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SIMPLIFYING IAS EXAM PREPARATION

## **INSTA SECURE SYNOPSIS** **MAINS MISSION 2022**

**GS- IV**

**JUNE 2023**



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



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

**Overcoming conflicts of interest in public service** requires the establishment of robust mechanisms and ethical frameworks. Discuss. (150 words)

*Difficulty level: Moderate*

**Why the question:**

The question is part of the static syllabus of General studies paper – 4 and part of ‘abstract Thursdays’ in Mission-2024 Secure.

**Key Demand of the question:**

To write about the way to overcome conflict of interest.

**Directive:**

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

**Structure of the answer:**

**Introduction:**

Write about how there is a conflict of interest between private and public relationships during day-to-day administrative work.

**Body:**

Bring out the various facets of integrity, impartiality and nonpartisanship, objectivity, dedication to public service, empathy, tolerance and compassion towards the weaker sections that an administrator must consider before taking any actions in case of conflict.

Mention certain principles, theories and benchmarks one can take the right decision especially when faced with a conflict or dilemma.

**Conclusion:**

Complete by summarizing the need for doing the right thing especially for those who are in power.

**Introduction**

“conflict of interest” involves a **conflict between the public duty and private interests of a public official**, in which the public official has private-capacity interests which could improperly influence the performance of their official duties and responsibilities.

**Body**

In such a situation, judgement of an individual could be impaired. A conflict of interest can exist in many different situations. Conflict of interest is seen **as a moral issue and not strictly a legal one accompanied by criminal culpability** in India so it is hardly surprising that blatant violations are virtually seen every day.

Example: a public official whose personal interests conflict with his/her professional position. Instances of the largest shareholder appointing himself as CEO, deciding his salary and then appointing his son to a key post and higher royalties to the parent company are some of the serious conflict of interest issues in India which don't receive necessary attention.

A judge giving judgement in a case involving his own family member is a case of conflict of interest.

Public servants faces Conflict of Interest due to the nature of their work-

- **Personal vs Professional**
  - This is the most common type of conflict of interest arising due to the conflict between personal and professional life.
  - Say, if a public servant is in charge of giving out contracts for a certain project and one of the applicant is relative or friend.
- **Conflicting Responsibility**
  - Sometimes public servants are given additional charge, which might sometimes create a conflict of interest with the original line of duty.
- **Conflicting Organisations**
  - Sometimes public servants are part of two separate organisations with apparently conflicting objectives and this might put them in certain conflict of interest.
  - Many public servants also volunteer for NGOs during their service. NGOs and governmental organisation sometimes come at odds with each other.

Getting into a situation of conflict of interest is sometimes unavoidable and not a crime in itself if properly handled:

- **Transparency**
  - Declaring one's conflict of interest to the concerned authorities is the best way.
  - It helps civil servant to come clean and concerned authorities can decide further.
- **Assure integrity**



- The concerned authority should be assured of integrity and willingness to serve no matter what the decision is made on the declaration.
- **Maintain objectivity**
  - If given the chance to continue working on that case, work with objectivity.
- **Reduce discretion and codify procedure**
  - There is a need for legislation to make non-disclosure of a conflict of interest punishable.
  - A private member's bill (The Prevention and Management of Conflict of Interest Bill, introduced in 2012), the legislation ought to cover all arms of governance, including the judiciary, the legislature and the executive.
  - The recommendation of the Parliamentary Standing Committee on the Department of Personnel and Training, calling for early retirement if interested in post-retirement private service is established, needs to be implemented, besides increasing the mandatory cooling period to five years so that no undue influence can be exerted by the retired bureaucrat.
  - Also, the reasons for declining their requests for joining such firms need to be laid out clearly, to limit political concerns.
  - An open, public data platform enlisting all post-retirement appointments of civil servants will increase transparency

## Conclusion

The priority must be to frame a modern law relating to conflict of interest, along the lines of what exists in the statute of the other countries like the United States and also ensure them to their work ensures ethical governance.

**Maintaining environmental integrity is crucial for safeguarding the welfare of both human beings and the natural environment. Discuss. (250 words)**

*Difficulty level: Tough*

### **Why the question:**

*The question is part of the static syllabus of General studies paper – 4.*

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

*To write about environmental integrity, its features and its importance.*

### **Directive word:**

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

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

#### **Introduction:**

*Begin by defining 'environmental integrity'.*

#### **Body:**

*In the first part, write about the various features of environmental integrity and its dimensions.*

*Next, write about the importance of environmental integrity and cite examples to substantiate your points.*

#### **Conclusion:**



*Conclude by summarising.*

### **Introduction**

Environmental integrity is a condition where the natural processes of a place occur with the strength and frequency expected in the region. Places with environmental integrity experience normal patterns of rainfall, fires, and other processes and contain ecosystems that house the living and non-living species native to the area.

“Environmental integrity” is often used in legal and philosophical writing to refer to an undisturbed state of natural conditions. These are circumstances in which plant, animal, and human life can continue freely. Living beings can receive all of the resources essential to their growth and reproduction, such as water, food, and shelter.

### **Body**

The concept of environmental integrity in philosophy was developed in the early twentieth century by a philosopher and ecologist named Aldo Leopold. His seminal “land ethic” philosophy looked at the holistic relationship between living beings, with homo sapiens as mere members of the land community.

Food webs, nutrient cycling, natural disturbances, and other natural processes have to be present to allow animal and plant species to thrive, reproduce, and populate the area naturally. Any human activity that disturbs the development of a healthy natural system negatively impacts the notion of environmental integrity.

This very intersection between human activity and environmental integrity is an area of continued contention. Humans have exploited the natural environment, particularly in the past few centuries, for their survival at the cost of other plant and animal lives. We’ve turned forests into farms and wetlands into housing projects with almost no regard for the health of the environment.

### **Conclusion**

Establishing a balance between the well-being of humans and other living beings in the environment is the key objective of environmental integrity. As some writers have argued, it’s morally important for the environment to remain intact for all living beings, including humans. Only then can the environment have positive instrumental value for all of its inhabitants.

[The morality of human actions depends on various factors. These factors collectively influence the assessment of whether an action is morally right or wrong. Comment. \(150 words\)](#)

*Difficulty level: Moderate.*

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

*The question is part of the static syllabus of General studies paper – 4.*

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

*To write in detail about the determinants of Morality of human action.*

#### **Directive word:**

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

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

##### **Introduction:**



*Begin by saying that Human action is not at free will but determined by various factors.*

**Body:**

*Describe how morality of a person's action varies situationally. Mention various determinants such as object, circumstances such as person/place/time involved and intention (malafide/bonafide) with an example each.*

*Use a flow chart for better presentation of the above.*

**Conclusion:**

*Conclude by saying that there are many obstacles that a person with a fixed moral construct must go through, which may change his action altogether.*

**Introduction**

A human act is one that proceeds from knowledge and free will. If either adequate knowledge or freedom is lacking in the act of a person, then that act is not fully human and therefore, not fully moral.

There are a variety of possible moralities or moral frames of reference, and whether something is morally right or wrong, good or bad, just or unjust, etc. is a relative matter—relative to one or another morality or moral frame of reference. Something can be morally right relative to one moral frame of reference and morally wrong relative to another.

**Body**

**Determinants of judging an action**

- **Nature of the action:** Ethicality depends upon the fundamental nature of action itself. For instance, **murder** is an unethical act in itself and it cannot be justified by any intention or under any circumstances. On the other hand, acts like **polluting the environment** are unethical but it can be justified if its within ecological limits and used for good purpose like rural electrification.
- **Intention:** Intention behind an action must be ethical and only then, the action can be possible ethical. If intention is wrong, no action can be ethical even if the action is good in itself. For instance, **charity** done for vested interests by unscrupulous NGOs is unethical even if its charity. On the other hand, **breaking a traffic rule** can be ethical if a policeman does it to catch a criminal.
- **Circumstances:** Ethics is dynamic and hence, sometimes circumstances decide whether an action is ethical or not. For instance, **democracy** and citizen-centric governance is ethical governance but during times of war, **martial law** can be ethically justified and hence, provided under the Indian Constitution. We consider **breaking of traffic rules** as highly unethical but if you are taking a sick person to hospital, then the golden hour must not be missed and one cannot comply with traffic rules when a life is at stake.

**Conclusion**

To be ethically good, a human act must agree with the norm of morality on all three counts; in its nature, its motive, and its circumstances. Departure from any of these makes the action morally wrong.



Environmental ethics seeks to foster a sense of responsibility, stewardship, and reverence for the natural world. It encourages ethical decision-making that considers the long-term well-being of the environment and its inhabitants, both human and non-human. Elaborate. (150 words)

*Difficulty level: Moderate.*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4.*

**Key Demand of the question:**

*To explain environmental ethics and how it has become an important dimension of ethics in the twenty first century.*

**Directive word:**

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

**Structure of the answer:**

**Introduction:**

*Start by describing the anthropocentric nature of the discourse of ethics. Only recently the focus has shifted to environmental ethics.*

**Body:**

*Mention the implications of neglect of the environment, varied cultural beliefs surrounding it, the western ideology that environment is for human disposal without regard to the future generations, concept of sustainable development, associating rights of environment to preservation etc.*

**Conclusion:**

*Conclude by saying that environmental ethics is more relevant now than ever in the context of climate change.*

**Introduction**

**Environmental ethics** is a branch of ethics that studies the **relation of human beings and the environment and how ethics play a role in this**. Environmental ethics **believe that humans are a part of society as well as other living creatures, which includes plants and animals**. These items are a very important part of the world and are considered to be a functional part of human life. Thus, it is essential that every human being respect and honour this and use morals and ethics when dealing with these creatures.

**Body**

**Importance of environmental ethics in current times**

- The main focus of Ethics has been human rights since time immemorial. However, with industrial revolution and increased globalization and burgeoning population, the negative externalities of growth and development are seen on the environment.
- Present human interference with the non-human world is excessive, and the situation is rapidly worsening.
- The recently released **Sixth Assessment Report (AR6)** of the **United Nations Intergovernmental Panel on Climate Change (IPCC)** reveals **how human-caused emissions are altering our planet** and what that means for our collective future.
- **Global warming, global climate change, deforestation, pollution, resource degradation, threat of extinction** of species are few of the issues from which our planet is suffering.



- New dynamic issues like **Environmental Refugees and climate migrants** has been on the rise across the planet.
- Thus, now it's time to focus on the rights of the environment and its constituent beings other than humans.
- Environmental ethics, concerned with the issue of responsible personal conduct with respect to natural landscapes, resources, species, and non-human organisms. It is a cluster of beliefs, values and norms regarding how humans should interact with the environment.

#### How Environmental ethics helps in today's times

- **Strengthens Human-environment relationship:**
  - Environmental ethics focuses on questions concerning how we ought to inhabit the world; what constitutes a good life or a good society; and who, where, or what merits moral standing.
  - Thus, it brings us closer and the help us understand the relationship and strengthens the relationship.
- **Environmental Justice to all:**
  - People living in the economically-advanced sections/ parts use greater amount of resources and energy per individual and also waste more resources. This is at the cost of poor people who are resource-deprived.
  - Likewise, there is a need for **balance sharing of impacts of environmental degradation** among different regions. For instance, island countries of tropical region share the most impacts of Climate Change while contributing least to it.
- **Focuses on vulnerable sections:**
  - Consequences of environmental pollution do not respect national boundaries.
  - Moreover, the poor and weaker sections of society are disproportionately affected by negative effects of climate change.
- **Sustainable living and development:**
  - Environmental ethics helps provide better quality living to current generation
  - It will help spread awareness among people and thus protect the environment and reminds us of the moral obligation to preserve environment for the future generations to come through regulated use of environment
- **Focus on Biocentrism:**
  - Every entity that share the Earth with us have a right to live with dignity and share the Earth's resources and living space. Humans have no right to reduce this richness and diversity except to satisfy vital needs.
  - Animal welfare is relevant to environmental ethics because animals exist within the natural environment and thus form part of environmentalists' concerns.



- It sustains other species as well which is moral responsibility of one species i.e. humankind towards all others.
- **Helps overcome Anthropocentric approach of development:**
  - Anthropocentrism refers to an ethical framework that grants “moral standing” solely to human beings.
  - Thus, an anthropocentric ethic claims that only human beings are morally considerable in their own right, meaning that all the direct moral obligations we possess, including those we have with regard to the environment, are owed to our fellow human beings.
- **To tackle global issues:**
  - Pandemics like Ebola, Zika, MERS, SARS etc. had alerted human species about the imbalance in relation between humans and Environment.
  - Ignorance causing Covid-19 pandemic has almost stopped the world for human species and has nudged humans to introspect on their relationship with environment.

#### **Human values needed for better environmental ethics:**

Human actions and decision-making choice depend on human values. Strong values always help reduce the confusion. If these are coherent with the surrounding environment nature and wildlife, then it will certainly be helpful for sustainable development.

- **Empathy:** without empathy for all lives, there will always be selectiveness and selfishness among humans towards different lives. Value of Nurturing and protecting biodiversity. Making way for flora and fauna to co-exist with us.
- **Love:** love transcends only human-human interaction. It's also between other lives and nature's beauty.
- **Sustainable development:** Saving resources for future generation .That is to stop over exploitation of resources specially exhaustible and non-renewable resources.
- Control over mining, deforestation in the name of “development”
- **Minimalistic living:** Sacrificing certain comforts for protecting environment. Example- reduction in use of polluting vehicles for good of all, carpooling, using public transport.

#### **Conclusion**

We must realize the biggest value that Earth belongs not only to humans but to other biodiversity too. Further, protecting this environment for future generation becomes our responsibility as part of environmental ethics.



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

What does this quote mean to you? (150 words) [“The truth may hurt, but lies hurt even more in the long run.” – Unknown](#)

*Difficulty level: Moderate*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4 and part of ‘Quotes Wednesdays’ in Mission-2024 Secure.*

**Structure of the answer:**

**Introduction:**

*Begin by explaining the literal meaning of the quote.*

**Body:**

*Write about being honest and truthful with oneself and how its importance in developing character. Elaborate upon how being honest and being truthful with oneself results so many benefits for individual morality. Substantiate with examples.*

**Conclusion:**

*Summarise by highlighting the importance of the honesty in the present day.*

**Introduction**

**“Truth prevails ultimately” also captures the essence of the above quote.** This quote says that the truth is a stubborn thing. It says that people won’t always appreciate the truth. It says that some will attack it with malice in their hearts and minds. It says that some will deride it because of their lack of understanding.

