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GS- IV

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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.

“In the age of rising intolerance and polarization, forgiveness and compassion are much needed values.” Examine. (250 words)

The hindu

Why this question:

The article is based on the importance of the values of forgiveness and compassion in the era that we are living in.

Key demand of the question:

Discuss in detail the relevance of these values in the age of rising intolerance and polarization the world is witnessing.

Directive:

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

Structure of the answer:

Introduction:

In brief narrate what are values and their importance in general.

Body:

Explain that To forgive, we must be ready to let go of our anger and resentment toward someone or something. However, the meaning of forgiveness that I prefer is simply “letting go.” The act of compassion is the desire to alleviate the suffering of others. In other words, it is showing care for others while understanding that they are fully responsible for their actions. It doesn’t mean that we are justifying their behavior; instead, by being compassionate, we are making space for others to have their experiences without attaching our reactions to them.

Use suitable case studies to justify how these values play crucial role in today’s rising intolerance and polarized world.

Conclusion:

Conclude that Compassion is not a relationship between the healer and the wounded. It’s a relationship between equals. Only when we know our own darkness well can we be present with the darkness of others. Compassion becomes real when we recognize our shared humanity.

Introduction:

A person who practices compassion and forgiveness has great inner strength, whereas aggression is usually a sign of weakness. – **Dalai Lama**

Forgiveness is an action of excusing someone or stop feeling resentful towards someone who has done wrong. Forgiveness can be one of the most liberating acts of self-love one can commit. **Compassion** is the willingness to relieve the suffering of another. 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. Great personalities like Gandhiji, Mother Teresa, and Nelson Mandela are great examples of personalities with forgiveness and compassion.

Body:

The nature of forgiveness is to muster up whatever compassion you have left for the person that has wronged you. If you cannot do this — if you cannot be compassionate toward that individual, anger may eat away at you and then give birth to bitterness.



If you've ever experienced bitterness and resentment, then you know that it is not something worth carrying around all the time. It becomes a heavy burden that weighs us down and isolates us. Forgiveness takes this away. Forgiveness kills bitterness and resentment.

The relevance of forgiveness and compassion in today's times:

- Increasing crimes related to vengeance like mob lynching, rapes, acid attacks etc.
- Intolerance and hatred among communities, states and countries.
- Rising communalism, racism, refugee crisis.
- Incidents of terrorism in the name of religion.
- Rising inequality between the rich and the poor.
- Declining environmental values and compassion for the wild animals.
- Unequal treatment of women, third gender etc.
- Climate change and rising sea levels submerging many small island nations.

Conclusion:

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

What do you comprehend by medical ethics? Discuss and also inspect its significance in the context of worsening patient-physician relationship in India.(250 words)

Ethics by Lexicon publications

Why this question:

The question is based on the theme of Medical ethics.

Key demand of the question:

One has to present an account on worsening patient-physician relationship in India, explain what Medical ethics is.

Directive:

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

Structure of the answer:

Introduction:

Start by defining what you understand by Medical ethics.

Body:

Explain that Medical ethics deals with the right choices of conduct in the field of human health. It deals with the distinction between what is considered right or wrong at a given time in a given culture. Medical ethics is concerned with the obligations of the doctors and the hospital to the patient along with other health professionals and society.

Mention the issues concerning the doctor-patient relationship.

Explain how ethical conduct can improve this relationship.

Suggest solutions as to how these relations can be revived.

Conclusion:

Conclude that the doctor-patient relationship is one based on mutual trust and respect between the two parties thus it is important to keep the relations revived.

**Introduction:**

Medical ethics deals with the right choices of conduct in the field of human health. It deals with the distinction between what is considered right or wrong at a given time in a given culture. Medical ethics is concerned with the obligations of the doctors and the hospital to the patient along with other health professionals and society.

Body:

In India, the doctors are considered as equivalent to gods ("Vaidyo Narayano Hari"). Medical profession which was once a respected line of work but today is corrupted at every level, from medical education to medical practice, and in both the private and government sectors. It calls for doctors, the government and the public to act against dishonest doctors, restore the dignity of the profession and work for the benefit of society.

