivekananda stresses on the importance of being strong in the life. Weakness comes with number of difficulties for one in a life. Whether its personal goals or professional goals, a person need to be fearless and firm to achieve them.
- **Compassion for Weaker Sections:** He stressed that success at the cost of poor is not worth having. He tells us that as a part of society every person is responsible for the welfare of poor and marginalised people. It emphasizes the need to have empathy and compassion for the weaker sections of the society.
- **Religion:** He argued in favour of religious reforms. He stressed that rationality must be applied to root out evils in religion. His meaning of religion had no place for superstitions, unending rituals and practices and religion that was adrift of spiritual content. His idea of religion was humane, did not have necessity of middlemen to connect with one's god and did not have barriers of caste, community etc. Such progressive understanding of the religion would relieve people from wrong notions of religion and provide them with real spiritual upliftment.
- **Fraternity:** Swami Vivekananda focuses on the values like Love, Patience, and Perseverance in one's life. This would increase the brotherhood and fraternity among the people, reduce conflicts among them and would bind the society as a whole.
- **Self-faith:**Having faith on oneself is the most important. In order to live a good life, people make all sorts of efforts, but they forget to trust themselves, lack confidence and depend on supernatural powers to help them out of their miseries.

Relevance of Swami Vivekananda's teaching today:

- The relevance of Swami Vivekananda today is with the ideals and goals that he devised for the youth. He wanted the youth to have that much of faith in themselves. The youth needs to rediscover Vivekananda's message of looking inward rather than being a restless soul stuck up in an incessant effort. Understanding Swami Vivekananda and his message and putting it across our youth can be the simplest way to address many problems faced by India today.
- Another aspect of Swamiji's teaching was universal brotherhood. Today the world realises that to bring peace, there is no other ideology more proper than this. Vasudhev Kutumbakam – i.e. belief in the world as a family has become necessary in growing era of protectionism and de-globalisation.
- He said that lack of education is the root cause behind all problems in India. He believed that education should be freed from the stranglehold of the upper class and spread to every



section of the society. He was not in favour of just career-oriented education. Unfortunately, that kind of education is not available today and given the risk of automation and poor job growth rate in India, gaining true education, as defined by Vivekananda, would surely help youth of today to excel in various fields.

- He was in favour of allowing women to take their own decisions. He emphasised on the women's education and believed that it will lead to greater development of society as a whole. He also advocated the need to impart martial arts training to women so that they could defend themselves. Considering the sexual crime against women, girl drop outs from school and also reducing female labour force participation, Swami's teaching are still relevant.

Conclusion

It is high time for the youth to come forward by shedding their fears to shape up India. Swamiji laid great stress on Vasudev Kutumbakam. He argued that instead of differences if we focused on the similarities we all share then this world would be a happier place. His teachings are relevant today since many problems remained the same. His teachings reflects a path to these problems.

What is John Stuart Mill's idea on freedom of thought and expression? Discuss its relevance in today's world. Also deliberate upon Mill's views on representative democracy.(250 words)

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

Introduction

John Stuart Mill was a political thinker and an activist of the 19th 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 is adamant 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 ideas and its relevance:

1. **The Harm Principle:** According to this, state is only allowed to limit an individual's liberty for the sake of preventing that person from harming others. Mill seeks to show that society should never suppress opinions unreasonably. For instance, Indian Constitution has only reasonable restrictions upon fundamental rights of citizens.
2. **Freedom of expression:** He offered four reasons why there should be freedom of expression even for those who espouse ideas that appear false or misleading today:
 1. **No idea is completely false:**What appears to us as false has an element of truth. If we ban false ideas, we would lose that element of truth that they contain.
 2. **Truth does not emerge by itself:**It is only through a conflict of opposing view that truth emerges.
 3. **Trustworthiness:** Thirdly, it is only when an idea is exposed to opposing views that we can be sure that this idea is trustworthy.



4. **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. In the current scenario Freedom of expression is being throttled under sedition act.
1. **Man as a progressive being:** Mill argues 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. The recent issues of protests by academicians artists athletes to protest against sedition.
2. **Develop rational thinking:** According to him, freedom helps us to develop rational thinking and intellectual faculties and makes us open-minded and thoughtful. For instance, role of Atal Innovation mission in promoting critical thinking among youth.
3. **Challenging hypocrisy:** According to Mill, freedom helps in challenging hypocrisy, intellectual lethargy and leads to self-satisfaction. Public censure undermines intellectual courage and slows down the discovery of truth. Recent incidences of yellow vest protests against political hypocrisy.
4. **Essential for meaningful life:** He considered 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.
2. **Direct democracy not feasible:** According to Mill, in a country with a large population, direct democracy is not feasible, so a democratic government should be a representative democracy.
3. **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.
4. **Certain prerequisite for democracy:** According to Mill, there are certain prerequisite for democracy and democracy without a democratic culture results into a 'False Democracy'. For instance, democracy is only applicable where people are matured enough to develop a democratic culture.
5. **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.
6. **Liberal individualism:** According to him, a representative government encourages individuality and liberal individualism with tendency to foster self-development and individuality.



7. **Participation:** According to Mill, democracy leads people to take a more active and intelligent participation in society and encourages the development of natural human sympathies.
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.

Bring out Gandhiji's philosophy of Means and Ends. (250 words)

Reference: Ethics, Integrity and Aptitude by Lexicon Publications

Why the question:

The question is based on the Gandhian philosophy of Means and Ends.