But still, the truth remains. There it is. Unwanted, unappreciated, unwelcome. But it just won’t go away.

**Body**

Honesty, or telling the truth the first time and every time, is important because without a reputation for honesty, who could possibly believe you when you are in need of help? Honesty, and a reputation for the lack of it, **is the moral of “The Boy Who Cried Wolf” story.**

While honesty is but one aspect of character, a lack of honesty will impune the entirety of your character. Who can believe any statement or rumor of virtue when it is told by a known liar? Eventually, the truth will be known, but the reputation of the liar will delay the revealing of the good while it will hasten the revelation of the lies. **Remember that trust is the first victim of a lie. Only afterwards does the reputation fall.**

“Nay, indeed, if you had your eyes, you might fail of the knowing me: it is a wise father that knows his own child. Well, old man, I will tell you news of your son: give me your blessing: truth will come to light; murder cannot be hid long; a man’s son may, but at the length truth will out.” (Merchant of Venice)

It basically means that no matter what one does to cover something up, the truth will eventually come out. Even the act of covering up the truth reveals that there is a truth being covered up. That truth is within you.



## Conclusion

Truth alone triumphs is in the emblem of India and no matter how trivial or the big the matter is, truth in all circumstances prevails over falsehood/lies.

**What does this quote means to you? (150 words) [“The key to happiness is appreciating the present moment and finding joy in the little things.” – Unknown](#)**

*Difficulty level: Moderate*

### **Why the question:**

*The question is part of the static syllabus of General studies paper – 4 and part of ‘Quotes Wednesdays’ in Mission-2024 Secure.*

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

#### **Introduction:**

*Begin by explaining the literal meaning of the quote.*

#### **Body:**

*Write about need of various interpretation of being happy.*

*Next, using examples mention how in order to become more happier than others we end up being unhappy. Cite examples like wealth, power, status, social media fame etc.*

#### **Conclusion:**

*Summarise by highlighting the importance of the quote in the present day.*

#### **Introduction**

**Contentment** is to be happy with what you have and find satisfaction in your present circumstances. Learning how to be content comes from a combination of intentional mindset shifts, habit changes, and being aware of our thoughts and actions. One must **learn to be grateful to be happy** with one’s circumstances and the way in which their life is going.

#### **Body**

**Happiness** is not a tangible substance that can be bought by money. It is a state of being at peace with what we have and where we are in life. Often, we measure our condition with a benchmark or what society deems to be ‘success’.

This may differ from person to person. For instance, for a poor man, owning a pucca house might give happiness and for the richest man, having good health might be source of happiness. It varies in context, time and place.

But as long as one is happy with where they are, they do not have to go in search of happiness. Although there is no one-size-fits-all program to be happy, one can still learn how to be content and in turn be happy.

- **Practice gratitude:** It is impossible to develop contentment without gratitude—they are inseparable. And a grateful person is one who has **learned to focus on the good things in their life, not the things they lack.**
- **Take control of attitude:** A person who lacks contentment in their life will often engage in “when and then thinking” – “when I get \_\_\_\_\_, then I will be happy.”
  - **Instead, take control of the attitude.** Happiness is not reliant on the acquisition of any possession. **It is based solely upon one’s decision to be happy.**



- **Stop comparing with others:** Comparing one's life with someone else's will always lead to discontentment. There will always be people who "appear" to be better off than us and seemingly living the perfect life.
- **Be content with what you have but grow:** Never stop learning, growing, or discovering.
  - Take pride in one's personhood and the progress that one has made, but never become so content that we cannot find room for improvement.
  - Contentment is not the same as complacency.

One must find True contentment. True contentment is a **deep-seated sense of accepting who and where we are** at any given moment. Too often, we get so entrenched in our busy lives that we don't even notice where we are. We only focus more on where we were or where we want to be instead of where we are now. In other words, our focus is on the **past or the future, rather than the present.**

### Conclusion

Happiness gained through success or materialism is only temporary. The grass is always greener on the other side. Happiness can be gained by being content and grateful. Contentment is simply gratitude, appreciation, and acceptance for the way things are right now. Once this is attained, an individual will not have to hunt for his own happiness.

By emphasizing character development alongside academic learning, character education aims to shape individuals who are morally upright, socially responsible, and capable of contributing positively to their communities and society as a whole. Discuss.

*Difficulty level: Easy*

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

*The question is part of the static syllabus of General studies paper – 4 and part of Mission-2024 Secure.*

#### **Directive word:**

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

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

##### **Introduction:**

*Begin by explaining the various objectives of education.*

##### **Body:**

*Write about how the primary aim of education should be producing good character and it will impact the society along with providing livelihood. Also, mention education devoid of good character can be a menace to the society. Substantiate with examples.*

##### **Conclusion:**

*Summarise by highlighting the importance of education in character building.*

### Introduction

**"A bad character is like a flat tire; you can't go anywhere until you change it" — Zig Ziglar**

Education promotes the **metamorphosis of a child to become a full-fledged adult**. Mere learning without promotion and development of values even discards the definition of education. Education of values and principles shapes and moulds a soul

### Body



Achieving academic excellence for all students is at the very core of any school's purpose, and will inform much of what they do. **Character education** is not a new thing, extending as it does back to the work of **Aristotle**. Yet it could be argued that the pursuit of success in schools in more recent years has sought to put the **cart before the horse**. In driving students to think of success solely in terms of exam grades and university places, pressure is created that can often be counter intuitive to student well-being and academic progress.

It does not matter how educated or wealthy one is, **if the inherent character or personality lacks morals**. In fact, such personalities can be **threat to a peaceful society**. E.g.: Mussolini, Hitler are all examples of education devoid of morality leading mankind to their destruction.

In contemporary times it is equally relevant. **For instance**, An educated man taking dowry will be a death spell for gender equality and gender justice. The **seven sins of Gandhiji** will materialise when we are educated without morality like Science without humanity as is the case with nuclear weapons today.

Thus, Education without values as useful as it seems makes a man, a clever devil.

### Conclusion

**Education without morals is like a ship without a compass, merely wandering nowhere**. It is not enough to have the power of concentration, but we must have worthy objectives upon which to concentrate. It is not enough to know truth, but we must love truth and sacrifice for it.

[What does this quote means to you? \(150 words\) "When you realize there is nothing lacking, the whole world belongs to you." — Lao Tzu](#)

*Difficulty level: Easy*

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

*The question is part of the static syllabus of General studies paper – 4 and part of 'Quotes Wednesdays' in Mission-2024 Secure.*

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

##### **Introduction:**

*Begin by explaining the literal meaning of the quote and highlighting its core meaning.*

##### **Body:**

*Write about the importance of contentment. Mention the when humans seek to desire more, it leads to greed and ethics and moral are violated for the gratification of the greed. When we have contentment in life, we enjoy whatever we have. Substantiate with examples.*

##### **Conclusion:**

*Summarise by highlighting the importance of the quote in the present day.*

##### **Introduction**

This quote **is about self-realisation** that everything which is important in life or to us, we already have all that we need. Perhaps not all that we want, but all that is necessary. And in that, we have all that matters in the world. The idea behind the quote is the importance of being content with ourselves. The **attitude of gratitude helps anchor us** and to be happy with everything we own, be it health, wealth, family or friends.

##### **Body**

As human beings we focus on what we do not have, and overlook or even ignore what we do have. Many people today **think life is a race where you must be the best at everything**. We might want a fancier car, a bigger house, a better-earning job, or more money. The moment we achieve one thing,



the **race for the next thing starts**. Rarely do many individuals spare a minute to be grateful for all they have achieved. Instead of looking back at the distance they have covered, they stretch themselves to cover the distance that remains. And in some cases, this is **when ambition becomes greed**.

There is often a fine line between ambition and greed. People may think that when they have achieved all they need for their dream lifestyle, they will be satisfied with what they have—but this is rarely the case. Even after you have ticked off all the achievements from your list, you still don't feel at ease. There may remain an uneasy feeling that something is still missing. That missing element is gratitude and contentment.

**Contentment** brings **peace of mind and positivity** that can **facilitate growth and self-improvement**. This does not mean one can't have dreams and aspirations. One can accept the present and still wish for a better future. Contentment only means **to be at peace with the present, not complacent**.

When one is grateful, only then they are able to manifest more abundance into life. It opens up the mind to see all the good things that one already has. Sometimes we take things for granted and forget to be thankful for them and for all that it was needed to have them in our life. We often see what is lacking or what we haven't achieved yet. This will only make us bitter

Contentment means to be happy with what we have, who we are, and where we are. It is respecting the reality of the present. It is appreciating what we do have and where we are in life. Contentment does not mean the absence of desire; it just means we are satisfied with the present, and we trust that the turns life takes will be for the best.

### Conclusion

If one wishes to feel the essence of contentment, it's important to practice gratitude, be aware of the fact that nothing is permanent, understand that material things do not often promote long-term happiness, and realize that life is not a race or competition: it is about self-sustenance. The more thankful we are in the present, the happier we may be.

Gratitude is a state of mind. When we realize that nothing is missing from our life, we will see that we have everything. **"Gratitude is the healthiest of all human emotions. The more you express gratitude for what you have, the more likely you will have even more to express gratitude for"**

[What does this quote mean to you? \(150 words\) "Fortitude is the power of the mind to endure pain or adversity without yielding." – William Shakespeare](#)

*Difficulty level: Moderate*

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

*The question is part of the static syllabus of General studies paper – 4 and part of 'Quotes Wednesdays' in Mission-2024 Secure.*

#### **Directive word:**

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

##### **Introduction:**

*Begin by explaining the quote in your own words.*

##### **Body:**

*Mention how fortitude is a foundation on which all other virtues are practised. Mention without it all other virtues cannot be practised especially in tough circumstances. Substantiate with examples.*

##### **Conclusion:**

*Conclude by emphasising on the importance of fortitude.*



## Introduction

Fortitude is firmness of spirit, especially in difficulty. It provides for constancy in the pursuit of virtue. Fortitude is a willingness to freely go beyond the call of duty, to make sacrifices, to act on your convictions. Fortitude includes the courage to confront our personal weaknesses and attraction to vice.

## Body

**“The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenges and controversy.” (Martin Luther King Jr)**

The above quote captures how fortitude is the guard of other virtues. One must be **brave in faces the many curve ball and challenges** that we face in life. Take for instance, when **Gandhiji** was being compelled to **stop his Salt Satyagraha in 1930**, he **braved arrest** rather than giving up what he believed in.

In our lives many situations arise in which it **becomes difficult to do the right thing**, even when we know what it is. There may be all sorts of reasons for why it is disagreeable to act according to what we know is best. In order to stay strong, to do what is good, **we need the third cardinal virtue, known alternately as fortitude, courage, or bravery**. This is the virtue by which we do the right thing, even in the midst of hardship.

When it is the hardest to uphold our virtues, it is fortitude that will support it. For instance, as Kautilya said in context of corruption, **when there is honey on the tongue, it is difficult to not taste it**. It was seen **as the virtue of the soldier**, who was determined to offer his life for the sake of a greater good. Now, those of us who struggle to live virtuous lives believe that we too are soldiers, that we too are engaged in battle, although the battle is not a physical one, but rather spiritual.

## Conclusion

All the virtues exist as forms of balance, and so must be carefully distinguished from the various excesses which threaten to substitute for virtue. This is especially true in the case of fortitude, with can easily degenerate into extremes of brashness or cowardice.

## [Which moral philosophers' teachings do you relate to the most? Why? \(150 words\)](#)

*Difficulty level: Tough*

*Reference: [plato.stanford.edu](https://plato.stanford.edu)*

### **Why the question:**

*The question is part of the static syllabus of General studies paper – 4.*

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

*To write the about the moral philosophers teaching you relate to the most.*

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

#### **Introduction:**

*In the introduction, given brief of moral philosopher you relate to the most.*

#### **Body:**

*First, give a brief of major tenets of his/her moral philosophy.*

*Next, write about as to why you resonate the with philosophy of the aforementioned philosopher.*

*Ethically reason and justify using examples.*

#### **Conclusion:**

*Conclude by summarising.*



## Introduction

**Please note: Aspirants can write about any moral philosopher whose teachings has influenced them most. This is just a sample answer.**

**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.

His teachings on compassion and tolerance has influenced my life a lot.

## Body

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.

### Swami's teachings on compassion which has influenced me

- Compassion is the feeling of oneness with others.
- It is not just showing sympathy and empathy towards others. In the words of the Gita, real compassion is 'sarva-bhūtastham ātmānam; seeing the Self in all beings' or 'sarva-bhūtāni chātmani; seeing all beings in the Self.
- 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.

## 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.

### Value addition

#### ***A small anecdote on Swami Vivekananda's compassion***

*Swami Vivekananda was staying in the Math. Some Santhal laborers used to work in the Math. They were poor, uneducated and simple. Swamiji had great sympathy, bordering on love, for these laborers who, despite honest and hard labor, could not feed their family adequately. The compassionate heart of Swami Vivekananda would grieve and melt for these poor fellows. He would inquire about their family, say simple jokes, and mix with these 'lowly fellows'. The spiritual personality of Swamiji would see suffering Narayana in them. His heart would get filled with unparalleled pity, compassion, and kindness towards these Santhal workers.*

*Like Gopis of Vraja, who would protest to Krishna not to play the sweet music on his flute, for it attracted them to Him and His Raas Lila with such great intensity that they used to forget their homes and husbands, these workers would also protest: "O my Swamiji, do not come to us when we*



are working, for while talking to you our work stops and the supervising swami rebukes us afterwards." With such intensity of love, Swami Vivekananda would attract these poor laborers.

One day Swamiji had a desire to feed these workers. Accordingly, he made arrangements for their lunch. At his orders, bread, curry, sweets, and curds etc. were arranged for the Santhals. Sitting before the Swami, all of them relished the sumptuous food. One Keshta said: "O Swami, whence have you got such a thing! We never tasted anything like this." Feeding them to their heart's content, Swami Vivekananda said, "You are Narayana, God manifest; today I have offered food to Narayana."

Turning to the disciple, the Swami said: "I found them the veritable embodiment of God – such simplicity, such sincere guileless love I have seen nowhere else." And later addressing the sannyasins of the Math, Swami Vivekananda had said: "Can you mitigate their misery a little! Otherwise, of what good is the wearing of the Gerrua (ochre) robe? Sacrifice of everything for the good of others is real sannyasa..." "Seeing the poor people of our country starving for food, a desire comes to my mind to overthrow all ceremonial worship and learning, and go around from place to place to serve these poor and afflicted..."