Issues concerning the deteriorating patient-physician relationship in India:

- The situation has become so bad that patients today approach the doctor with mixed feelings – of faith and fear, of hope and hostility. This leads to a distorted doctor-patient relationship, with high chances of exploitation both ways – doctors may fleece patients and, if some lacunae are exposed in treatment, patients or their relatives may blackmail doctors.
- Such unethical practices may no longer be cause for comment. But there are many reports of doctors actually committing crimes – distorting medical reports in medico-legal cases, providing false certificates to protect criminals, sexually assaulting their patients, and even trading in human organs
- It goes without saying that such criminal doctors are in a minority. Unfortunately, their number seems to be increasing
- There are reports of doctors amputating the limbs of poor people at the bidding of the begging mafia. Poor people who resisted the extraction of their kidneys have reportedly been operated upon at gunpoint. The list of such practices is endless. It starts in medical college as MBBS seats are sold for lakhs of rupees. This is merely the tip of the iceberg.
- Rampant corruption exists at every level, from medical college admissions, getting a degree, to registration with the medical council. Question papers have been leaked and "jockeys" have written medical examinations on behalf of students.
- Medical college managements are known to charge unofficial "donations" in addition to official fees. Students have been reported to bribe faculty to get good reports, and doctors have been reported to pay bribes to get registered with the state medical council
- Sex determination tests are performed though they are illegal. Doctors are known to prescribe unnecessary diagnostic tests, hazardous drugs and inappropriate surgical procedures, all for the kickbacks they receive from the healthcare industry
- Against the recommendations of the WHO that the total health expenditure should be 6.5% of the gross national product (GDP), India spends only 4.8% of GDP on health. Further, public health expenditure is just 1.2% of GDP, or barely 25% of the total health expenditure; the rest of the money is paid by patients directly to private doctors and hospitals



- The dubious functioning of regulatory bodies of the medical profession, namely the Medical Council of India (MCI) and the Indian Medical Association (IMA), has helped spread corruption in the profession.

Measures needed:

- **Medical humanitarianism:** The morale of the doctors needs to be boosted. Regular trainings and support should be given to imbibe the feeling of sympathy and compassion among doctors.
- **Need for respectful interaction:** Doctors should be encouraged to effectively communicate with the patients to instil confidence in them. Doctors should be aware of patient's medical history, habits and routines for effective treatment, thus reviving the culture of 'family doctors'.
- **Focus on Emergency Medicine:** Introducing dedicated and trained EM residents who are sensitized and taught to handle tough situations, charged relatives, and "breaking bad news" is the need of the hour to enable better handling of emergency rooms and trauma centers.
- **Strict enforcement of guidelines, code of ethics:** There is an increasing need for culturally sensitive physicians and ethical committees in hospitals and other healthcare settings.
- **Imbibing confidence among the doctors:** Doctors must be assured of their safety and security. Steps like having security guards, installing CCTV cameras, pasting chart of guidelines for patient's kin on hospital walls in regional language, etc. should be initiated by hospital management.

Conclusion:

The doctor–patient relationship is one based on mutual trust and respect between the two parties. However, the rapid changes in the medical field and the corporatization of health-care system have strained the age-old good relations between the patient and the doctors. Thus, there is a need to uphold the legal, ethical, and moral liabilities for both the doctors and the patients. Few of the Gandhi's Seven Sins – 'commerce without morality' and 'science without humanity' highlight the need for reviving the spirit of medical ethics in India.

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

Do you agree with the fact that Educational institutions in India recently have ceased to become temples of values? What are its repercussions? Discuss with suitable justifications to your opinion. (250 words)

Economictimes

Key demand of the question:

The question is straightforward and aims to ascertain effect that educational institutions have in forming value system of an individual.

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:**

In brief explain the significance of values in an individual's life.

Body:

Start with describing what values schools, colleges and educational institutions inculcate then proceed how these values have denigrated. Explain how education must focus on developing a holistic personality.

Implications on self and society at large are to be mentioned to address the question comprehensively.

Conclusion:

Conclude that Value education is the first step for a peaceful and happy society thus it is critical to the development of an individual.

Introduction:

Value education is always essential to shape one's life and to give one an opportunity of performing on the global stage. The need for value education among the parents, children, teachers etc, is constantly increasing as we continue to witness increasing violent activities, behavioural disorders and lack of unity in the society etc.

Body:**Role of educational institutions in value education:**

- Education in its aims, curriculum and methods is linked with values. It is through education that society seeks to preserve and promote its cherished values.
- Whatever is learnt and imbibed will determine to how students will live out their lives in future.
- Educational institutions provide a structured environment where children learn values of cooperation, hard work etc.
- Punctuality, Commitment, Sincerity, Sharing, Caring, Fairness, Helping, Independence, Responsibility, Humility, Pride need to be inculcated in a child.
- Lessons of Honesty, Social Justice, Sensitising children with empathy towards vulnerable sections of the society.
- Teaching Gender Equality, Respect for elders, Truthfulness, Tolerance, Peace, Love for nature & mankind, Positive Attitude, Spirituality, Nationalist feelings, Patriotism, Discipline etc.