Key Demand of the question:

Explain in detail the Gandhiji's philosophy of Means and Ends.

Structure of the answer:

Introduction:

Start with the concept of Means and Ends.

Body:

Briefly define Means and Ends. In simple terms, ends are the goals or results. Means are the methods used to achieve goals. There are differing schools of thought with some justifying any means for achieving the goals while others uphold the need for right means to achieve the objectives in true sense.

Explain Gandhian perspective on the relative importance of Means and Ends.

Gandhiji's views on ends and means hold ground in view of the fact that India, after gaining independence through his methods of satyagraha, adopted his principle of Sarvodaya (progress of all) and became the largest democracy in the world.

Conclusion:

Conclude with importance.

Introduction:

In simple terms, ends are the goals or results. Means are the methods used to achieve goals. There are differing schools of thought with some justifying any means for achieving the goals while others uphold the need for right means to achieve the objectives in true sense. Consequentialism focuses on judging the moral worth of the results of the actions and Deontological ethics on judging the actions themselves.

Body:

Gandhiji's views on means and ends:

- Gandhi seems to stand almost alone among social and political thinkers in his firm rejection of the rigid dichotomy between ends and means and in his extreme moral preoccupation with the means to the extent that they rather than the ends provide the standard of reference.
- He was led to this position by his early acceptance of Satya and ahimsa, truth and nonviolence, as twin moral absolutes and his consistent view of their relationship.



- He said **“The means may be likened to a seed, the end to a tree; and there is just the same inviolable connection between the means and the end as there is between the seed and the tree.”**
- According to Gandhi our attention should be primarily focused on means because, as a very famous adage goes, as we sow so shall we reap. He was a strong believer of the rule of Karma.
- Although we can choose our ends, we do not have much control over it – we cannot know in advance whether these ends will be achieved. The only thing that is completely within our control is therefore the means with which we approach our various ends.
- It is not the end that we can work with but only means. Different means will lead to different ends.
- This is not to say that both violence and non-violence cannot both lead to the independence of a country, but that the country thus created will be one based on violence if the means are violent and pacific if the means are non-violent.
- Violence and non-violence cannot be different means to secure the same end; since they are morally different in quality and essence, they must necessarily achieve different results.

Gandhiji practiced the purity of means throughout his life and is evident through the following:

- Gandhi withdrew the first large scale mass movement “Non-cooperation movement”, because of one single ‘Chauri Chaura incident’ because the incident deviated from his Non-violence stance and he immediately called off the movement despite criticism.
- The Seven Sins philosophy also emphasises on Importance of Means. For example, in the list of sins – Politics without Principles, Wealth without Work, Worship without Sacrifice, etc., the former are the ends whereas the latter symbolises means which imply that Ends are of lesser value without the desired means.
- Gandhi’s notion of democracy is that under it the weakest shall have the same opportunities as the strongest. Which stands for Deontological ethics i.e. putting dignity of an Individual over narrow definition of democracy.

Conclusion:

Mahatma Gandhi was not only a capable leader but a great thinker as well. His Philosophy can be summed up in his words- “Means are after all, everything’. As the means so the end...”. According to Gandhiji, if we are sure of the “purity” of the means we employ, we shall be led on by faith, before which “all fear and trembling melt away”. Unconcern with results does not mean that we need not have a clear conception of the end in view.



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 sources of ethical guidance; accountability and ethical governance; strengthening of ethical and moral values in governance; ethical issues in international relations and funding;

Norms of social morality should not be applied to acts of civil servants while they are carrying out their professional roles and responsibilities to further the common good. Critically analyse. (250 words)

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

Why the question:

The question is based on the applicability of social morality vs. professional morality in rendering roles and responsibilities of civil servants.

Key Demand of the question:

Critically analyse in what way norms of social morality should not be applied to acts of civil servants while they are carrying out their professional roles and responsibilities to further the common good.

Directive:

Critically analyze – When asked to analyse, you have to examine methodically the structure or nature of the topic by separating it into component parts and present them as a whole in a summary. When ‘critically’ is suffixed or prefixed to a directive, one needs to look at the good and bad of the topic and give a fair judgment.

Structure of the answer:

Introduction:

In the introduction briefly discuss the prominent thinkers promoting this view.

Body:

The answer body must have the following aspects covered:

Explain the meaning of the statement with relevant examples. The rationale behind this is that when the act excuses, the result excuses, i.e., one should consider the results that have been achieved, rather than the means by which they have been executed. The dilemma arises out of a tension between perceived professional obligations and long-standing moral obligations that are the standards of everyday life.

Discuss the debate surrounding the issue and conclude accordingly.

Conclusion:

Conclude with way forward.

Introduction

Morality and ethical behaviour are the two pillars of personality of a good civil servant. He or she is expected to be morally upright at all situations and take the best possible decision for the public welfare. However, in certain cases, there arises ethical dilemmas where a civil servant will have to tread the border of welfare versus morality.

Body

Fairness is one basis of law, which helps to govern society and to control individual behaviour. Social morality considers whether an action threatens society’s well-being. This may sometimes come in conflict with professional morality.

Consider an example of a medical officer who has to allot an ICU bed between two people which means he can save only one life. How will this decision be made? The most rational would be if one



of them is aged and is more in need, he would be given. But if both are equally sick and the officer chooses to give it to the younger one, how will his actions be judged.