[Buddhist ethics are based on the teachings and principles of Buddhism, which emphasize the cultivation of wisdom, compassion, and moral conduct. Discuss. \(150 words\)](#)

Difficulty level: Moderate

Reference: [plato.stanford.edu](https://plato.stanford.edu)

**Why the question:**

The question is part of the static syllabus of General studies paper – 4.

**Directive word:**

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

**Structure of the answer:**

**Introduction:**

In the introduction, given brief of major aspects of Buddhist ethics.

**Body:**

Explain the detail that Buddhism proposes a way of thinking about ethics based on the assumption that all sentient beings want to avoid pain. Thus, the Buddha teaches that an action is good if it leads to freedom from suffering.

Next, Mention the Do No Harm principle, Compassion, Justice and Accountability etc which the Buddhist philosophy emphasises.

Mention its application in daily life,

**Conclusion:**

Conclude by mentioning Buddhist moral claims of compassion and equality can contribute to the thinking of modern educational issues, such as peace education, ecological education

**Introduction**

**Buddhism**, represents a vast and rich intellectual tradition, tells us to purify our own minds and to develop lovingkindness and compassion for all beings. The various forms of Buddhism offer systematic frameworks for understanding the traits of character and types of actions that cause problems for ourselves and others, as well as those qualities and actions that help to heal the suffering of the world.

**Body**



### Ideas of Buddhism which emphasize the cultivation of wisdom, compassion, and moral conduct

- **Believe in 'Karma':** Human beings must believe in 'Karma' theory which has a cause and effect relationship.
- **Serve the Sick:** According to him, serving the sick means serving the God.
- **Morality:** He believed in two golden rules of Christianity i.e. **principle of equality and the principle of reciprocity**. It means we must behave or act in the way, we expect from others. As per Buddha all human beings are equal and we must follow moral and ethical values being good human beings.
- **Mental Development:** This is the only path which can strengthen and control our mind. Mental Development is possible by concentration and meditation. This will help in maintaining good mental health and conduct.
- **Love:** As per Buddha the end of hatred is to do love and compassion. We can conquer anger by love and affection to others.
- **Harmony:** He strived to maintain a balance and harmony between all living and non-living things in the universe in order to attain enlightenment.
- **Spread of Peace:** Human society can be peaceful by accepting this very aim of Buddha. Peace can be attained through the practice of non-violence, equally brotherhood and friendship.
- **Self-Reliance** – Human society and nation can be developed by self-power, unity and self-reliance. Unity got and grown by the strength of weapons is not last long. True unity lies with courtesy and self-sacrifice.
- **Patience and Calmness**– One must have the ability to be calm and clear while facing various obstacles like delays, frustrations etc. Human beings should have ability to remain peaceful and abstain from anger during the time when other people try to harm them. With due patience, it is easy to control all unpleasant situations.
- **Perseverance**– It is the capability to utilize all of our energy into productive and constructive purpose which may benefit to all mankind.
- **Self-Analysis**– Self-analysis and self-observation is required for self-improvement. A little practice to improve ourselves is needed in every day of our life. Right practice will become our habit which ultimately becomes the part of our character.

### Conclusion

To live is to act, and our actions can have either harmful or beneficial consequences for oneself and others. Buddhist ethics is concerned with the principles and practices that help one to act in ways that help rather than harm. The core ethical code of Buddhism is known as the five precepts, and these are the distillation of its ethical principles. The precepts are not rules or commandments, but 'principles of training', which are undertaken freely and need to be put into practice with intelligence and sensitivity.



## What does this quote means to you? (150 words) “Fortitude is the guard and support of the other virtues” – John Locke

*Difficulty level: Easy*

### **Why the question:**

*The question is part of the static syllabus of General studies paper – 4 and part of ‘Quotes Wednesdays’ in Mission-2022 Secure.*

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

#### **Introduction:**

*Define what is Fortitude.*

#### **Body:**

*Explain the quote in your own words.*

*Mention what are the associated features of showing immense courage in times of adversity through suitable illustrations and mention what factors would drive one to show fortitude. Link fortitude to other virtues such as integrity, honesty, fairness etc*

#### **Conclusion:**

*Conclude by mentioning how crucial the value of fortitude is in public as well as private life.*

#### **Introduction**

Fortitude is firmness of spirit, especially in difficulty. It provides for constancy in the pursuit of virtue. Fortitude is a willingness to freely go beyond the call of duty, to make sacrifices, to act on your convictions. Fortitude includes the courage to confront our personal weaknesses and attraction to vice.

#### **Body**

**“The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenges and controversy.” (Martin Luther King Jr)**

The above quote captures how fortitude is the guard of other virtues. One must be **brave in faces the many curve ball and challenges** that we face in life. Take for instance, when **Gandhiji** was being compelled to **stop his Salt Satyagraha in 1930**, he **braved arrest** rather than giving up what he believed in.

In our lives many situations arise in which it **becomes difficult to do the right thing**, even when we know what it is. There may be all sorts of reasons for why it is disagreeable to act according to what we know is best. In order to stay strong, to do what is good, **we need the third cardinal virtue, known alternately as fortitude, courage, or bravery**. This is the virtue by which we do the right thing, even in the midst of hardship.

When it is the hardest to uphold our virtues, it is fortitude that will support it. For instance, as Kautilya said in context of corruption, **when there is honey on the tongue, it is difficult to not taste it**. It was seen **as the virtue of the soldier**, who was determined to offer his life for the sake of a greater good. Now, those of us who struggle to live virtuous lives believe that we too are soldiers, that we too are engaged in battle, although the battle is not a physical one, but rather spiritual.

#### **Conclusion**

All the virtues exist as forms of balance, and so must be carefully distinguished from the various excesses which threaten to substitute for virtue. This is especially true in the case of fortitude, with can easily degenerate into extremes of brashness or cowardice.



What does this quote mean to you? (150 words) “Self-control is the chief element in self-respect, and self-respect is the chief element in courage.” — Thucydides

*Difficulty level: Moderate*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4 and part of ‘Quotes Wednesdays’ in Mission-2023 Secure.*

**Structure of the answer:**

**Introduction:**

*Begin by explaining the literal meaning of the quote.*

**Body:**

*Write about the role of self-control in self-respect. Mention as to how have self-control over desires and vices can lead to self-respect and its relationship with development of courage. A man who has nothing to fear because of his self-respect. Cite examples to substantiate.*

**Conclusion:**

*Summarise by highlighting the importance of the quote in the present day.*

**Introduction**

**Self-control**, an aspect of inhibitory control, is the ability to regulate one’s emotions, thoughts, and behavior in the face of temptations and impulses. As an executive function, it is a cognitive process that is necessary for regulating one’s behavior in order to achieve specific goals.

**Self-respect** is knowing you are worthy and treating yourself accordingly. Our level of self-respect acts almost like a blueprint to instruct others how to engage with us.

**Body**

**A self-controlled person** exhibits a great deal of willpower and personal control. They don’t act impulsively and can regulate their emotions and actions effectively. This in turn increases their self-worth and self-respect.

First motivation you need to stay in control is knowing consequences of uncontrolled yourself. You must first understand your uncontrolled version. Get to know that version of yourself and have a very clear picture of it.

If you need success, then you cannot do anything you like or desire to do . Because the success and failure is with-in. You must give up habits that act as obstacles and develop new habits that act as ladders for achieving your goals.

**You must be in control until you build up a new habit or personality.** Control yourself to get out from obstacle habits and get in to ladder habits. You have to control yourself to the success.

Now you know the damage of uncontrolled yourself. Next step is to understand benefits of self control. Get educated on good habits you need to develop and picture your version with new habits and developed yourself.

Your controlled version can guide you. Having control of yourself is the key. Control toward the goal. Control toward the target. Keep controlling until get it done. Once self-control is mastered, self-respect follows. That gives you the courage to overcome anything and everything. No one can tarnish your self-worth or image because you are confident about yourself and in your skillset.

**Conclusion**



Self-respect, self-esteem, and self-confidence are synonyms and they co-exist. Your self-respect is exclusively yours and no person or event should be allowed access to it, much less power over it. If you do not protect and safeguard your self-respect, nobody will.

Your self-respect and self-confidence infuses you with courage and will help you overcome crises and live with dignity and honour.

### What does this quote mean to you? (150 words) “Prejudice is a burden that confuses the past, threatens the future, and renders the present inaccessible.” – Maya Angelou

*Difficulty level: Moderate*

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

*The question is part of the static syllabus of General studies paper – 4 and part of ‘Quotes Wednesdays’.*

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

##### **Introduction:**

*Begin by explaining the literal meaning of the quote.*

##### **Body:**

*Write about innate hypocrisy that is found in individuals and societies. When faced with Prejudice we are quick to raise voice and demand justice, yet we sometimes have our own biases and prejudices against others. Substantiate with examples.*

##### **Conclusion:**

*Summarise by highlighting the need to overcome our biases and prejudices.*

#### **Introduction**

**Prejudice refers to preconceived opinions, attitudes, or judgments formed about individuals or groups based on their perceived characteristics, such as race, ethnicity, gender, religion, sexual orientation, socioeconomic status, or any other distinguishing factor.** It involves making assumptions or holding biases without sufficient evidence or direct personal experience.

Indeed, prejudice is a burden that has profound impacts on individuals and society as a whole. **It hinders our ability to move forward, distorts our perception of reality, and prevents us from fully experiencing the present.**

#### **Body**

- **Confuses the past:** Prejudice distorts our understanding of history by **reinforcing stereotypes, biases, and discriminatory narratives.** It perpetuates divisive views and fails to acknowledge the diverse experiences and contributions of various groups. By distorting the past, prejudice prevents us from learning from our collective history and perpetuates a cycle of ignorance and misunderstanding.
- **Threatens the future:** Prejudice poses a significant threat to the future because it **perpetuates discrimination, inequality, and social divisions.** When prejudice goes unchecked, it can lead to systemic injustices, exclusionary policies, and even violence. These negative consequences hinder progress, limit opportunities, and create an environment where individuals and communities are unable to reach their full potential.
- **Renders the present inaccessible:** Prejudice **creates barriers to meaningful social interactions and understanding in the present.** When we hold preconceived notions and stereotypes about others, we fail to see them for who they truly are. This prevents authentic



connections, empathy, and cooperation. It hampers our ability to appreciate the richness and diversity of the world around us, limiting our personal growth and hindering the collective well-being of society.

**Overcoming prejudice requires a multifaceted approach that involves both individual and societal efforts.** Here are some steps that can contribute to reducing and overcoming prejudice:

- **Education and awareness:** Promote education and awareness about different cultures, identities, and experiences. Encourage learning about diverse perspectives, histories, and contributions. By fostering knowledge and understanding, we can challenge stereotypes and misconceptions.
- **Self-reflection:** Engage in self-reflection to examine and challenge our own biases and prejudices. Recognize that everyone has unconscious biases, and actively work to confront and change them. This includes being open to feedback and actively seeking out diverse perspectives.
- **Empathy and perspective-taking:** Develop empathy by trying to understand and share the feelings and experiences of others. Practice perspective-taking, placing yourself in someone else's shoes to gain insight into their lived realities and challenges. Building empathy can foster understanding and break down barriers.
- **Promote diversity and inclusion:** Encourage and support diverse representation and inclusion in all aspects of society, including workplaces, educational institutions, media, and public discourse. Embrace diversity as a strength and actively seek out opportunities to amplify marginalized voices.
- **Foster intergroup contact:** Encourage positive and meaningful interactions between individuals from different backgrounds. Research has shown that increased contact between different groups, under certain conditions, can help reduce prejudice and promote understanding.
- **Advocate for equality and social justice: Stand up against discrimination and injustice. Support policies and initiatives that promote equality, diversity, and inclusion.** Use your voice to challenge discriminatory practices and work towards creating a more just and equitable society.
- **Continuous learning and open dialogue:** Stay informed and engage in ongoing learning about social issues, inequality, and systemic biases. Foster open dialogue and conversations about prejudice and discrimination in safe and respectful spaces.

## Conclusion

Overcoming prejudice requires a collective effort to challenge and dismantle discriminatory beliefs and systems. It involves promoting empathy, understanding, and embracing diversity. By doing so, we can create a future that is inclusive, equitable, and free from the burdens of prejudice.

[What does this quote mean to you? \(150 words\) "The only person you should try to be better than is the person you were yesterday." – Anonymous.](#)

*Difficulty level: Moderate*

**Why the question:**



The question is part of the static syllabus of General studies paper – 4 and part of ‘Quotes Wednesdays’.

**Structure of the answer:**

**Introduction:**

Begin by explaining the literal meaning of the quote.

**Body:**

Write about how there exist false notions of superiority based of class, profession, caste and religion etc. Bring out that despite these distinctions there is no “superiority” and it is just a part of egoism. Mention that being superior to oneself – as in being a better that you were yesterday makes you a truly superior person. Cite examples of substantiate.

**Conclusion:**

Summarise by highlighting the importance of the quote in the present day.

**Introduction**

**The above statement encapsulates the idea of personal growth and self-improvement.** It suggests that the primary focus of our efforts should be on our own development and progress, rather than comparing ourselves to others. The milestones or achievements accomplished by others cannot become a yardstick for measuring our own progress or growth. Infact such a comparison leads to disappointment.

**Body**

**Importance of striving to be a better version of ourselves**

- **Self-reflection and growth:** By looking inward and evaluating our actions, behaviors, and beliefs, we can identify areas where we can improve and strive to become a better version of ourselves. This approach emphasizes self-awareness and personal development.
- **Individuality and uniqueness:** Each person has their own unique journey, experiences, and strengths. **Comparing ourselves to others can be counterproductive and may lead to feelings of inadequacy or unwarranted competition.** Focusing on self-improvement acknowledges that our progress should be based on our own goals and aspirations, not on external benchmarks.
- **Continuous learning and growth mindset:** Embracing the idea of self-improvement **encourages a mindset of lifelong learning.** It emphasizes the importance of seeking new knowledge, acquiring new skills, and adopting new perspectives. By doing so, we can expand our horizons, overcome limitations, and evolve as individuals.
- **Setting realistic and personal goals:** Rather than solely focusing on outperforming others, **setting personal goals that align with our values and aspirations allows us to channel our energy and efforts in a meaningful way.** By setting realistic and achievable goals, we can track our progress and derive a sense of fulfilment from our personal accomplishments.
- **Embracing self-compassion:** While it is important to strive for personal growth, it is equally crucial to **approach it with self-compassion.** Acknowledge that growth takes time, and it is okay to make mistakes along the way. Cultivating self-compassion fosters a positive and supportive mindset that helps us persevere and learn from setbacks.