However, in the recent days educational institutions have ceased to be temple of values due to:

- Due to commercialization of education teaching has become a pure profession rather than a passion.
- Success of a student is being measured only in terms of ranks and grades which is resulting loss of values such as integrity and discipline. Students are forced to adopt any means-moral or immoral to achieve good grades. For example, Bihar board examinations where mass copying was done.
- It has also caused increased stress in the minds of students which has resulted in unfortunate events like ending the life of another student just to avoid an exam i.e. Gurugram school incident.



- In order to reduce the expenditure, several schools have outsourced transport and house-keeping to third party which lead to unauthenticated staff entering the premises. This has resulted in sexual assaults and rape of innocent children, especially in national capital and other major cities.
- Moral vacuum created in the schools and colleges have lead to incidents such as drug abuse and intolerance towards fellow classmates.
- Increasing influence of social media and internet has distanced the hearts of human beings. Team work and compassion have been lost. Students have become insensitive to the problems of self and society at large thus falling prey to games like Blue-Whale challenge.

Implications:

- **On Self:** Loss of self-worth and confidence. Bad attributes like greed, jealousy, revenge, violence are cultivated as a result. Though one can be a successful lawyer, engineer or a doctor but one will remain as ethical dwarf without values.
- **On Society:** School is a building with four walls with a brighter tomorrow inside. If schools fail to inculcate values then future generation may be influenced by societal evils. Increase in intolerance, radicalization, gender discrimination and crime may be seen.
- Trust in the educational institutions is lost.

Conclusion:

“The aim of education is the knowledge, not facts but of values.” –William Ralph. Schools and colleges must ensure that strong value system is in place right from the childhood through timely ethical education. Value education is the first step for a peaceful and happy society.

Mahatma Gandhi fostered an attitude of encouraging multiple religious attachments in his discourse; in this context discuss what according to him constitutes practicing plurality? How can it be fostered?(250 words)

The hindu

Why this question:

The article named ‘Recovering Gandhi’s religious vision’ discusses in detail Mahatma Gandhi’s religious views and the idea of religious plurality.

Key demand of the question:

One has to discuss in depth the idea of religious plurality as propounded by Mahatma Gandhi.

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:

In brief explain what religious plurality is.

Body:

The answer body should have the following key points:

Add a note on the importance of an identity. Religion in the diversified society like India and introduce Gandhi’s view on religion.

Discuss on the various dimensions of Gandhi’s religious philosophy.

In brief, elaborate on the present social conditions.

Examine the relevance of the Gandhian religious philosophy in the present conditions.

Conclusion:



Conclude by reasserting significance of Gandhian philosophy of religious plurality.

Introduction:

Gandhi's conception of religion is primarily concerned with spiritual development. It is essential not only for the countries practicing religious pluralism but also for the re-education of the human race.

His idea on religion and world endorses the view of the political philosopher Thomas Paine who considered the world as his country, all mankind are his brethren and to do good is his religion.

Body:**Gandhiji's ideas of religious plurality:**

- For Mahatma Gandhi, in the same way as for Ghaffar Khan and Maulana Azad, the real challenge was to ensure that the secular public sphere could uphold the constitutional rights for all religious minorities.
- Through his "soft reading" of the Hindu scriptures, as also the texts of Christianity and Islam, Gandhi found a clarion call for active non-violence in all these religions.
- As such, he thought faith can only push a person, be that a Christian, a Jew or a Muslim, to promote peace and non-violent social change.
- For him, the basic principles of religions were not just pious ideals, but actual laws of action in the world.
- He pointed out that selfish priests, Brahmins, and mullahs had distorted the teaching of Christianity and other religions, and misled the people.
- All religions held soul force to be superior to brute force... There is no room in religion for anything other than compassion.
- A man of religion will not wish ill even to his enemy. Therefore, if people want to follow the path of religion, they must do nothing but good.
- Like Rabindranath Tagore, Gandhi's religion was not confined to temples, churches, books, and other such outer forms. Gandhi was convinced that a mere doctrinaire approach in the field of religion does not help to create inter-religious fellowship.
- Dogmatic religions do not help promote creative dialogue. Dogmas tend to directly or indirectly breed an attitude of dislike towards other religions.
- Mahatma Gandhi's mission was to find a common ground based on non-violence among religions.
- Disheartened by the "us-and-them" divisions and mutual disregard between the Muslims and the Hindus, Gandhi engaged in an open dialogue with Islam and the Muslims.
- He never accepted the argument that Hindus and Muslims constituted two separate elements in Indian society.
- In Gandhian conception, oneness is attained by accepting all radical others as equally significant because they variously manifest one Supreme Being.