Likewise, to take example of Gandhiji during Civil Disobedience movement, he accepted the Irwin declaration while he couldn't secure a commutation to Bhagat Singh. While this is highly condemned by some even today, what we can't perceive is the importance of truce with British at that point in history.

Similarly, a police officer may have to let go of minor illegalities such as jumping traffic light by a good Samaritan who is trying to save a life and so on.

Sometimes, officers should not be judged by the yardstick of social morality rather the ends they achieve, which is the public welfare and greater good.

Conclusion

Every situation is different and thus there cannot be absolute guide on actions of civil servants in every circumstance. Though procedures and process are laid out clearly, sometimes situations transcend these frameworks which leads to discretionary decisions. In such cases, civil servants must act which leads to greater good of greater number.

How far do you agree with the view that administration in India requires specialists instead of generalists? Discuss. (250 words)

Reference: [Indian Express](#)

Why the question:

The question is based on the generalist vs. specialist debate in the Indian public administration.

Key Demand of the question:

Analyse the generalist vs. specialist debate in the Indian public administration and support them with suitable backing.

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:

Introduce by mentioning the administration in India and present few arguments in favour of specialists.

Body:

The administration in India is taken care of by the civil services, which includes both generalists (IAS) and specialists (IES). With growing complexity in society and changing nature of state functions, there is a growing clamor for need to have specialists in general administration.

Present arguments in favour of Specialists; Administration in the present is being characterized by new developments in the fields of science and technology, social and behavioural sciences, decision-making, human relations in administration etc. Each of these areas required professionalism intervention of subject experts.

Every sphere of administration – economic, social, industrial, and agricultural – has its own body of academic requirements plus technical skills. It requires core competence skills and not just managerial skills possessed by generalists.

Mention the arguments in favour of generalists as well.

Conclusion:

Conclude by suggesting a way forward.

Introduction:



The administrative response **Covid-19** has been dealt with over the last six months has resurfaced the debate of Generalists Vs Specialists in public policy and implementation.

Body

The generalists and specialists are two broad functional categories in the government. They play a very important role in rendering advice to the political executives, policy making and in implementation of policies. The present day administration has become more specialized in nature and hence requires different types of personnel with necessary skills, knowledge and qualities to discharge its functions.

Role in Governance

Role of Generalists: Generalists have a supreme role in the formulation of policy i.e. in assisting the political executives to evolve it with all the requisite data and advice as to the strong and weak points of a projected policy. It is the generalist, who functioning generally as Secretary or Head of Department, does the coordinating job and takes the necessary measures, even in specialised matters, before they are put up to the ministers who often are not specialists in those fields. The role of generalists in such cases is one of the conveyor belt which funnels right kind of data and advice in such a manner that it can be used by top policy makers for action. The 'balancing' role i.e. performing reconciliatory function between conflicting viewpoints, is also played by the generalists. This is possible because of their capacity to view things in an overall perspective, generated on account of their non-specialist background and exposure to wider fields of experience and administrative reality.

Role of Specialists: Due to the multiplication of developmental activities, there is a rising demand to induct specialist like the technocrats, the scientists, the engineers, technicians and doctors, etc. in the Governance. These technocrats made a substantial contribution to the country's developmental efforts but they could not attain the coveted top positions in the Central Secretariat. Specialist has learnt the subject from the trenches, hence can provide competent leadership in a functional area. As economic reforms deepened and the state started yielding to the market, the nature of administration changed, and demanding domain knowledge, especially at the policy level.

Administrative Response to the COVID-19 Pandemic

The lessons learnt from the manner in which Covid-19 has been handled over the last six months to reflect on the formulation and implementation of public policy are worth noting. Covid-19 caught every public official by surprise. No one was prepared for the speed of its spread, the dimensions of its impact, the uncertain nature of its duration, and the ethical dilemma between saving 'lives' and 'livelihoods'. The initial response of the Indian authorities was swift and surgical, a national lockdown following a four-hour notice but thereafter the policies were made with raging speed due to the nature of the raging virus.

Governments cannot, on their own, manage such a crisis. They do not have the tools—technical, scientific, even institutional—to tackle such 'invisible' dangers. They need the support of denizens. The paradox is that at a time when populist leaders are hiding behind protectionist walls, corporates are decoupling their supply chains and nationalism has become the byword of global geopolitics, Covid-19 has demanded collaboration and partnerships.

Conclusion



Policy formulation requires an understanding of the nature of the problem, the development of options, the risks associated with each option, and then a decision on the preferred pathway. Policy implementation, on the other hand, must get into the weeds. It requires a comprehension of the local context, the evaluation of the capacity to deliver, the identification of the obstacles, and the steps needed to remove them. Given the diversity of India, a policy formulated in Delhi will seldom be fit for purpose for implementation across the country. At most, it can provide a framework for other administrators to use in crafting a contextualized implementation plan. Hence public policy platforms should now be built on the pillars of institutionalized collaboration between the 'gifted generalist' and the 'talented specialist'.

The idea of Civil Services Board has been widely hailed as a key civil services reform; however it is not without its own limitation. Comment. (250 words)

Reference: [The Hindu](#)

Why the question:

The question is based on the theme of civil services reforms.

Key Demand of the question:

Discuss the idea of Civil Services Board and its pros and cons.