**Conclusion**



Personal growth is a lifelong journey, and it is unique to each individual. By focusing on becoming a better version of ourselves each day, we can foster self-improvement, build resilience, and lead a more fulfilling life.

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.

While some individuals may naturally possess a higher level of compassion, it is also a skill that can be cultivated and nurtured through conscious effort, practice, and the influence of the aforementioned factors. Analyse. (150 words)

*Difficulty level: Moderate*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4 and part of Mission-2024 Secure.*

**Key Demand of the question:**

*To distinguish factors that lead to the development of compassion.*

**Directive word:**

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

**Structure of the answer:**

**Introduction:**

*Begin by defining compassion.*

**Body:**

*Write about the factors that lead to development of compassion – influences, experiences, value education etc. Cite examples to substantiate.*

**Conclusion:**

*Conclude by writing about importance of compassion.*

**Introduction**

**Compassion** is a deeper level of empathy, demonstrating an actual desire to help the suffering person. It is a unique feeling of sympathy for the suffering of others that involves emotions and empathy towards others, a sense of understanding, and the drive to protect. It is the sympathetic pity and concern for the sufferings or misfortunes of others. It motivates people to go out of their way to help the physical, mental, or emotional pains of another and themselves. Compassion is often regarded as having sensitivity, an emotional aspect to suffering. Qualities of compassion are patience and wisdom; kindness and perseverance; warmth and resolve.

**Body**

**Development of compassion: Intrinsic factors and extrinsic factors**

- **Family and friends:** Emulating the behaviour of the authoritative figures in the family and friend circle makes one compassionate and gives a compassionate outlook to individual.
- **Self-awareness:** Being aware of one's behaviour, privilege and understanding the factors influencing one's attitude can also make one compassionate.
- **Role model:** Fan worship, hero worship or inspirational leaders who lead by examples are extrinsic factors for being compassionate.



- **Experiences:** Understanding the pain of others comes easily when one's has experiences someone else's compassion towards themselves in time of crisis. This will make them compassionate in turn to return the good to the society.
- **Seeing the injustices, inequality** and understanding why there is inequality will make one compassionate and philanthropic in nature.

**Compassion** is a guiding star to advance humanity in crisis settings. Without compassion, which literally means 'suffering together,' we would not be able to put ourselves into each other's shoes, or **see a crisis through the eyes of a child and realise that other human lives are worth saving, sometimes by taking risks.**

**"If we want societies to be inclusive, cohesive and peaceful, this is the time to foster an alliance between cultures, civilizations, and people". Global fraternity and global village** must become a reality to save human kind from an impending apocalypse which is man-made.

### Conclusion

It takes character and integrity to be the one who is willing to step up and make a difference. To feel sympathy for someone is not enough. We must also be willing to take action. That is why compassion requires courage. Together they are one of the most dynamic combinations in the world. It is impossible to know how much good can come from a single act of compassion.

[In the context of civil service, there are several cardinal ethical attributes that are highly valued and desirable. These attributes contribute to the effective functioning of civil servants and the promotion of public trust in government institutions. Elaborate. \(150 Words\)](#)

*Difficulty Level: Moderate*

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

*The question is part of the static syllabus of General studies paper – 4 and part of 'Philosophical Mondays' in Mission-2024 Secure.*

#### **Directive word:**

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

**Key Demand of the question:** To write about most important ethical attributes of civil servants and ways to inculcate them.

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

##### **Introduction:**

*Begin by mentioning the role of cardinal ethical values of civil servants as per you.*

##### **Body:**

*First, list down the ethical values of civil servants and justification behind their need.*

*Next, write about how these ethical values be inculcate among the civil servants so that they remain ethical and efficient.*

##### **Conclusion:**

*Conclude by summarising.*

##### **Introduction**



For a civil servant, acting ethically is of utmost importance. A civil servant is supposed to possess the virtues of objectivity and impartiality. **The cardinal ethical traits – Integrity, Compassion, Accountability, Objectivity, and commitment to public service**– form the ethical foundation of a civil servant and other values like **non-partisanship, tolerance, responsiveness can emanate from them.**

## Body

### Cardinal ethical attributes of civil servant

- **Integrity and Honesty:** Integrity is putting the obligations of public service above your own personal interests. Civil servants should be guided solely by public interest in their official decision making and not by any financial or other consideration either in respect of themselves, their families or their friends.
- **Objectivity, Impartiality and Political Neutrality:** Civil servants in carrying out their official work, including functions like procurement, recruitment, delivery of services etc. should take decisions based on merit and free from any partisan/political consideration.
- **Commitment to Public Service:** Civil servants should deliver services in a fair, effective, impartial and courteous manner to serve the larger public interest. The dedication to the public welfare cause is crucial.
- **Accountability:** They must be held responsible for every action and thus there should be no place for corruption or nefarious activity. They must leave no shadow of doubt whenever they take certain action and it must be transparently done.

### Inculcation of ethical traits

- By being motivated and looking **back at the reasons why we became civil servants** in the first place.
- Reading about great personalities like **Gandhiji, Sardar Patel and taking cue from their lives to have a commitment for the public.** This can lead to renewed motivation to do greater good for the society.
- Moral turpitude is a slippery slope. Hence even for once, a **civil servant must not be tempted to be dishonest or immoral.** This can lead to firm principles being set in stone.
- To put oneself in the shoes of others to understand their sufferings. **For instance, Gandhiji when he came to South Africa** could not go back seeing the plight of Indians and pledged to fight for their cause. This is how one can develop empathy and compassion.
- To be proactive while making decisions and disclosing information to the public through websites and RTI.

## Conclusion

Civil service involves decision-making in the public sphere. They have to deal with many matters that are anonymous and discrete. Due to this, Integrity is an eminent desirable quality in civil servants.

A civil servant needs fortitude to stand up for their principles and withstand immoral or illegal pressures. Temperance or moderation is especially important for public servants. While taking



decisions or responding to situations, civil servants have to be moderate. They should not swing to extremes, but act judiciously in a balanced manner.

An efficient civil servant contributes to the smooth functioning of public services, promotes good governance, and strives to achieve optimal outcomes for the public they serve. Discuss. (150 words)

*Difficulty level: Easy*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4.*

**Key Demand of the question:**

*To write about the essential traits of efficient civil servant.*

**Directive word:**

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

**Structure of the answer:**

**Introduction:**

*Start by describing a efficient civil servant.*

**Body:**

*Elaborate on five essential traits of a efficient civil servant. Cite examples to substantiate how those traits make him efficient.*

**Conclusion:**

*Complete by mentioning the importance of civil servants being efficient.*

**Introduction**

Civil servants are the pivot between state and people. They are accountable to both the political executive and the citizen. Upholding the highest ethical standard is paramount for civil servants because the state machinery rests upon their shoulders; they have to maintain ideals and lead by example to sustain the system's trust.

**Civil service is the steel frame on which the edifice of public administration is based upon.** If this steel frame is corroded through corruption and low moral standards, the state machinery implementing policies and welfare measures and addressing grievances will collapse.

**Body**

Adherence to foundational values such as **integrity, objectivity, non-partisanship, tolerance, compassion, dedication to public service**, etc., serve as guiding principles for civil servants in the discharge of public service duties. Moreover, they provide normative consensus about the rights and benefits to which citizens are entitled to.

**Qualities of a responsive civil servant**

- **Selflessness:** Decisions should only be made in the public interest by those holding public office. For the sake of obtaining money or other material advantages for themselves, their families, or other friends, they shouldn't do this.



- **Integrity:** Holders of public office shouldn't obligate themselves in any way, whether financially or otherwise, to outside parties who could have an impact on how they carry out their official obligations.
- **Objectivity:** Public officials should base their decisions on merit while doing public business, including public appointments, contract awards, and recommendations for incentives and perks.
- **Impartiality:** Impartiality is a kind of **characteristic or quality of making decisions without bias and prejudice**. An instance of impartiality is one in which there is no favoritism. It rejects granting an undue advantage to any individual, societal group, or organization. Being impartial means that all choices should only be based on merit.
- **Non-partisanship:** Non-partisanship is known by its **act of not supporting any political party, even if one strongly agrees with its ideals**. Non-partisanship is the absence of adherence to ideals of any political party, organization, or group.
- **Accountability:** Civil servants are subject to the scrutiny that is appropriate to their position and must answer to the public for their choices and conduct.
- **Openness:** All choices and acts that public office holders do should be as transparent as possible. When the larger public interest plainly requires it, they should provide justification for their choices and only restrict information when necessary.
- **Honesty:** Public officials have a responsibility to declare any private interests that may conflict with their official obligations and to handle such conflicts in a way that protects the public interest.
- **Leadership:**
  - Leadership should be used by public authorities to promote and support these ideas.
- **Dedication to public service:** Dedication is the quality of being motivated in one's profession, purpose, vision, or actions. Dedicated public servants strive to accomplish the goals set by the administration. An inner drive or excitement for working in the greater good of the public is implied by dedication to public service. Without any external formal technique to drive that desire, it is the commitment, passion, and sincere desire to achieve something that counts.

## Conclusion

In a diverse country like India, the civil servants often face complex and often contrasting socio-economic objectives and challenges often creating a deep sense of moral/ethical dilemma in them about their own duties and functions. This demands an inherent aptitude to prevail over contradictions, solve dilemmas and keep up the spirit to perform in spite of adverse circumstances.



Attitude: content, structure, function; its influence and relation with thought and behaviour; Moral and political attitudes; Social Influence and Persuasion

Altruistic behavior is a fundamental aspect of human nature and is often considered a virtue in many cultures and ethical frameworks. Discuss. (150 words)

Difficulty level: Easy

Reference: [plato.stanford.edu](https://plato.stanford.edu)

**Why the question:**

The question is part of the static syllabus of General studies paper – 4 and part of ‘abstract Thursdays’ in Mission-2024 Secure.

**Directive:**

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

**Structure of the answer:**

**Introduction:**

Define altruism.

**Body:**

Elaborate, Everyday life is filled with small acts of altruism, from holding the door for strangers to giving money to people in need. News stories often focus on grander cases of altruism, such as a man who dives into an icy river to rescue a drowning stranger or a donor who gives thousands of dollars to a local charity.

**Conclusion:**

Summarise by highlighting the importance of altruism in present day and the need to use it for positive outcomes.

**Introduction**

**‘The Best Way to Find Yourself Is To Lose Yourself In The Service Of Others’** – Mahatma Gandhi.

Altruism means acting in the best interest of others rather than in one’s own self-interest. Altruism or selflessness is the opposite of selfishness. Some people believe altruism constitutes the essence of morality. The above quote captures the essence of Altruism.

**Body**

Although we often act selfishly, we also seem to be wired to cooperate with others. **For example**, studies show that when people look for mates, they tend to look for kindness more than any other quality.

People’s moral judgments are often driven by emotion. And empathy for others seems to encourage altruism. Altruism is when we act to promote someone else’s welfare, even at a risk or cost to ourselves. Studies have found that people’s first impulse is to cooperate rather than compete. **For e.g.:** Good Samaritans are driven by sheer altruism to help road users involved in a crash.

Altruism has deep roots in human nature because helping and cooperation promote the survival of our species. Darwin himself argued that altruism, which he called “sympathy” or “benevolence,” is “an essential part of the social instincts.”

Another emotion, called “elevation,” appears to inspire altruistic behaviour, too. We feel elevation when we see another person act virtuously, such as by helping someone in need. **For e.g.:** Helping the homeless can be altruistic as long as it is not done for recognition or to make oneself feel better.



Altruism also builds social connections. **For example**, studies show that people who are altruistic tend to be happier, to be healthier, and to live longer.

So, while altruism leads us to do what's best for others, it also makes us feel good in the process.

### Conclusion

Individuals come to exhibit charitable, philanthropic, and other pro-social, altruistic actions for the common good both by nature and by training. Moral education, law, civic leadership also establish ethos to develop altruism. Building social capital is crucial for good governance, economic development and social harmony. At its heart lies altruism and cooperation.

## Contributions of moral thinkers and philosophers from India and world.

For Immanuel Kant, the moral law that guides human actions is derived from reason and is characterized by its universality. Discuss. (150 words)

*Difficulty Level: Tough*

### **Why the question:**

*The question is part of the static syllabus of General studies paper – 4 and part of 'Philosophical Mondays' in Mission-2024 Secure.*

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

*To write about Kant's Universal moral law.*

### **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:**

*Write a writing about deontology of Kant.*

#### **Body:**

*In detail, explain the moral absolutism and use examples to substantiate you points.*

*Next, write a critique of moral absolutism.*

#### **Conclusion:**

*Conclude the answer by summarising.*

#### **Introduction**

**Kantian ethics** refers to a [deontological ethical theory](#) ascribed to the German philosopher Immanuel Kant. The theory, developed as a result of Enlightenment rationalism, is based on the view that the only intrinsically good thing is a good will; an action can only be good if its maxim – the principle behind it – **is duty to the moral law**.

#### **Body**

##### **Moral law**

- When Kant speaks about the moral law, he is essentially referring to that sense of obligation to which our will often responds.
- Our response is toward that moral sense which Kant believes each of us has, in virtue of being rational and free. It is **conscience**.
- The moral law is not given to us from outside.



- Kant does not associate the moral law with what God commands. Nor with civil law. Nor with what society recommends.
- The moral law is nothing other than rational will — the will which is entirely “devoted” to, or guided by impartiality and universality of reason.

#### How laws must be according to Kant:

- **Act only according to that maxim whereby you can at the same time will that it should become a universal law.**
  - It states that one should choose our ‘codes of conduct’ only if they serve perfect / imperfect duty and are good for all.
  - Perfect duties are blameworthy if not met and are the basic requirements for a human being.
  - An example of perfect duty is the avoidance of suicide.
- **Act in such a way that you treat humanity, whether in your own person or in the person of any other, always at the same time as an end and never merely as a means to an end.**
  - This states that we should not use humanity of ourselves or others as a means to an end.
  - An example of the second maxim would be that of slavery.
- **Every rational being must so act as if he were through his maxim always a legislating member in the universal kingdom of ends.**
  - This states that we should consider ourselves to be members in the universal realm of ends.
  - We should consider our actions to be of consequence to everyone else in that our actions affect not only ourselves but that of others.