- Thus, to tolerate is to refrain from interfering in the life of others not despite our hatred for them, but because we love them as alternative manifestations of our own selves or because we deeply care for some basic norm common to all of us.

Conclusion:

Gandhi's religious vision encouraged multiple attachments, multiple belongings, and multiple religious identities. It's time to challenge the idea of religion as a monolith and follow Gandhi who encouraged multiple religious attachments

"Mahatma Gandhi was a thinker with a profoundly ecological sensibility".

Comment.(250 words)

The hindu

Why this question:

The article captures the environmental sensibility that Gandhi had.

Discuss the significance of the same.

Key demand of the question:

One has to explain with suitable illustrations as to how Mahatma practiced ecological sensibility.

Directive:

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

Structure of the answer:

Introduction:

In brief narrate Gandhian thoughts on ecology.

Body:

Discuss that Gandhi never explicitly theorized upon ecological sensibility but he practiced in every walk of life.

Elaborate on how Gandhi strikes a remarkable chord with all those who have cherished the principles of non-injury, cared for the environment, practised vegetarianism, worked energetically to conserve air, soil, and water, resisted the depredations of developers, recycled paper, or accorded animals the dignity of humans.

Conclusion:

Conclude with significance of his thoughts that are relevant even today.

Introduction:

Mahatma Gandhi lived in a time when concerns of the environment were not really the biggest worries that people had. He still had real foresight about what we would experience today like air pollution or water pollution. He understood the concerns of the environment and its protection and talked about sustainable development and self-sufficiency.

Body:

We live in a world in which science, technology and development play important roles in changing human destiny. However, over- exploitation of natural resources for the purpose of development leads to serious environmental hazards.

In fact, the idea of development is itself controversial in the present situation as in the name of development, we are unethically plundering natural resources. It is true that a science that does not respect nature's needs and a development which does not respect people's needs threatens human survival. The green thoughts of Gandhi give us a new vision to harmonise nature with the needs of people.

Gandhiji and his ecological sensibility:



- He was not an environmentalist in the modern sense. His name is associated with political movements of defiance against British rule as well as social reform campaigns, but it is striking that he never explicitly initiated an environmental movement.
- But prominent environmentalists of the post-Gandhian era acknowledge that they were inspired in large part by Gandhiji.
- Gandhiji was remarkably silent on the relationship of humans with their external environment, but his whole life was his message and a lesson on environment for the whole of mankind.
- The word “ecology” does not appear in his voluminous writings, but he saw all spheres of human life in an integrated manner, which exemplified the human ecological perspective.
- The Mahatma was no naturalist. But his views on nature are scattered throughout his writings. But he never wrote about a waterfall or an imposing Himalayan peak; even his autobiography is silent on his experience of the ocean, over which he undertook several journeys. However, his entire life and work form an environmental legacy for humanity.
- **On industrialization:**
 - Gandhi criticized the modern civilisation as ‘Satanic’ and also observed that ‘Machinery is the chief symbol of modern civilisation; it represents a great sin.’
 - If the trend of the modern civilisation is not arrested and an appropriate alternative to it provided Gandhi believed, it will play havoc with nature.
 - As early as in 1909 in his book , Hind Swaraj, he cautioned mankind against unrestricted industrialisation and materialism.
- **On recycling:**
 - Gandhiji was a practitioner of recycling decades before the idea caught on in the West, and he initiated perhaps the most far-reaching critiques of the ideas of consumption and that fetish of the economist called “growth”.
- **On wildlife conservation and man and animal conflict:**
 - A British writer, Edward Thompson, once told Gandhi that wildlife was rapidly disappearing in India. Gandhi paused and replied, ‘Wildlife is decreasing in jungles, but it is increasing in the towns.’
- **On relation with nature:**
 - Gandhi’s views on the relationship between humankind and nature were influenced by the Vedic perceptions about the Earth being a home of a very large family of living organisms.
 - He emphasised: ‘It is an arrogant assumption to say that human beings are lords and masters of the lower creatures.

Conclusion:

He was not an environmentalist who analysed the causes and consequences of depletion in the ozone layer or the increase in global warming. He never used the word environment protection,



but what he said and did make him an environmentalist. He belonged to the school which believes in remedy rather than cure.