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:

Introduce by explaining the Civil Services Board.

Body:

The Civil Services Board is a panel, headed by the cabinet secretary at the national level and chief secretaries at the state level, formed to regulate transfers and postings of higher-ranking civil services officers in the country. The Department of Personnel Rules 2016 made it mandatory for all states to setup such boards, following the recommendations of the 2nd ARC and Supreme Court directive in *TSR Subramanian Case, 2013*.

Briefly mention why it is widely hailed as key civil services reform.

Discuss the limitations of the Civil Service Board.

Conclusion:

Conclude with way ahead.

Introduction:

To insulate the bureaucracy from political interference and to put an end to frequent transfers of civil servants by political bosses, the **Supreme Court had in 2013** directed the Centre and the states to set up a **civil services board** to consider transfers and postings of bureaucrats among others. As per rules, all states should have a civil services board to decide on transfers and postings of the bureaucrats.

Body:

Composition:

- Civil Services Board is responsible for the entry-level recruitment and subsequent job promotions below the rank of Joint Secretary.
- As per a state government notification dated June 2, CSB will be headed by Chief Secretary, with Personnel Secretary, and either Financial Commissioner (Revenue) or Home Secretary (who so ever is senior in the pecking order) as its members.



- The board provides for the state to follow the Centre's guidelines on giving a fixed tenure of at least two years for cadre officers.
- They cannot be transferred before that and if anyone recommends their transfer then the board will examine and affect it.
- The final authority is the Chief Minister at state and Prime minister at center.

Benefits:

- If the officials have a fixed tenure they **will be able to provide better administration.**
- They will also **feel safe and try to stick to the rules** instead of pleasing political bosses.
- Every official requires 3-6 months to get into the routine at his/her new place of posting. If they stay there for two years, it would mean **better delivery and stable tenure to people.**

Issues Involved:

- If the tenure of bureaucrats is fixed, it **may create functional and administrative problems.**
 - The officers may overstep the authority and jurisdiction of the state government.
 - It may make them less answerable and accountable to legislators.
- With the fixed tenure rule, **the political executives feel their influence has been reduced to nothing**, since all the powers to examine a recommendation for a transfer lies with the CSB.
- The bureaucrats feel the urge to go to courts for effective implementation of guidelines in **letter and spirit.**
 - g. Haryana had the CSB in place but the guidelines are not followed there.

Way forward:

- A healthy working relationship between Ministers, MPs, MLAs and civil servants is critical for good governance. Therefore, the state needs to take every stakeholder of governance in confidence.
- The state can learn from the loopholes of other states in implementing the fixed tenure rule.

What are the issues ailing Citizen's Charters as an effective tool for holding public servants accountable? How can these issues be addressed? Explain. (250 words)

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

Why the question:

The question is based on the theme of Citizen's charter.

Key Demand of the question:

Discuss the issues associated with Citizen's Charters as an effective tool for holding public servants accountable and suggest solutions to address the same.

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 Citizen Charter.

**Body:**

Introduce the concept of Citizen Charter.

Enumerate the issues pertaining to Citizen Charter that inhibits its functioning as an effective tool of accountability; Absence of legal backing to charters, Poor design and content, Inadequate groundwork, Resistance to change, Lack of review etc.

Suggest measures that can address the mentioned issues.

Conclusion:

Conclude briefly with a way forward.

Introduction:

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

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

Body:

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

Problems faced in implementation of Citizen's charter:

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

Way forward:

- **Wide consultation process:** CC be formulated after extensive consultations within the organization followed by a meaningful dialogue with civil society.



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

Conclusion:

Citizen's Charter is playing a prominent part in ensuring "**minimum government & maximum governance**", changing the nature of charters from non-justiciable to justiciable & adopting penalty measures that will make it more efficient & citizen friendly. The **Sevottam model** proposed by 2nd Administrative Reforms Commission for public Service Delivery can be regarded as a standard model for providing services in citizen centric governance.

"Apologies by countries for past mistakes can recover bilateral ties and help people reconcile with the past" Explain with examples. (250 words)

Reference: [The Hindu](#)

Why the question:

The question is based on the theme of International Ethics.

Key Demand of the question:

Discuss the significance of values of apology and forgiveness in International ethics with 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:

Start with importance of apology as a key value in general.

Body:

Start by expressing the recent incidences of apologies by the countries around the world such as – In May, Germany officially apologized to Namibia for the massacre of the Herero and Nama people in 1904-1908 and called it genocide for the first time. Around the same time, French President Emmanuel Macron said in Rwanda that he recognized his country's role in the Rwandan genocide and hoped for forgiveness.

Explain the positive effects of apology in International relations. Apart from strengthening the relations between the countries involved, apologies by leaders help people reconcile with the past and countries and communities take lessons from history and avoid similar tragedies. Most importantly, they provide some solace to the victims' descendants; they give them a sense of justice and rectitude.

Conclusion:

Conclude with importance of it.



Introduction

Apology is a regretful acknowledgement of offences or wrongs done & forgiveness is an action of excusing someone or stop feeling resentful towards someone who has done wrong.

Importance of the act of apologising and forgiveness becomes evident from level of an individual to global level.

Body

In today's world of nuclear muscles everything can be ruined in minute time frame but if we apologise and forgive, we can make world a better place to live, it is significant for global peace.