#### Conclusion

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

#### Value addition

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

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



### **Kant's Categorical Imperative:**

- Kant believed that there was a supreme principle of morality, and he referred to it as The Categorical Imperative.
- The CI determines what our moral duties are. Kant thought that all acts should be judged according to a rule he called the Categorical Imperative.
- A categorical imperative denotes an absolute, unconditional requirement that exerts its authority in all circumstances, both required and justified as an end in itself.
- He gives the highest honor for the categorical imperative because it became universal law that can be applied to any and every one.
- Kant is saying that simply willing that our moral rule become a universal law produces a logical contradiction.
- His categorical imperative ensures that we aren't doing these acts in mimic of others but rather in line with one universal law.

[For Mahatma Gandhi, trusteeship was indeed more than just an economic expedient or a temporary solution. He viewed trusteeship as a fundamental philosophy and a way of life that encompassed his entire worldview and approach to society. Comment. \(150 words\)](#)

Difficulty level: Moderate

Reference: [mkgandhi.org](http://mkgandhi.org)

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

The question is part of the static syllabus of General studies paper – 4.

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

To explain about the trusteeship of Mahatma Gandhi and its aim of protecting dignity of beings over materialism.

#### **Directive:**

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

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

##### **Introduction:**

Start by defining the core idea of trusteeship philosophy of Mahatma Gandhi.

##### **Body:**

Further elaborate the concept of trusteeship with examples from Gandhian times to contemporary times. Gandhi's economic ideas were part of his general crusade against poverty, exploitation against socio-economic injustice, and deteriorating moral standards.

He wanted to liberate the modern economic philosophy from the quagmire of materialism and bring it to a higher spiritual plane. Human actions were motivated by social objectives of the protection of human rights.

##### **Conclusion:**

End the answer by stressing the need and importance of trusteeship in present times.

#### **Introduction**

**Trusteeship** is a socio-economic philosophy that was propounded by Mahatma Gandhi. It provides a means by which the wealthy people would be the trustees of trusts that looked after the welfare of



the people in general. Gandhi believed that the wealthy people could be persuaded to part with their wealth to help the poor. Trusteeship is not merely a principle not even a philosophy. His idea of trusteeship needs to be revisited in today's **times of growing inequality**.

## Body

### Gandhiji's doctrine of Trusteeship

- Gandhi's economic ideas were part of his **general crusade against poverty, exploitation against socio-economic injustice, and deteriorating moral standards**.
- Gandhi was an economist of the masses and his approach was rooted in **human dignity**.
- His pragmatic approach gave a **new direction to the existing socio-economic problems in the process of protecting human dignity**.
- Gandhism as a socio-economic philosophy suits not only to accomplish the higher ideals of democratic freedom and socialism but it was also thoroughly **developed to meet the challenge of national and international forces of communism and capitalism**.
- The core of Gandhian economic thought is the **protection of the dignity of human person and not mere material prosperity**.
- He aimed at the **development, upliftment, and enrichment of human life** rather than a higher standard of living with scant respect for human and social values.
- **Fundamental ethical values** dominated his economic ideas. He wanted to **liberate the modern economic philosophy from the quagmire of materialism** and bring it to a higher spiritual plane.
- **Human actions** were motivated by **social objectives of the protection of human rights**.
- He based his doctrine of trusteeship on the first sloka of Isopanisad, according to which one is asked to dedicate everything to God and then use it only to the required extent.
- The principal condition laid down in it is that **one must not covet what belongs to others**.
- In other words, in the first instance, **everything must be surrendered to God** and then out of it one may use only that which is necessary for the service of God's creation, according to one's strict needs.
- This makes it clear beyond doubt that it is not in industrial and business sectors only that the doctrine of trusteeship is to be made applicable.
- The spirit of this doctrine is detachment and service. Unless these two virtues are inculcated, it is impossible to obey the command "covet not anybody's riches."
- Therefore, Gandhi's idea of trusteeship arose from his **faith in the law of non-possession**.
- **Man's dignity**, and not his material prosperity, is the centre of **Gandhian economics**. Gandhian economics aims at a **distribution of material prosperity keeping only human dignity in view**.
- Thus, it is dominated more by moral values than by economic ideas.



- According to Gandhi, trusteeship is the only ground on which he can work out **an ideal combination of economics and morals**.

#### **Relevance of trusteeship in contemporary world:**

- The revolutions that are raised from time to time in different countries are motivated by the same objectives of human dignity, justice, and equity.
- It is very clear that the idea is relevant today as it aims at the social, economic, and political changes in the world.
- One of the first steps to achieve this human dignity, justice, and equity is to eliminate the ever-present troublesome element of class struggle in the society.
- Though the Gandhian concept of trusteeship does not seek to destroy any particular class, it provides us with an idea of how to narrow the class gap.
- The practice of all the democratic nations has been to reduce the gap between the rich and the poor to a minimum.
- In India we find this motive behind our cooperative policies, the community development projects, and the taxation policy that heavily taxes the upper class and gives some relief to the lower strata of society.
- We find the manifestations of the Gandhian concept of trusteeship in these policies.

#### **Conclusion**

The philosophy of Trusteeship believes in inherent goodness of human beings. The Gandhian perspective is more relevant today than it was ever before. Gandhi wanted to ensure distributive justice by ensuring that business acts as a trustee to its many stakeholders, and specified that economic activities cannot be separated from humanitarian activities. Economics is part of the way of life which is related to collective values.

#### [John Rawls' theory of justice, seeks to establish principles that ensure a just and morally acceptable society \(150 word\)](#)

*Difficulty level: Tough*

*Reference: [plato.stanford.edu](https://plato.stanford.edu)*

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

*The question is part of the static syllabus of General studies paper – 4.*

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

*To write about Rawls' theory of justice and its implications*

#### **Directive:**

**Elaborate** – 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:**

*Begin by giving context of Rawls' theory of justice.*

##### **Body:**



Write about the theory – It emphasizes equal basic liberties for all individuals, ensuring personal autonomy and dignity. The difference principle advocates for inequalities that benefit the least advantaged, reducing disparities and providing a safety net for the vulnerable.

Next, write about the criticism of the theory.

### Conclusion:

Conclude by summarising.

### Introduction

**John Rawls** was an American moral and political philosopher in the liberal tradition. Rawls's theory of justice revolves around the **adaptation of two fundamental principles of justice** which would, in turn, **guarantee a just and morally acceptable society**. The first principle **guarantees the right of each person to have the most extensive basic liberty compatible with the liberty of others**. The second principle states that **social and economic positions are to be to everyone's advantage and open to all**.

### Body:

**John Rawls theory of Social Justice guarantees a just and morally acceptable society:**

- Rawls' theory of **justice as fairness** encompasses a central contention that **principles of justice is essential to the structure of a constitutional democracy**. It must be viewed as political in contrast to more comprehensive moral, philosophical or religious doctrines.
- His concept of social justice gives **emphasis to fairness, it must be fair to all, to the most talented as well as the most disadvantaged section**.
- Rawls uses the **idea of a veil of ignorance** to argue that fair and just distribution can be defended on rational grounds. He says that if a person keeps herself/himself under the 'veil of ignorance' then s/he would come up with the just distribution, fair laws and policies that would affect the whole society.
- Rawls further says that the institutions must be fair or just. They must keep themselves above parochial interests. In many societies there are such institutions which have been created to serve group's interests and such institutions cannot serve the interests of justice.
- The contents of the "**social primary goods**" specified by Rawls are of particular importance, for the fair distribution of them, namely, liberty and opportunity, income and wealth and basis of self-respect in a society will undoubtedly help to achieve the much-needed social justice.
- **For example:** The recent 10% reservation for the Economically Weaker Sections in education and jobs; reservations for SC/ST etc.
- Another important aspect of his theory is that while laying emphasis on the **equal distribution of the "social primary goods"**, he envisages "**an unequal distribution**" of the "**social primary goods**" if such unequal distribution is "**to the advantage of the least favoured**".
- **Example:** progressive tax system in India, multi-tiered GST system, Philanthropy.
- In envisaging such "unequal distribution" of the social primary goods to benefit the "least favoured" in the society.

### Conclusion:




His works have influenced famous thinkers like **Amartya Sen, Thomas Nagel, Thomas Pogge** etc. The concept of Social and Economic Justice is adopted in our Constitution in the form of **Directive Principles of State Policy**.

**Value addition:**

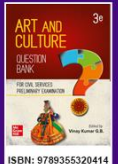
**Basic principles of his theory:**

- *Rawls suggests two basic principles of justice.*
- **Principle of Equal Liberty:**
  - *It means each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others.*
  - *Examples: freedom of thought, speech and expression, universal suffrage, freedom from arbitrary arrest and seizure, the right to hold public office etc.*
- **Difference Principle:** *There are 2 parts under this*
  - **Fair equality of opportunity:** *It postulates that public policies are reasonably expected to be to everyone's advantage and public position and offices are open to all.*
  - **Difference principle:** *It justifies only those social and economic inequalities that maximize benefits to the least advantaged citizens.*
- *These principles provide an operating logic for the determination of public interest by the decision- makers.*




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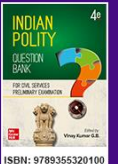
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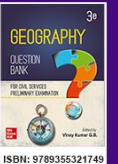
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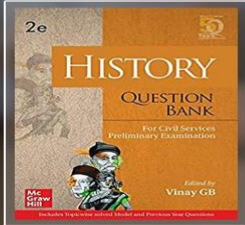
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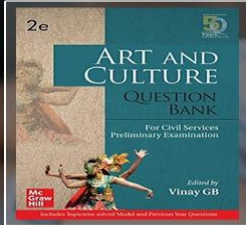
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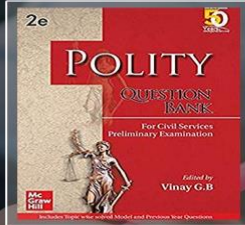
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Public/Civil service values and Ethics in Public administration: Status and problems; ethical concerns and dilemmas in government and private institutions; laws, rules, regulations and conscience as sources of ethical guidance; accountability and ethical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

Governments can operate in ways that make the majority happy while ignoring the needs and rights of the minority according to the philosophy of utilitarianism. Do you agree with this view? Debate. (150 words)

*Difficulty Level: Tough*

*Reference: [plato.stanford.edu](http://plato.stanford.edu)*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4.*

**Key Demand of the question:**

*To write about the relation between needs of majority and utilitarian ethics.*

**Directive:**

**Debate** – Weigh up to what extent something is true. Persuade the reader of your argument by citing relevant research but also remember to point out any flaws and counter-arguments as well.

*Conclude by stating clearly how far you agree with the original proposition.*

**Structure of the answer:**

**Introduction:**

*Start by describing utilitarianism.*

**Body:**

First, write about the limitations of utilitarianism which paves the way for governments to function in ways that bring happiness to a majority but ignore the wishes and rights of a minority. Substantiate with examples.

Next, counter the above as to how utilitarianism is not just about majority or minority but about maximum good for maximum people. Cite examples.

**Conclusion:**

Conclude the answer by giving a balanced opinion.

**Introduction**

**Utilitarianism** would say that an action is right if it results in the happiness of the greatest number of people in a society or a group. Utilitarianism is a theory of morality, which advocates actions that foster happiness or pleasure and opposes actions that cause unhappiness or harm. When directed toward making social, economic, or political decisions, a utilitarian philosophy would aim for the betterment of society as a whole.

**Body****Concept of Utilitarianism**

Greatest good of the greatest number, was famously given by Jeremy Bentham, the father of utilitarianism. Bentham's fundamental axiom, which underlies utilitarianism, was that all social morals and government legislation should aim for producing the greatest happiness for the greatest number of people. Utilitarianism, therefore, emphasizes the consequences or ultimate purpose of an act rather than the character of the actor, the actor's motivation, or the particular circumstances surrounding the act. It has these characteristics:

- **Universality**, because it applies to **all acts of human behaviour**, even those that appear to be done from altruistic motives;
- **Objectivity**, meaning it operates beyond individual thought, desire, and perspective;
- **Rationality**, because it is not based in metaphysics or theology; and
- **Quantifiability** in its reliance on utility.

**Utilitarianism and ways of Government**

Governments of nations can work and operate in such a way that they can gain legitimacy and consent of the majority. This is enough for a government to stay in power and uphold utilitarian principle of greatest happiness of greatest number. In such a scenario, minority needs and minority rights get shunned. **For instance, in Nazi Germany** Jews were ostracised and ultimately led to genocide. Most of the policies of a majoritarian governments are for the welfare of a certain community, race. This may deny the minority rights or not work towards these sections are they do not form vote banks.

Hence utilitarianism may not lead to justice and rights of minority sections. At the same time, most democracies have a Constitution that protects minorities.

**Conclusion**



Utilitarianism is a form of consequentialism because it rests on the idea that it is the consequences or results of actions, laws, policies, etc. that determine whether they are good or bad, right or wrong. In general, whatever is being evaluated, we ought to choose the one that will produce the best overall results. In the language of utilitarians, we should choose the option that “**maximizes utility,**” i.e. that action or policy that produces the largest amount of good.

The question of whether moral principles or laws should prevail in situations where they are in conflict is a subject of ongoing philosophical and ethical debate. Ultimately, the answer to this question depends on one’s personal ethical framework and the specific circumstances at hand. Analyse. (150 words)

*Difficulty level: Tough*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4.*

**Key Demand of the question:**

*To debate as to what should prevail if morality is in conflict with the law.*

**Directive:**

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

**Structure of the answer:**

**Introduction:**

*Start the answer by mentioning the relationship between morality and law.*

**Body:**

*Explain that the popular conception of the connection between law and morality is that in some way the law exists to promote morality, to preserve those conditions which make the moral life possible. Write about the reason for conflict. They conflict most often because morality gives you a sense of what is right and wrong or acceptable and what is not according to human nature. Law commands obedience not out of a sense of right or wrong but out of necessity. Substantiate the above with examples.*

**Conclusion:**

*Conclude by writing a balanced opinion.*

**Introduction**

**Law** is the codification of societal norms and values which helps in delivering justice.

While **Morality** is very those values and norms on which law is framed to decide what is right and wrong. Law and morality are **intimately related to each other**. Laws are generally based on the moral principles of society. Both regulate the conduct of the individual in society.

**Body**

**Relation between law and morality:**

- Law is essentially a set of rules and principles created and enforced by the state whereas morals are a set of beliefs, values and principles and behaviour standards which are enforced and created by society.
- Legal and moral rules can be isolated with the former being created by the legislative institution of parliament whereas the latter have evolved with and through society and are the standards which society in general accepts and promotes.



- Some laws mirror the majority of society's moral view, for example, that murder is wrong but the introduction of same sex marriages is seen by some people as morally wrong and society is divided.
- The existence of unjust laws (such as those enforcing slavery) proves that morality and law are not identical and do not coincide.
- The existence of laws that serve to defend basic values such as laws against murder, rape, malicious defamation of character, fraud, bribery, etc. prove that the two can work together.
- Morality forms the basis of good law and therefore laws are framed to prohibit any immoral act. **For example**, Laws in India prohibits domestic violence, atrocities on lower castes, child marriages, crimes like murder and rapes because they are immoral.
- Laws govern conduct at least partly through fear of punishment. Morality, when it is internalized governs conduct without compulsion. The virtuous person does the appropriate thing because it is the fine or noble thing to do.
- Morality can influence the law in the sense that it can provide the reason for making whole groups of immoral actions illegal.
- Law can be a public expression of morality which codifies in a public way the basic principles of conduct which a society accepts. In that way it can guide the educators of the next generation by giving them a clear outline of the values society wants taught to its children.
- Obedience to law depends upon the active support of the moral sentiments of the people. Laws which are not supported by the moral conscience of the people are liable to become dead letters.

### Conclusion

The only check against the breach of morality is social condemnation or individual conscience. Moral actions are a matter of choice of inner conscience of the individual; laws are a matter of compulsion. Law cannot be made on each and every aspect of life. More than law behavioral change is the key to a moral society, as rightly said by **BR Ambedkar**, "No law can protect us if it's not avowed by the moral conscience of the society at large".

[As a moral compass acts as a guiding force, offering an objective standard for individuals to assess and address their ethical or moral weaknesses. Elaborate. \(150 words\)](#)

*Difficulty level: Moderate*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4.*

**Key Demand of the question:**

*To write about how moral compass leads to describe conscience, our inner sense of right and wrong offers a framework to guide our actions.*

**Directive:**

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

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

Start by describing what you understand by moral compass (conscience) which governs the actions you take in day-to-day life.

**Body:**

Elaborate on how a moral compass helps people make ethical decisions by helping to determine which actions would help or harm others, society, or the environment. It also helps people see how their actions can have consequences for other people and cultures.

Cite examples to substantiate.

**Conclusion:**

Complete the answer by bring out how the moral compass prevents us acting purely from self-interest and helps us live a life of integrity.

**Introduction**

**Moral compass** is a term used to **describe our inner sense of right and wrong offers a framework to guide our actions.** **Conscience** is inner moral sense of a person which guides him/her to regulate his behaviour. **Voice of conscience** corresponds to an inner voice that judges your behaviour. Voice of conscience is the source of ethical decision making for many.

**Body**

**Conscience** can be defined as something within each of us that tells us what is right and what is wrong. Therefore, if one uses his/her conscience when making decisions it would be guided by what is the right thing to do and what is wrong.

The traditional test is to apply ethical decision-making methods such as Rights Theory that obligates us to respect the rights of others and live up to our obligations towards them. Another approach is to evaluate the possible benefits and harms of alternative courses of action on stakeholders who may be affected by our possible actions and choose the one that maximizes net benefits.

- Our conscience is our inner guide and it helps you figure out how to make good choices. As we grow up, we learn right from wrong. Our conscience is the thought and feeling we have that tells us whether something is a right or wrong thing to do or say. Thus voice of Conscience is a consistent guide to ethical decision making.
- A person can prepare himself/herself to heed to the voice of conscience by:
  - Pausing and thinking about the dimensions of issue.
  - Practicing the power of silence.
  - Meditating and prayer.
  - Freeing oneself from external influences and selfish interests.
- A human being always comes across ethical dilemmas in the decision making the process. Voice of Conscience acts as the guide for taking correct decisions when we have to choose between competing sets of principles in a given, usually undesirable or perplexing, situation. Example: Helping accident victim on your way to an interview.
- The voice of conscience of an individual help in analysing the situation from different perspectives and help in taking the right decision.



- Voice of Conscience helps in avoiding Conflicts of interest for better decision making. It can help in deciding between personal gains and public welfare.
- Voice of Conscience is our ability to make a practical decision in light of ethical values and principles.
- Voice of Conscience is a person's moral compass of right and wrong as well as the consciousness of one's actions. Expressions such as 'gut feeling' and 'guilt' are often applied in conjunction with a conscience.
- The voice of conscience might suggest different principles and different behaviours to different situations. But it for a moment help individual from not doing wrong based on universal values.

### Conclusion

Acting purely from self-interest, at best, keeps us parallel to the original position and can turn our compass south if our actions do harm to others. We avoid going in that direction by living a life of integrity. We also need to understand and appreciate why we should consider the needs of others before acting. We could simply go back to The Golden Rule: Treat others the way you want to be treated. None of us, presumably, wants to be disrespected so we should treat others respectfully.

[A civil servant is offered a bribe by a powerful businessperson to manipulate the tendering process in favour of their company. Analyse the ethical implications of accepting the bribe and provide recommendations on how the civil servant should handle the situation. 150 Words](#)

*Difficulty level: Moderate.*

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

*The question is part of the static syllabus of General Studies paper – 4.*

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

*To analyse the ethical implication of accepting bribes and how to handle such a situation.*

#### **Directive word:**

**Analyse** – When asked to analyse, you must examine methodically the structure or nature of the topic by separating it into component parts and presenting them in a summary.

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

##### **Introduction**

*Introduce the concept of **ethics and integrity in the context of civil service** and highlight the **importance of analysing the ethical implications of accepting a bribe.***

##### **Body**

##### **Ethical implications of accepting the bribe:**

*Violation of ethical principles such as **honesty, impartiality, and public trust** etc, the potential harm caused to society, public welfare, and fair competition.*

##### **Recommendations for handling the situation:**

*Upholding ethical standards and the civil servant's **duty to serve the public interest**, advocating for refusing the bribe and **reporting the incident to appropriate authorities**, the significance of maintaining transparency and accountability throughout the process, Suggests seeking **guidance from legal and ethical frameworks to navigate the situation.***

##### **Conclusion**



*Conclude by writing a way forward.*

### Introduction

Corruption eats into the resources that are meant for welfare of the common public. It hinders the development of society as there is inefficiency in the system. For a job that is one's duty, a public servant cannot seek money for the same. But like Kautilya in Arthashastra said, money is like honey on tongue, one cannot taste it. This happens with power and discretion in governance. Only transparency can bring a stop to such kinds of corruption.

### Body

#### Ethical implications of accepting the bribe

- **Misuse of discretionary power:** In a country like India where the discretionary powers are conferred upon administrative institutions. This concentration of power is responsible for the breeding of corrupt practices. As Lord Acton rightly said, "Power corrupts; absolute power corrupts absolutely".
- **Personal greed** that leads to an unfettered desire for money or power, with no regard whatsoever to moral boundaries. The underlying anthropological cause is the innate human impulse to own external goods when it is not subject to personal integrity.
- **Decline of personal ethical sensitivity**, either due to lack of education or negative learning experiences, developed by downplaying perverse conduct in the past.
- **No sense of service** when working in public or private institutions. This is seen, for instance, in those who use politics for their selfish interests, instead of serving the common good through politics.
- **Low awareness or lack of courage to denounce corrupt behavior** and situations conducive to corruption. That is the case of someone who is aware of corruption and stays quiet.
- **Lack of transparency**, especially at the institutional level, but also in less formal organizations.
- **Lack of moral criteria in promotions.** Corruption is prevalent when there are no criteria for proven integrity and responsibility in the promotion. Such criteria are ignored when someone is promoted simply because of their loyalty to whoever is in charge or those in control of the party. Or if it is only their strategic or organizational skills that are evaluated
- **Downplaying or reacting mildly to corruption charges.** Little power of decision within organizations to penalize acts of corruption to set examples creates an environment conducive to perpetuating corruption

#### Recommendations on how the civil servant should handle the situation

- **Vigilance:** Strengthening pro-active vigilance to eliminate corruption and harassment to honest civil servants.
- **Institutional framework:** The Commission has examined the relevant laws, codes, and manuals, which deal with ethics and corruption.
- **Ethics in governance:** There is a need for ethics in every profession, voluntary organization and civil society structure as these entities are now vitally involved in the process of



governance. There should be ethics in citizen behavior because such behavior impinges directly on ethics in government and administration.

- **Code of Ethics:** It is, therefore, necessary that in addition to the Code of Conduct, there should be a Code of Ethics to provide guidance on how Ministers should uphold the highest standards of constitutional and ethical conduct in the performance of their duties.
- **Value and character:** The implicit assumption is that until values are restored, nothing much can be done to improve the conduct of human beings.
- **Both values and institutions matter.** Values are needed to serve as guiding stars, and they exist in abundance in our society. A sense of right and wrong is intrinsic to our culture and civilization. But values need to be sustained by institutions to be durable and to serve as an example to others.
- **Rule of law:** In the ultimate analysis, the state and a system of laws exist in order to enforce compliance and promote desirable behavior. Therefore, enforcement of the rule of law and deterrent punishment against corruption are critical to build an ethically sound society.
- **Empowerment of citizens:** It is well recognized that every democracy requires the empowerment of citizens in order to hold those in authority to account. Right to Information, effective citizens' charters, opportunity and incentives to promote proactive approach of citizens, stake-holders' involvement in the delivery of public services, public consultation in decision making and social auditing are some of the instruments of accountability that curbed corruption and promote integrity and quality of decision making.
- **Over-centralization:** A factor that increases corruption is over-centralization. The more remotely power is exercised from the people, the greater the distance between authority and accountability. The large number of functionaries between the citizen and final decision-makers makes accountability diffused and the temptation to abuse authority strong.
- **Penalty:** A new chapter of the penalty and pay damages in criminal cases of corrupt public servants should be introduced in the Prevention of Corruption act. The decision of the Government on this recommendation is pending. To speed up the trial under the P.C.A. needs to be fixed a time limit for various stages of trial and proceedings of courts by amending the criminal procedure code day-to-day basis.
- **Bureaucracy:** Most of the public grievances crop up due to the inherent nature of the bureaucracy. There is a built-in relationship between the increasing number of public grievances and the nature of the ever-growing bureaucracy. The institution of Lokpal is considered as the citizen's defender.
- **Regulation of Work Procedures:** Work procedures and processes need to be regularly reviewed and it needs to be ensured that such procedures are strictly followed in a systematic manner to make corruption difficult and thus act as preventive measures.
- **Regular Investigations:** The audit system can be an effective tool to suggest systemic improvements and changes in the working procedures of government so that chances of corruption diminish.
- **Free and Fair media:** A free media has a crucial role in prevention, monitoring and control of corruption.



- Such media can inform and educate the public on corruption, expose corruption in government, private sector and civil society organisations and help monitor codes of conduct while policing itself against corruption.
- **Identification of Causes:** Some of the causes of corruption also need to be identified so as to work out the solution.
  - For example, it is suggested by many that the electoral system has become one where vast amounts of money are required to contest elections and that unless appropriate electoral reforms are thought of and implemented, corruption can not be eliminated.
- **Protection and incentivization of the honest people:** The honest need to be encouraged and incentivized in some way the other to promote a corruption-free work environment.

## Conclusion

Stopping corruption at its roots through e-governance, making officers accountable for their action is the key. A strong anti-corruption wave in the country must be the next step either emanating from public or through reforms. Corruption is a bane to the people who are earning an honest meal.

## Government organizations often struggle with a lack of transparency and limited access to information. How can we promote openness and responsibility within these institutions? (150 words)

*Difficulty level: Easy*

### **Why the question:**

*The question is part of the static syllabus of General studies paper – 4.*

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

*To write about ways to build and maintain a culture of transparency and accountability in government organisations*

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

#### **Introduction:**

*Start by defining transparency and accountability.*

#### **Body:**

*First. Write about how it transparency and accountability are not prioritised in government offices. Next, with relevant examples elaborate on how an culture of accountability can be instilled – citizen charters, RTI, Reward & Recognition, Autonomy & Trust, Feedback & Coaching, communication etc.*

#### **Conclusion:**

*Complete the answer writing about the link between accountability and efficiency.*

#### **Introduction**

The idea of good governance is as old as Indian civilization. 'Raj Dharma' was the supreme code of conduct or the rule of law that governed all the actions of the ruler. This description of good governance is found in ancient Indian scriptures such as the **Mahabharata**, **Shukracharyas's Nitisar**, **Panini's Ashtadhyayi**, **Valmiki's Ramayana** and especially in **Kautilya's Arthashastra**. Two main aspects of good governance are **transparency and accountability**.

#### **Body**



**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.

### Ways to ensure transparency and accountability

- **The Right to Information Act, 2005:** This establishes the legal right for a citizen to access the information that they want. Right to Information law not only require governments to provide information upon request, but also impose a duty on public bodies to actively disclose, disseminate and publish, as widely as possible, the information of general public interest even before it has been requested (as per section 4(1)(b) of the Act).
  - Thus, RTI is a tool through which citizens can examine, audit, review and assess the government works and decisions to ensure that these are consistent with the principles of public interest, integrity and justice.
  - Under the Right to Information Act, public servants can also be questioned on their conduct Polity & Governance and, thus, it makes them accountable.
  - Right to information therefore promotes openness, transparency and accountability in administration by making the government more open to public scrutiny.
- **Citizen's Charter Act:** Under the Right of Citizens for **Time Bound Delivery of Goods and Services and Redressed of their Grievances Act, 2011** every public authority is required to publish a Citizens Charter specifies the category of goods supplied and services rendered by it, the time frame within which such goods shall be supplied or services be rendered; to establish information and facilitation centre for efficient and effective delivery of services and redressal of grievances.
- **Social Audit:** Social audits refer to a legally mandated process where potential and existing beneficiaries evaluate the implementation of a programme by comparing official records with ground realities. These audits were first made statutory in the **2005 Rural Employment Act**. The objectives of social audits include providing accurate identification of requirements; prioritization of developmental activities as per requirements; proper utilization of funds; the conformity of the developmental activity with the stated goals and; quality of service.
  - The involvement of people in developmental activities through social audit ensures that money is spent where it is actually needed along with reduction of wastages and corruption.
  - It promotes integrity and a sense of community among people and leads to improved standard of governance.



- **Ombudsman:** Also called the Lokpal and the Lokayukta, it is an anti-corruption authority constituted at the national and state levels respectively. It investigates allegations of corruption and mal-administration against public servants and is tasked with speedy redressal of public grievances. The public can directly approach the Lokayukta with complaints of corruption, nepotism or any other form of maladministration against any government official.
  - A Lokayukta inquires into allegations of corruption, misuse of authority and wrong doings of public functionaries, including the Chief Minister, Ministers and MLAs.
- **e-Governance:** The **National e-Governance Plan** aims at electronic delivery of all public services to citizens through common service delivery outlets. It ensures greater efficiency, transparency & reliability of such services at affordable costs to realize the basic needs of the common man.