- Canada apologising for Komagata Maru incident: This is certainly going to improve relations between these two countries as well as two different races.
- Obama Apologising for the Hiroshima and Nagasaki Bombing during the 2nd World War
- Many leaders from the United Kingdom (UK) tip-toed around giving a formal apology for the Jallianwala Bagh massacre in the past few years.
- When ex-PM Manmohan Singh apologised for 1984 Sikh riots, it gave a moral clarity on India's long march of religious harmony and healing touch to Sikh community.

Forgiveness & apologies are not going to change past but certainly it will improve future.

Apology does not mean you are always wrong, at times apology on behalf plays a great role in healing relation and situations.

Conclusion

We must learn to apologise and forgive. These takes a few moments of our life and gives us back immense peace and a relation free of grudge. This is applicable for self too, it is truly said "you will begin to heal, when you let go of past hurts, forgive those who have wronged you and learn to forgive yourself for your mistakes".

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.

"The requirement of government sanction for prosecuting dishonest officials is a protective shield for corruption." Do you agree? (250 words)

Reference: [prsindia.org](https://www.prsindia.org)

Why the question:

Criminal laws in India by way of "sanctions" allow for protective discrimination in favour of public officials. Thus the question.

Key Demand of the question:

Discuss in what way often the requirement of government sanction for prosecuting dishonest officials is a protective shield for corruption.

**Structure of the answer:****Introduction:**

All people are equal under the law, but the provisions relating to prosecution sanctions in India would suggest that some people are more equal than others.

Body:

Explain that Section 19 of the Prevention of Corruption Act prevents courts from taking cognizance of offences allegedly committed under the Act by a public servant without prior sanction of the government. And Section 197 of the Code of Criminal Procedure lays down the general requirement of prior sanction while prosecuting public servants. Such provisions were conceived to ensure that public servants are not harassed and their work not stymied by vexatious and frivolous complaints. But in practice, these protective measures have functioned as a shield against prosecution, encouraging dishonest bureaucrats and ministers to flout the law with impunity.

Discuss the pros and cons of it.

Suggest what needs to be done, quote the Supreme Court's observations upon it.

Conclusion:

Conclude that the idea that the law must differ for public servants and private citizens is an anachronism, one that has no basis in principle and has no defence in practice.

Introduction

Prevention of Corruption Act prevents courts from taking cognizance of offences allegedly committed under the Act by a public servant without prior sanction of the government. Such provisions were conceived to ensure that public servants are not harassed and their work not stymied by vexatious and frivolous complaints. But in practice, these protective measures have functioned as a shield against prosecution, encouraging dishonest bureaucrats and ministers to flout the law with impunity.

Body**Government sanction protects officers from harassment**

- **The Act proposes a 'shield' for government servants**, including those retired, from prosecution by making it mandatory for investigating agencies such as the Central Bureau of Investigation to take prior approval from a competent authority before conducting an enquiry against them.
- Such a requirement is not a shield for corrupt officers, rather prevents honest from being harassed.
- Moreover, it states that such permissions shall not be necessary for cases involving the arrest of a person on the spot on the charge of accepting or attempting to accept any undue advantage for himself or for any other person.
- Another relief that the Act provides to a public servant is that in any corruption case against him or her, the factor of "undue advantage" will have to be established.

Government sanction acts as a shield for corrupt officials

- The older law had a broad definition of a corrupt public official, defining it simply as any person who, while holding office as a public servant, obtains for any person any valuable thing or pecuniary advantage without any public interest.



- The amendments narrow this definition significantly, by adding the test of intention, meaning prosecuting agencies will have to prove a conspiracy to carry out corrupt acts, rather than simply pointing to disproportionate assets or questionable actions.
- Prior permission of the Government or the competent authority will now be required for registering certain corruption offences.
- Previously, the provision for taking such permission was quashed and set aside by the Supreme Court in 2014 in a writ petition.
- This permission will give immunity to corrupt Government officers.
- Even sanction for prosecution of corrupt public servants would now be needed even after their retirement, giving them one more level of immunity or protection.
- The offence of disproportionate assets under Section 13(1)(e) has been made much more difficult to prove and has been diluted.

Way forward

- Strengthen oversight institutions to ensure resources reach those most in need. Anti-corruption authorities and oversight institutions must have sufficient funds, resources and independence to perform their duties.
- Publish relevant data and guarantee access to information to ensure the public receives easy, accessible, timely and meaningful information.
- All agencies should cooperate to eradicate corruption. Preventive corruption measures must be appreciated and adopted as “Prevention is better than cure”.
- Strengthen Lokpal and Lokayukta, with adequate powers and independence.

Explain how citizen charter enhances the trust between government and citizen. Also analyse the causes for its ineffectiveness in India .(250 words)

Reference: darpg.gov.in

Why the question:

The question is based on the theme of citizen charter.

Key Demand of the question:

Explain how citizen charter enhances the trust between government and citizen. Also analyse the causes for its ineffectiveness in India.

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 citizen charter.

Body:

Citizens have become more articulate and expect the administration not merely to respond to their demands but also to anticipate them. It was in this climate that since 1996 a consensus had evolved in the Government on effective and responsive administration. One among the major initiatives in this regard is the adoption of Citizens’ Charter in 1997.

Discuss the objectives and components of Citizen Charter.



Explain its importance and challenges in implementing the Charters. Explain how citizen charter enhances the trust between government and citizen. Also analyse the causes for its ineffectiveness in India.

Conclusion:

Conclude with importance.

Introduction:

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

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

Body:

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



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

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

Problems faced in implementation of Citizen’s charter:

- **One size fits all:** Tendency to have a uniform CC for all offices under the parent organization. CC have still not been adopted by all Ministries/Departments. This overlooks local issues.
- **Silo operations:** Devoid of participative mechanisms in a majority of cases, not formulated through a consultative process with cutting edge staff who will finally implement it.
- **Non-Dynamic:** Charters are rarely updated making it a one-time exercise, frozen in time.



- **Poor design and content:** lack of meaningful and succinct CC, absence of critical information that end-users need to hold agencies accountable.
- **Lack of public awareness:** only a small percentage of end-users are aware of the commitments made in the CC since effective efforts of communicating and educating the public about the standards of delivery promise have not been undertaken.
- **Stakeholders not consulted:** End-users, Civil society organizations and NGOs are not consulted when CCs are drafted. Since a CC's primary purpose is to make public service delivery more citizen-centric, consultation with stakeholders is a must.
- **Measurable standards of delivery are rarely defined:** making it difficult to assess whether the desired level of service has been achieved or not.
- **Poor adherence:** Little interest shown by the organizations in adhering to their CC. since there is no citizen friendly mechanism to compensate the citizen if the organization defaults.

Way forward:

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

Conclusion:

Citizen's Charter is playing a prominent part in ensuring "**minimum government & maximum governance**", changing the nature of charters from non-justiciable to justiciable & adopting penalty measures that will make it more efficient & citizen friendly. The **Sevottam model** proposed by 2nd Administrative Reforms Commission for public Service Delivery can be regarded as a standard model for providing services in citizen centric governance.

Probity is an indispensable condition of good governance. Explain with suitable illustrations. (250 words)

Reference: Ethics, Integrity and Aptitude by Lexicon Publications

Why the question:

The question is pertaining to the concept of Probity and its importance to Good Governance.

Key Demand of the question:



Discuss the significance of Probity and its indispensability to Good 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:

Start with the definition of Probity first.

Body:

Probity is the quality of adhering to strong moral principles such as honesty and integrity as well as uprightness, good character and decency. It is the act of following the highest principles and ideals rather than merely avoiding corrupt or dishonest conduct. It balances service to the community against the self-interest of individuals.

Discuss the importance of Probity to Good governance.

Governance is the act and manner of managing public office. A working paper of the National Commission to Review the Working of the Constitution noted that probity in governance is an essential and vital requirement for an efficient and effective system of governance and for socioeconomic development.

Illustrate with examples.

Conclusion:

Conclude with way forward.

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

Concept of Probity

- Probity is confirmed integrity. It is usually regarded as being incorruptible.
- It is the quality of having strong moral principles and strictly following them, such as honesty, uprightness, transparency and incorruptibility.
- Probity in Governance is concerned with the propriety and character of various organs of the government as to whether these uphold the procedural uprightness, regardless of the individuals manning these institutions.
- It involves adopting an ethical and transparent approach, allowing the process to withstand scrutiny.
- Probity goes further than the avoidance of being dishonest because it is determined by intangibles like personal and societal values.
- Probity has been described as a risk management approach ensuring procedural integrity.
- It is concerned with procedures, processes and systems rather than outcomes. The principles of probity, ethics and good governance operate on many levels – from, the individual, to the organization and on to the ‘watch-dog’.

Probity principles



There are several generally accepted probity concepts that serve to preserve the integrity of a system. These are:

- **Transparency:** It is sizeable that the procedure is transparent to the most volume feasible so that each one stakeholder can have faith within the consequences. Transparent, open techniques additionally decline the possibility for, and the threat of, corruption, and fraud.
- **Accountability:** It is the responsibility with a view to give an explanation for or account for the manner duties were achieved. The government has to have appropriate mechanisms in the area to expose that they may be liable for their practices and decisions.
- **Confidentiality:** Being employed, all public servants or other employees under a general responsibility of confidentiality to their corporation. Accordingly, it is not vital for participants of the Government Project Team who are public servants to execute a confidentiality project in terms of the mission. Moreover, all Government advisors, servants, members and some other third party that is aware of commercially sensitive statistics ought to ensure a proper venture to Government that they'll preserve this information confidential.
- **Conflict of interest:** This is wherein the general public responsibility and private interests of a Board or staff member can be in conflict which results in their personal interest unreliably influencing their duties and needs. Stakeholders have the authority to count on that Board and staff contributors will best make selections in the best interest of the organization.
- **Impartiality:** People and companies interacting with an employer are predicted to be independent at every level of the method. If they do no longer trust the process is accurate or fair or unbiased, it may harm the popularity of the enterprise.