### Conclusion

Governments today operate in a very complex environment with stakeholders consisting of different interest groups, competing demands on limited resources and complex legal requirements, therefore a more resilient accountability and transparency mechanism is required that encourages responsible governance.

**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.**

**It requires sustained political will and public participation, if India has to make significant strides in combating collusive corruption and breaking the vicious cycle that perpetuates it. Analyse. (150 words)**

*Difficulty level: Moderate*

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

*The question is part of the static syllabus of General studies paper – 4.*

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

*To write about the factors behind collusive corruption and measures need to prevent it.*

#### **Directive word:**

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

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

##### **Introduction:**

*Begin by defining collusive corruption.*

##### **Body:**

*First, write about the factors that aid collusive corruption – opportunity costs, quid pro quo, acceptance of corruption etc. Write about its impact.*

*Next, suggest various measures to break the cycle of collusive corruption. Give examples to substantiate.*

##### **Conclusion:**



*Conclude by Summarising,*  
**Introduction**

**Collusive Corruption** is a form of corruption in which **bribe giver and bribe taker** together fleece society for personal gains creating a win-win situation for themselves. There are two dimensions of corruption. One is the exploitative corruption where the public servant exploits the helpless poor citizen. The other is collusive corruption where the citizen corrupts the public servant by a bribe because he gets financially better benefits.

**Body**

**Factors that aid collusive corruption in India**

- Collusive corruption depends on **black money**. There is more than 5 lakh crores of black money in circulation in India even after demonetisation.
- **There is a lot of discretionary powers** to civil servants which lead to corruption. Even petty corruption is aided by bribe givers.
- **Due to non-transparency** in working of a government office and **non-implementation of citizen charter**, collusive corruption is rampant. This is especially true in **RTO's, check posts etc where public interaction is high**.
- **Places of collusive corruption:** Awarding of contracts for public works and procurement of goods and services, recruitment of employees, evasion of taxes, substandard projects, collusive violation of regulations, adulteration of foods and drugs, obstruction of justice and concealing or doctoring evidence in investigation are all examples of such dangerous forms of collusive corruption.
- As the **economy is freed from state controls**, extortionary corruption declines and **collusive corruption tends to increase**.
- We need to fashion strong and effective instruments to deal with this growing menace of collusive corruption, which is undermining the very foundations of our democracy and endangering society.

**Measures suggested by Second ARC to put an end to collusive corruption**

- **Collusive Bribery:** Section 7 of the Prevention of Corruption Act needs to be amended to provide for a special offence of 'collusive bribery'.
  - An Offence could be classified as 'collusive bribery' if the outcome or intended outcome of the transaction leads to a loss to the state, public or public interest;
  - In all such cases if it is established that the interest of the state or public has suffered because of an act of a public servant, then the court shall presume that the public servant and the beneficiary of the decision committed an offence of 'collusive bribery';
- **Punishment:** The punishment for all such cases of collusive bribery should be double that of other cases of bribery. The law may be suitably amended in this regard.



- **Burden of Proof:** The Commission is of the view that 'collusive' corruption needs to be dealt with by effective legal measures so that both the bribe-giver and the bribe-taker do not escape punishment.
- **Sanction for Prosecution:** Prior sanction should not be necessary for prosecuting a public servant who has been trapped red-handed or in cases of possessing assets disproportionate to the known sources of income.
  - The Prevention of Corruption Act should be amended to ensure that sanctioning authorities are not summoned and instead the documents can be obtained and produced before the courts by the appropriate authority.
  - The Presiding Officer of a House of Legislature should be designated as the sanctioning authority for MPs and MLAs respectively.
  - The requirement of prior sanction for prosecution now applicable to serving public servants should also apply to retired public servants for acts performed while in service.
- **Speeding up Trials under the Prevention of Corruption Act:** A legal provision needs to be introduced fixing a time limit for various stages of trial. This could be done by amendments to the CrPC.
- **Confiscation of Properties Illegally Acquired by Corrupt Means:** The Corrupt Public Servants (Forfeiture of Property) Bill as suggested by the Law Commission should be enacted without further delay.
- **Protection to Whistle-blowers:** Legislation should be enacted immediately to provide protection to whistle-blowers on the following lines proposed by the Law Commission:
  - Whistle-blowers exposing false claims, fraud or corruption should be protected by ensuring confidentiality and anonymity, protection from victimization in career, and other administrative measures to prevent bodily harm and harassment.

## Conclusion

The Mahatma's vision of a strong and prosperous India – **Purna Swaraj** – can never become a reality if we do not address the issue of the stranglehold of corruption on our polity, economy and society in general. Governance is admittedly the weak link in our quest for prosperity and equity. Elimination of corruption is not only a moral imperative but an economic necessity for a nation aspiring to catch up with the rest of the world.

[While private sector practices can provide valuable insights to improve efficiency of bureaucrats, the civil service operates in a unique context, with its own set of challenges, responsibilities, and constraints. Therefore, any reforms should be tailored to suit the specific needs and requirements of the civil service while incorporating relevant lessons from the private sector. Examine. \(150 Words\)](#)

*Difficulty Level: Tough*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4.*

**Key Demand of the question:**



To write how private sector meritocracy can be used as a yardstick for civil service reforms and its limitations.

**Directive word:**

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

**Structure of the answer:**

**Introduction:**

Begin by giving context regarding private sector’s achievements in meritocracy with examples.

**Body:**

Next, mention the valuable lessons that can be emulated in civil services from private sector’s achievements in meritocracy. Argue as to how these will help improve the performance and effectiveness of civil services.

Next, mention the limitations and hindrances of such emulations.

**Conclusion:**

Conclude by giving a balanced opinion on civil service reforms.

**Introduction**

While the private sector and bureaucracy in India operate in distinct contexts, there are certain private sector practices that can provide valuable insights to improve the functioning and efficiency of the bureaucracy.

However, it comes with its own set of challenges, responsibilities, and constraints. Therefore, any reforms should be tailored to suit the specific needs and requirements of the civil service while incorporating relevant lessons from the private sector in Indian context

**Body**

**Private sector practices that bureaucracy needs**

- **Performance management and goal-setting:** The private sector often employs performance management systems that set clear goals and expectations for employees and evaluate their performance against these objectives. Implementing similar systems in the bureaucracy can help align individual and organizational goals, promote accountability, and improve overall performance.
- **Streamlining processes and reducing bureaucracy:** Private sector organizations often emphasize streamlining processes, reducing unnecessary bureaucracy, and eliminating inefficiencies. Applying these principles within the bureaucracy can help simplify procedures, reduce red tape, and enhance service delivery to citizens.
- **Embracing technology and digitization:** The private sector has been at the forefront of leveraging technology to improve efficiency and productivity. Adopting similar approaches within the bureaucracy can involve digitizing processes, implementing e-governance solutions, and using technology for data management, automation, and citizen engagement. This can lead to faster and more accurate service delivery, reduced paperwork, and enhanced transparency.
- **Customer-centric approach:** Private sector organizations prioritize customer satisfaction and tailor their products and services to meet customer needs. Similarly, the bureaucracy can benefit from adopting a customer-centric approach, where citizens are treated as valued



clients. This involves focusing on citizen feedback, designing user-friendly interfaces, and providing timely and efficient services.

- **Result-oriented decision-making:** Private sector organizations often make decisions based on data, market research, and cost-benefit analysis. In the bureaucracy, adopting evidence-based decision-making can lead to more informed policy choices, effective resource allocation, and improved outcomes.

#### Measures needed to strengthen bureaucracy

- **Training and capacity building:** Enhancing the skills and capabilities of civil servants is crucial. This includes providing specialized training programs to develop expertise in areas such as project management, data analysis, communication, and leadership. The training should focus on the unique challenges and responsibilities faced by civil servants.
- **Performance evaluation and accountability:** Implementing robust performance evaluation systems can incentivize civil servants to perform better. However, it is important to consider the unique nature of public service and incorporate appropriate metrics that reflect the diverse roles and objectives of civil servants. Performance evaluations should be tied to specific goals and outcomes aligned with public service delivery and citizen welfare.
- **Flexibility and agility:** The civil service can benefit from adopting more flexible and agile approaches to decision-making and implementation. This includes streamlining bureaucratic processes, reducing unnecessary red tape, and promoting a culture of innovation and risk-taking within the boundaries of the public sector's legal and ethical framework.
- **Collaboration and partnerships:** Encouraging collaboration between the civil service and external stakeholders, such as the private sector, civil society organizations, and academia, can foster knowledge sharing, innovation, and efficiency. Public-private partnerships and collaborations can be explored to leverage the strengths of both sectors in areas like infrastructure development, healthcare, and education.
- **Technology adoption:** Embracing technology can significantly improve efficiency and service delivery in the civil service. This includes digitizing processes, implementing e-governance solutions, utilizing data analytics for evidence-based decision-making, and leveraging emerging technologies like artificial intelligence and blockchain where applicable.
- **Ethical considerations:** While incorporating private sector practices, it is crucial to uphold the principles of integrity, transparency, and accountability within the civil service. Efforts should be made to strengthen ethical frameworks, promote anti-corruption measures, and enforce strict disciplinary actions against misconduct or malpractice.
- **Contextual adaptation:** Reforms should be sensitive to the cultural, social, and economic realities of India. Simply adopting private sector practices without considering the unique challenges and requirements of the civil service may not yield the desired results. Contextual adaptation of reforms is crucial for their effective implementation and success.

#### Conclusion

To ensure successful reforms, it is important to involve civil servants, professional associations, and relevant stakeholders in the process. Consultations, feedback mechanisms, and pilot projects can



help gather insights and ensure that reforms are tailored appropriately to suit the Indian civil service's specific needs and context.

[Probity plays a critical role in PPP projects by upholding ethical principles, public confidence is maintained, risks are mitigated, and the overall success and sustainability of public projects are enhanced. Discuss. \(150 Words\)](#)

*Difficulty level: Easy*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4 and part of 'Conceptual Tuesdays' in Mission-2023 Secure.*

**Key Demand of the question:**

*To write about importance of probity in public procurement and its role in reducing corruption.*

**Directive:**

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

**Structure of the answer:**

**Introduction:**

*Begin by defining probity.*

**Body:**

*First, write about the need of Probity in Public Procurement and how it will affect the current challenges with respect to public projects. Cite examples to substantiate.*

*Next, write about the steps to ensure probity in PPP projects.*

**Conclusion:**

*Complete by writing a way forward.*

**Introduction**

**Probity** can be defined as complete and confirmed integrity, uprightness and honesty. Upholding the highest standards of probity and integrity enables organisations to safeguard procurement activities to ensure those activities and processes are robust and can withstand scrutiny.

**Body**

Probity is a fundamental part of every procurement project and activity. As probity issues can arise at any stage of a procurement activity, probity needs to be anticipated as early as possible when planning a procurement (pre-procurement) and must be considered throughout the entire procurement lifecycle including category management, early market engagement, market analysis, sourcing and the entire contract phase.

**Importance of Probity in public projects**

- **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.
- **It protects you from legal and financial risk**
  - With an unfair tender process comes the potential for legal and financial risk.



- For Government procurement in particular, probity requires that all parties have a fair opportunity at being awarded contracts.
- If there is evidence that one supplier has been favoured for reasons unrelated to the evaluation criteria, there's potential for legal action to be taken against the awarding party.
- Running a fair tender in accordance with probity ensures that risks of this kind are minimised as much as possible.
- **It promotes and supports a healthy and competitive marketplace**
  - When an industry is free from corruption and all suppliers are on equal footing in a tender process, it makes a big difference to the industry.
  - When the industry is healthy, it improves the quality and number of tender responses through greater competition.
- **It builds trust with public**
  - 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
- **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.
- **It's the right thing to do**
  - Integrity in public procurement shouldn't just be something you pursue because it benefits you in the long run.
  - Operating fair and ethical tenders is important simply because it's the right thing to do.

#### **Measures to reduce corruption in PPPs**

- Enactment of the Public Procurement Bill 2012, followed by issuing and notifying the PPP Rules in their current form
- Training is required for both private sector and government sector officials. This would bring about greater understanding of the workings of the private and government
- Awareness and training on probity related issues in procurement must also be included in curriculum for technical colleges and
- Clarity into consultant liabilities needs to be established in the context of PPP projects, given the need to hold them accountable for project
- There is a greater need for priority to be given for asset declaration requirements of all officials involved in procurement.



- There is a need for a **strong whistleblower law** and equally for witnesses and victims to enhance the existing protection and grievance redressal mechanisms.
- Clauses related to closure of debarment period of contractors and entities with convictions of corruption and malpractices in procurement, especially in PPP scenarios
- For instance, the necessity for defaulting bidders to show evidence of establishing an integrity mechanism in place before they are allowed to bid again
- Strengthening monitoring mechanism- Implementation of a fraud risk register as a potential warning or fraud indicator system.
- It would be useful to build a mechanism for public participation, providing information regarding contract management in the public domain, ensuring access to records for stakeholders and civil society and the public for a reasonable number of
- E-procurement is an important measure to enhance transparency in a procurement process but must not be mistaken for the only one.

### 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.

Once upon a time in a small, close-knit community nestled in the heart of a bustling city, there lived a visionary named Mr. A. Born into a minority community, Mr. A had always been a passionate advocate for change and progress. He firmly believed that his community had the potential to overcome the challenges they faced and create a brighter future for themselves. However, little did he know that his ideas would be met with resistance from an unexpected source – his own community.

Mr. A was a reformer who challenged the age-old superstitions and conservative beliefs that held his community back. He firmly believed in the power of education, gender equality, and embracing modern technologies. With unwavering determination, he set out on a mission to transform the mindset of his community and uplift them from the clutches of stagnation.

However, as Mr. A began to voice his progressive ideas, he faced a strong backlash from within his community. Many people were deeply entrenched in their traditional beliefs and were resistant to change. They feared that by embracing new ideas, their community would lose its identity and traditions. Superstitions, deeply ingrained over generations, clouded their judgment and prevented them from recognizing the potential benefits of progress.



Mr. A's pleas for education, especially for girls, were met with skepticism. The community elders believed that education for girls would lead to immodesty and the erosion of their cultural values. They clung tightly to their narrow-minded views, refusing to acknowledge the immense potential that lay dormant within their own daughters.

Undeterred by the resistance, Mr. A embarked on a journey to educate the youth about the importance of modern education. He organized workshops, community meetings, and tirelessly advocated for change. His efforts began to bear fruit as a few open-minded individuals started to question their own beliefs and join Mr. A's cause.

Yet, the road to change was filled with obstacles. Traditionalists spread rumors, portraying Mr. A as a threat to their way of life. They stoked fears of cultural erosion, convincing the community that embracing progress would sever their ties to their roots. The seeds of doubt were sown, and the community remained deeply divided.

1.

1.

1. What are the ethical issues involved the above case?
2. What steps can Mr A take in the above regard?
3. Why are masses resistant to social change?
4. Can the local administration and administrators play a part in helping Mr A achieve his reformist goals?

(250 words)

### Introduction

The case represents the transition from conservatism to modernism. With technology there is more awareness and with awareness comes the power to dispel outdated constructs especially one related to gender equality. It is high time that society stopped view women and girls as caretakers without having aspirations of their own and tending to needs of their partners and family.

### Body

#### Ethical issues involved

- **Balancing cultural preservation and progress:** The ethical dilemma arises in finding a balance between preserving **cultural traditions and embracing progressive ideas**. While Mr. A advocates for change, there is a need to **respect the cultural heritage and identity of the community**.
  - It raises questions about the extent to which cultural norms should be challenged or upheld.
- **Gender equality and cultural relativism:** A's push for education, particularly for girls, highlights the clash between **gender equality and cultural relativism**.
  - Advocating for equal opportunities may be seen as imposing Western values on a community with its own cultural norms.



- The ethical challenge **lies in addressing gender disparities while respecting cultural diversity and autonomy.**
- **Consent and community representation:** A's efforts to bring about change may encounter resistance from community members who have not consented or expressed a desire for transformation. The ethical question arises as to whether it is appropriate for Mr. A to impose his vision of progress on the community without their full consent or representation.

#### Steps to be taken in this regard by Mr A

- **Dialogue and empathy:** A can engage in open and respectful dialogue with community members to understand their concerns and fears. By listening empathetically, he can address their apprehensions and bridge the gap between traditional beliefs and progressive ideas.
- **Education and awareness:** A can continue organizing workshops and community meetings to provide education and raise awareness about the potential benefits of progress. By sharing success stories and demonstrating positive outcomes, he can help individuals overcome their resistance to change.
- **Building alliances:** A can seek support from like-minded individuals within the community who share his vision of progress. By forming alliances and collective efforts, they can amplify their voices and influence, making it more difficult for traditionalists to dismiss their ideas.
- **Showing difference between culture tradition and inequality:** Tradition, cultural values are different from stymieing women from achieving their full potential. The whole mindset needs to be overhauled regarding role of women in society. Girls are being raised with the mindset to do domestic chores and be caretaker for the whole family while men become bread winners.
  - Such reinforcements make women to not aim for bigger goals in life.
  - It starts from changing the mentality of the young minds and their parents.

#### Reasons for resistance of masses

- **Fear of the unknown:** Change often brings uncertainty, and people may be resistant to stepping outside their comfort zones. They prefer the familiar, even if it means perpetuating outdated practices, as it provides a sense of security and stability.
- **Preservation of identity and traditions:** Social change can be perceived as a threat to cultural identity and cherished traditions. People may resist change out of a desire to preserve their heritage and maintain a sense of continuity with past generations.
- **Lack of awareness and understanding:** Resistance to change can also stem from a lack of awareness or understanding about the potential benefits and long-term consequences of progress. Education and awareness campaigns can help address this issue.

#### Roel of local administrators

- **Creating Supportive Policies:** The local administration can introduce policies that promote education, gender equality, and progressive values. By providing a legal framework that supports Mr. A's ideas, the administration can encourage the community to embrace change.



- **Resource Allocation:** Administrators can allocate resources to support Mr. A's initiatives, such as funding educational programs, providing infrastructure for schools, or organizing awareness campaigns. This support can significantly enhance the impact of Mr. A's efforts.
- **Engaging Community Leaders:** Administrators can engage community leaders, influential figures, and elders to act as ambassadors for change. By involving respected individuals within the community, administrators can help shift attitudes and gain support for reform.
- **Facilitating Dialogue:** Administrators can organize community forums, workshops, or town hall meetings to facilitate open dialogue between Mr. A, community members, and skeptics. This platform allows for sharing perspectives, addressing concerns, and finding common ground.

**Moreover, radical changes in short time will always face immense resistance, there should be middle ground to bring changes and they must be slow and steady.**

### Conclusion

By leveraging the support and resources of the local administration and administrators, Mr. A can gain valuable allies and overcome some of the challenges he faces in bringing about social change within his community.

Bullfighting, known as “corrida de toros” in Spanish, is a traditional spectacle that dates back several centuries. It is particularly popular in certain regions of Spain, such as Andalusia and Madrid. Similar to Jallikattu, bullfighting has faced increasing scrutiny from animal rights activists due to concerns about animal welfare. Many argue that the practice is cruel and unnecessary, causing unnecessary suffering to the bulls involved. Animal rights organizations have called for a ban on bullfighting, and several cities and regions have taken steps to restrict or prohibit the practice.

For example, Coslada in Spain declared itself an anti-bullfighting city, expressing opposition to the spectacle. Similarly, in Catalonia, the northeastern region of Spain, bullfighting was banned in 2010 following a campaign by animal rights groups and public support for the ban. However, it's important to note that while the killing of the bull in the fight was banned, other forms of bullfighting without the lethal component continue to take place in some towns in Catalonia.

On the other hand, there are those who argue that bullfighting is an important cultural tradition and a form of art. Supporters of bullfighting claim that it holds deep historical and artistic value, with bullfighters trained in specific techniques and styles. They argue that the spectacle elicits emotions and is an integral part of Spanish heritage.

Moreover, some proponents of bullfighting argue that the bulls used in these events live relatively better lives compared to animals raised for slaughter. They highlight that fighting bulls typically live longer, free-roaming lives in open pastures, whereas animals raised for meat are often subjected to more confined and industrialized conditions.

**This showcases a similar clash between cultural significance and animal rights concerns. It highlights the ongoing debate surrounding**



1.

1. What are the ethical issues involved in the above case?
2. Do you believe that Jallikattu is an ethically wrong practice or a justifiable cultural event? Explain your reasoning.
3. Share your opinion on traditional practices that involve animals and the challenges of finding a balance between preserving cultural heritage and ensuring the ethical treatment of animals.

(Answer in 250 words)

*Difficulty level: Moderate.*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4 and part of ‘Case Study Fridays’ in Mission-2022 Secure.*

**Structure of the answer:**

**Introduction:**

*Mention the conflicts between cultural practices and modern-day ethical norms that arise in the society.*

**Body:**

*Mention the ethical issues and ethical dilemmas involved in the given case study such as cultural conservation v/s animal rights and others issues.*

*Mention the pros and cons of continuing the tradition of Jallikattu and frame an argument either in favour or against the practice by giving ethical and practical reasons to support your argument.*

*Give your balanced opinion on the issue.*

**Conclusion:**

*Conclude by balancing the conservation of traditions at the same time let go of certain aspects of it in the light of present-day ethics.*

**Introduction**

**Jallikattu is a traditional bull-taming sport that has been practiced in Tamil Nadu, India, for centuries. The practice involves young men attempting to grab and hold on to the hump of a bull to demonstrate their bravery and skill. While some people argue that Jallikattu is an integral part of Tamil culture and should be preserved, others view it as an unethical practice due to concerns about animal welfare.**

**Body**

Those who support Jallikattu argue that it is an **important cultural event that has historical and religious significance**. They believe that it should be protected as a symbol of Tamil identity and heritage. They argue that the **bulls involved are revered and well-cared for, as they are considered valuable assets. They also claim that Jallikattu is a demonstration of human skill and courage, rather than cruelty towards animals.**

On the other hand, opponents of Jallikattu assert that the **practice is inherently cruel and causes unnecessary suffering to the animals involved. They argue that the bulls are often subjected to physical abuse, stress, and injuries during the event.** Animal welfare organizations have raised concerns about the use of force, intimidation, and the lack of proper regulation and veterinary care. They advocate for a ban on Jallikattu to prevent animal cruelty.



Finding a **balance between preserving cultural heritage and ensuring the ethical treatment of animals is a complex challenge**. Cultural practices evolve over time, and **societal values and ethics change as well**. In cases where **traditional practices involve animals, it is crucial to assess the impact on animal welfare** and consider potential alternatives or modifications to reduce harm.

In situations like Jallikattu, it is important to **engage in open dialogue and collaboration among various stakeholders, including communities, animal welfare organizations, experts, and policymakers**. The aim should be to find solutions that respect cultural traditions while safeguarding the well-being of animals involved. This may involve **implementing stricter regulations, ensuring proper veterinary care, providing training to participants on humane handling techniques**, and exploring non-harmful alternatives or symbolic representations of the traditional practice.

Overall, the debate surrounding Jallikattu and similar traditional practices highlights the importance of striking a balance between cultural preservation and animal welfare. It requires a thoughtful examination of the values and ethics involved, along with a commitment to finding solutions that respect both cultural heritage and the well-being of animals.

2) **Education and awareness play a crucial role in striking a balance**. Raising awareness about animal welfare and promoting alternative practices that preserve cultural heritage while minimizing harm to animals can help communities transition towards more ethical practices. Providing support for community-led initiatives to develop alternative cultural expressions that do not involve animal exploitation can also be beneficial.

It is important to acknowledge that **finding a balance is a gradual and evolving process. It requires ongoing discussions, collaboration, and a willingness to adapt practices to align with evolving ethical standards**. Cultural practices can change over time, and respectful engagement with communities can help navigate the challenges and work towards solutions that preserve cultural heritage while ensuring the ethical treatment of animals.

## Conclusion

Overall, striking a balance between preserving cultural heritage and ensuring the ethical treatment of animals is a complex task that requires careful consideration of cultural values, animal welfare concerns, and a commitment to dialogue and collaboration.



You are a no-nonsense, honest officer. You have been transferred to a remote district to head a department that is notorious for its inefficiency and callousness. You find that the main cause of the poor state of affairs is the indiscipline of a section of employees. They do not work themselves and also disrupt the workings of others. You first warned the troublemakers to mend their ways or else face disciplinary action. When the warning had little effect, you issued a show cause notice to the ringleaders. As a retaliatory measure, these troublemakers instigated a woman employee amongst them to file a complaint of sexual harassment against you with the Women's Commission. The Commission promptly seeks your explanation. The matter is also publicized in the media to embarrass you further. Some of the options to handle this situation could be as follows:

1.
  1. Give your explanation to the Commission and go soft on the disciplinary action.
  2. Ignore the commission and proceed firmly with the disciplinary action.
  3. Brief your higher-ups, seek directions from them and act accordingly. Suggest any other possible option(s).

Evaluate all of them and suggest the best course of action, giving your reasons for it. (250 Words) (UPSC Mains 2014)

*Difficulty level: Moderate*

**Why the question:**

*The question is part of the static syllabus of General studies paper – 4.*

**Structure of the answer:**

**Introduction:**

*Start with giving the facts of the case and the hindrances to honest behaviour.*

**Body:**

*One by one evaluate the different options in front of that are provided. Using logic and various ethical theories to analyse their pros and cons of each option.*

*Next, write the course of action which you will take in the above situations. Analyse the pros and cons of that action. If there are any cons, write about how you will overcome/deal with those. Cite reasons for taking such path.*

**Conclusion:**

*Conclude by summarising the writing about cost one has to pay for being honest.*

**Introduction**

The case involves various ethical issues like rogue behaviour of employees and openly defying the authority. There is also gross injustice to the authority premised on false allegations, which can seriously damage the reputation and career of the officer. It is classic case where, good work is disincentivised by fabricated allegations that are grave.

**Body**

1. **Option #1: Give your explanation to the Commission and go soft on the disciplinary action**

**Merits:** My explanation will be given and it may clear the doubts in this regard. Since I go soft on disciplinary action, the allegation may be taken back. It'll reinstate my reputation. It will also show that there is transparency in handling such cases.



**Demerits:** Going soft on disciplinary action will mean the employees have a leverage over me and they can dominate me to do anything. It will lead to more inefficiencies amongst them and this is a win for injustice. It will only promote and encourage more inefficiency and wrongful means to defy authority in future. Giving in to wrong means used by the section of employees to thwart the enquiry.

#### 1. Ignore the commission and proceed firmly with the disciplinary action

**Merits:** Doing the duty to maintain departmental efficiency by continuing with the departmental enquiry. I will not give in to wrong means used by the employees. It will show them that nothing can make me afraid or stop me from taking right action. It will become an example for other employees to not do such immoral actions.

**Demerits:** Not replying would reinforce the allegation. Reputation is harmed and may not be reinstated. May lead to some action upon myself if I don't explain myself. Transparency and accountability is lost. It shows insensitivity towards issues pertaining to women.

#### 1. Brief your higher-ups, seek directions from them and act accordingly

**Merits:** Ensuring effective communication with seniors- honouring lines of authority; will help seek their guidance and experience in such matters; taking the seniors into confidence on the matter could prevent/reduce personal harm later.

**Demerits:** Shows less initiative from my side, especially towards the allegation. Higher ups may not want to get involved when harassment case is there.

#### Course of action

One is to gather evidence and prove myself innocent and follow the guidelines in such cases. Second is to reply to the commission regarding the veracity of claims and come clean. Next, I would not go soft on employees and further continue with the disciplinary action. Further, I would seek help of higher-ups and their guidance in this regard. I will keep them in loop regarding every step and also do as directed.

This will lead to better efficiency at work by other employees and set a future precedent for others who try to cause disruption at work. I can also take seniors into confidence and find employees who can vouch for my integrity. It is the most holistic solution with less demerits.

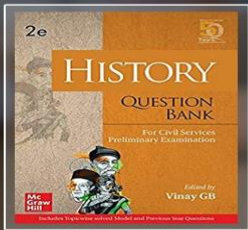
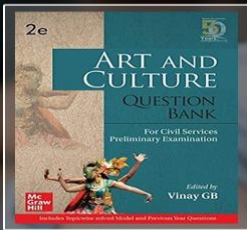
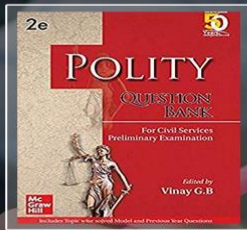
#### Conclusion

Truth will always prevail and triumph if one is always in pursuit of it. We cannot leave our moral ground even if immoral means are used against us. We can take refuge under truth as Gandhiji said, because it alone will lead to justice and fairness.




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