Relevance to Good governance:

In a democracy, probity espouses the principles of equality before law and a respect for the rights and duties of leaders towards their citizens. Conversely, probity is a societal expectation which citizens demand from decision makers and all those who function as a part of the state's apparatus

- **Legitimacy of the system:** Foremost, it helps build up the legitimacy of the system, i.e. the state. It builds trusts in the institutions of the state and a belief that the actions of the state will be for welfare of the beneficiaries.
- **Objectivity:** It provides for an objective and independent view on the fairness of the process.
- **Checks and balances:** It helps in checking the abuse and misuse of power by various organs of government such as magistracy, police and all other providers of public service e.g. PWD, health, education, etc.
- **Equitable and sustainable development:** It is an essential and vital requirement for an efficient and effective system of governance and for socio-economic development.
- **To serve the constitutional cause:** Probity in Governance is required to serve the motto of Constitution. i.e. to provide Social, Political and economic justice to all. It enhances faith in the governance.
- **Reduced politicization of bureaucracy:** It helps address nepotism, Favouritism, Political partisanship. Public reposes more trust in governance and therefore it facilitates



participatory governance. It leads to avoidance of sub-optimal outcomes, corruption and poor perception

Conclusion

It is a shared belief that the adoption of standards like “accountability”, “transparency” and “responsiveness” will lead to clean and efficient governance. However, standards do not, by themselves, ensure ethical behaviour: which requires a robust culture of integrity and probity in public life. The crux of ethical behaviour does not lie only in standards, but in their adoption in action and in issuing sanctions against their violation.

Case Studies on above issues.

Instead of passing the law banning pre-natal sex determination tests, government should have concentrated on changing the underlying social attitudes. Do you agree? Give reasons. (250 words)

Reference: *ethics, integrity and aptitude by Lexicon publications*, [The Hindu](#)

Why the question:

The question is with the context of PCPNDT act and about the need to change social attitudes .

Key Demand of the question:

Explain how instead of passing the law banning pre-natal sex determination tests, government should have concentrated on changing the underlying social attitudes.

Structure of the answer:

Introduction:

Start with the prevalence of sex detection cases in India.

Body:

The answer body must have the following aspects covered:

Present the causes and prevalence of sex selection in India.

Discuss the aspects of Human rights considerations.

Elaborate on the implications of son preference.

Discuss how change in social and behavioural attitude is more important and needs focus.

Conclusion:

Conclude with solutions to address the issue.

Introduction

In India, the female to male ratio is 1.08 males for every female. This is a result of the limitations Indian society places on the birth of girls. In India, female foeticide is the earliest stage possible in the discrimination of women and girls.

Social discrimination against women and a preference for sons have promoted female foeticide in various forms skewing the sex ratio of the country towards men.

Body

Main provisions of PCPNDT act are:

1. The Act provides for the prohibition of sex selection, before or after conception.
2. It regulates the use of pre-natal diagnostic techniques, like ultrasound and amniocentesis by allowing them their use only to detect :
 1. genetic abnormalities



2. metabolic disorders
 3. chromosomal abnormalities
 4. certain congenital malformations
 5. haemoglobinopathies
 6. sex-linked disorders.
1. No laboratory or centre or clinic will conduct any test including ultrasonography for the purpose of determining the sex of the foetus.
 2. No person, including the one who is conducting the procedure as per the law, will communicate the sex of the foetus to the pregnant woman or her relatives by words, signs or any other method.
 3. Compulsory registration: The Act mandates compulsory registration of all diagnostic laboratories, all genetic counselling centres, genetic laboratories, genetic clinics and ultrasound clinics.

Despite the enactment; According to India's 2011 Census, while the overall female-to-male ratio has improved marginally as compared to the Census of 2001, the child sex ratio has seen a steep decline.

As per the 2011 Census, the child sex ratio (0-6 years) has actually witnessed a decline from 927 females per thousand males in 2001 to 919 females per thousand males in 2011. Evidently, just the formulation of this policy has failed to achieve its goals.

Behavioural change for better results

1. Addressing the social attitude of Son meta preference
2. Increasing female education and economic prosperity help to improve the ratio. In this pursuit, the government's Beti-Bachao Beti Padhao Campaign has achieved remarkable success in bringing behavioural change in the society.
3. There is an urgent need to reach young people for reproductive health education and services as well as to cultivate gender equity norms.
4. **Addressing the Regressive Mind set:** There is considerable son preference in all states, except possibly in Kerala and Chhattisgarh. This son's preference is derived from a regressive mind set. **E.g.:** People associate girls with dowry.
5. **Spreading awareness** about women's rights, Rollout campaigns on sensitisation towards women and children, making women safety cells, ensuring the safety of women on public transport systems, making cyber-crime cells are some other initiatives that need to be taken.

Conclusion

Despite several policies and programmes, lower health outcomes for women and girl children still persist in India. Certain forms of discrimination, especially the son preference, reinforced by the techno-economic forces are eliminating the girl child (even from the womb).

Finally, only an over- arching gender sensitization program focussing at the individual level through education, at the institutional level, public and private, at societal level through professional



behavioural campaign is the only way to not add more to the sufferings of the female population and to the inventory of the 'Missing Millions'.

Today, homosexuality and queer identities may be acceptable to more Indians than ever before, but within the boundaries of family, home and school, acceptance of their sexuality and freedom to openly express their gender choices still remain a constant struggle for LGBTQ (lesbian, gay, bisexual, transgender, queer) people. While LGBTQ voices heard through several online and real-world platforms form an important part of LGBTQ activism, these expose only a small part of the diverse challenges faced by the community. In light of this situation, explain the ways in which discrimination against LGBTQs creates problems for them in different aspects of life and suggest what needs to be done? (250 words)

Why the question:

The question is a case study based on the social acceptance of the LGBT community.

Key Demand of the question:

Explain the ways in which discrimination against LGBTQs creates problems for them in different aspects of life and suggest what needs to be done.

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:

Give a brief account of what and who all constitute the LGBTQ community.

Body:

First explain that LGBTQ refers to people who are non-heterosexual, but are lesbian, gay, bisexual, transgender or queer. The term emphasizes a diversity of sexuality and gender identity-based cultures. The LGBTQ community faces tremendous difficulties growing up in a society where heterosexuality is often presented as the only acceptable norm of sexuality and homosexuality is regarded as deviant.

Provide arguments to highlight the ways in which discrimination against LGBTQs creates problems. Despite decriminalizing provisions of Section 377, this community continues to face discrimination and exclusion in all spheres of life which further creates various problems for them in different walks of life, such as: Family conflicts, Lack of employment opportunities, Social stigma and marginalization, Lack of access to welfare programs and legal protection, Necessary attitudinal changes to adopt a more humane approach toward LGBTQ community etc.

Suggest necessary attitudinal changes to adopt a more humane approach towards this community.

Conclusion:

Conclude with solutions to address and need for the acceptance of transgenders as a human being not different from others.

Introduction:

Every year in the month of February, thousands of people gather and celebrate LGBT pride by rallying on the streets and hoping for society to accept them in every state of the India. The LGBT community faces a lot of problems. The main problem is acceptance from people outside the community. For the Indian LGBT community, a truly inclusive society remains a distant dream

Body:



In urban India, where social media and corporate initiatives have created increasing awareness of LGBT rights, the scenario looks more upbeat for gay men than for transgender people or lesbian women. While urban LGBT voices that are heard through several online and real-world platforms form an important part of LGBT activism, these expose only a small part of the diverse challenges faced by the community.

Problems faced by LGBTQ due to discrimination

- Far away from gay pride parades, meet-ups and heated discussions on Twitter, families in rural India have their own ways of dealing with LGBT individuals.
- In some parts, secret honour killings are planned so that the only way for a young gay man to survive is to run away in the cover of the night to some city, with no money or social support.
- Hate crimes against LGBTQ individuals are still shockingly prevalent across the country.
- Village medics and babas often prescribe rape to cure lesbians of homosexuality. Refusal to marry brings more physical abuse. Stories of family acceptance that one sees on TV and other media are more of an urban phenomenon.
- A recent study found that one of the major factors that results in the stigmatization of LGBT people is parental reaction towards homosexuality. The study goes on to conclude that most LGBT people are acceptable to family only if they agree to behave like heterosexuals.
- LGBTQ individuals were sent to psychiatric wards when they came out to their families.
- Families that accept their identities put many restrictions in the way they choose to dress and interact with their partners.
- In the absence of family support, online groups and social media have offered accessible alternatives to form a community outside of family. Platforms like Gaysi and Gaylaxy, and publishers like Queer Ink have helped carve out spaces for LGBT people to interact, share and collaborate.

Way forward

- Though, theoretically, most educated citizens support alternative sexualities and gender identities, when it comes to day-to-day behaviour, there is an urgent need to change the ground reality.
- Bridging the gap between academic knowledge and everyday experience means we need people to question stereotypes.
- Say, for example, the rampant telling of homophobic jokes. We need people to pause and ask what's so funny about such an oppressive take.
- We need our allies to point out that such behaviour costs us our freedom and dignity. Creating a critical mass of such an aware group is an important part of activism.

Conclusion:

Once educational institutions become allies of LGBTQ, throughout the country, future generations will have a better chance of living up to the ideals of equality. Each time a school or college decides



to participate in LGBT activism, we come closer to bridging the gap between reality and a truly inclusive society



INSIGHTSIAS
SIMPLIFYING IAS EXAM PREPARATION



ANALYSIS

<https://www.insightsonindia.com>



IDM
INTEGRATED PRELIMS
CUM MAINS 2020-21





EBS APPROACH

<https://www.insightsonindia.com>

Optimum number of Tests (Prelims-50 & MAINS-52) with Success-guaranteed **EBS Approach – Essential, Breakthrough & Simulation.**

ESSENTIAL APPROACH	BREAKTHROUGH APPROACH	SIMULATION APPROACH
<p>Emphasizes on building the basics.</p> <ul style="list-style-type: none"> • Prelims GS - 17 Tests • MAINS GS - 20 Tests • Essay - 4 Tests 	<p>Tests the ability to link facts and concepts with Current Affairs.</p> <ul style="list-style-type: none"> • Prelims GS - 13 Tests • MAINS GS - 14 Tests • Essay - 4 Tests 	<p>Provides for a real-exam like feeling to help aspirants consolidate and finally put their preparation to test.</p> <ul style="list-style-type: none"> • Prelims GS - 8 Tests • MAINS GS - 8 Tests • Essay - 2 Tests

Fee:
34,000/-

Early Bird Offer:
10% discount
for registering before 30th June 2020

Old Subscriber Offer:
20% discount

Free MAINS Test series:
(Post-Prelims 2021)
Upon completion of all the MAINS Tests with minimum 10% marks



INSIGHTS IAS
SIMPLIFYING IAS EXAM PREPARATION

INDIAN
ADMINISTRATIVE SERVICE

TOP 100
RANKS, SINCE 2014

3 LOCATIONS
BENGALURU, DELHI, HYDERABAD

1 INSTITUTE
INSIGHTS IAS

#UnleashTheIASInYou!

www.insightsonindia.com

The website that redefined IAS Exam preparation