Mahatma Gandhi's life and work form an environmental legacy for humanity. He combined social, economic, environmental, equity, and ethical imperatives for obtaining political independence and economic salvation through rural development for the teeming millions of India.

Whether a man accumulates material or moral wealth, he does so only through the help or cooperation of other members of society. Has he then the moral right to use any of it mainly for personal advantage? Discuss in the light of idea of Trusteeship propounded by Mahatma Gandhi. (250 words)

Ethics by Lexicon Publications

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 times of growing inequality

Body:

Gandhiji viewed that the wealthy people in society holds wealth and property, not by virtue of being owners but by virtue of being trustee of their wealth and properties because all means of production are associated with all the people in the society. This wealth belongs to all and wealthy must use it in such a way that it achieves end (i.e. fulfils the need of all).

The doctrine assumes great relevance nationally as well as internationally keeping in mind the growing inequality, and poverty. E.g. Oxfam report reveals that 1% people in the world owns 50% of world's total wealth and particularly in India 1% people owns 58% of total wealth in India. This entire picture unearths the socio-economic injustice prevailing in our society intra-state, inter-state and internationally.

Thomas Aquinas viewed that bringing Justice is not only the responsibility of state, but also of individuals by being empathetic, compassionate and charitable (altruistic) person. Trusteeship holds synonymous to this idea. It is the responsibility of rich people to uphold the doctrine of trusteeship by being altruistic and uphold doing more charity.

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.

The message delivered by Gandhi throughout his life still finds resonance in the 21st century. Elaborate. (250 words)

The hindu

Why this question:



The article explains the overall contributions of Mahatma Gandhi and his teachings.

Key demand of the question:

Discuss the fact that The power to transform the world does not flow from political parties or big multi-national companies rather it flows from the collective non-violent energies of ordinary men and women in our society.

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:

In brief narrate the context of the question.

Body:

One can discuss the following aspects of the question –

Explain that Mahatma Gandhi spoke on several issues which give us an insight to this thought-process and more importantly also helps us to navigate some of the current issues in our society. Such as on the question of future of women in India. He expressed that they will be equal in every respect to men, if not superior.

Discuss his views on political ideologies. Example: Socialism, He felt it was good if it did not rely on force to achieve its objectives.

On the issue of religion- He rejected the idea of intrinsic superiority of one religion over another and the imperative of constricted, exclusive belonging. He also believed that learning good principles from other religion was not intrinsically bad. More importantly, though, Mahatma Gandhi believed social transformation can be brought about only by a change in the moral character of every individual person.

Indian society at this point of time is facing many challenges such as- rise in majoritarian ideology, fall in the moral character of individuals in society, discrimination of women in all sectors etc.

Conclusion:

Conclude that thoughts and messages delivered by Gandhi possess the ability to fight these challenges successfully.

Introduction:

Gandhian philosophy is not only simultaneously political, moral and religious, it is also traditional and modern, simple and complex. It embodies numerous Western influences to which Gandhiji was exposed, but is rooted in ancient Indian culture harnessing universal moral & religious principles. Truth, nonviolence, Sarvodaya and Satyagraha and their significance constitute Gandhian philosophy and are the four pillars of Gandhian thought.

Body:

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

- **Truth:**
 - In today's post truth era, where social media rules the ICT, there are increased incidents of fake news, doctored videos, radicalization through fake propagandas etc.
 - Truth should be verified about such information and then accepted. It is a responsibility of every citizen to be responsible to curb spreading of lies and hatred.
- **Equality:**



- Many traditions and customs which hurt the equality, dignity, fraternity of the human being are present in India like caste discrimination, honour killings, banning women from entering sacred places, manual scavenging etc.
- Non-cooperation and resistance to such indiscriminate ideas is necessary and it is already visible.
- The use of non-violent means to achieve morally endowed ends like demand for justice against irresponsible, unacceptable government e.g. Arab spring, Anna Hazare's movement etc.
- **Culture of peace:**
 - Today, the world is suffering from immense crisis from many sides. Crimes, conflict, hatred and distrust between one community and another, insecure environment among minorities, hunger, unemployment, poverty and literacy, refugee crisis, ethnic violence, terrorism, etc., all these altogether make a grave danger to peace.
 - Resistance through non-violence and appeal to the conscience of perpetrators can bring change.
 - Compassion is necessary for victims, minorities, fellow humans and other earth creatures.
- **Educational values:**
 - Gandhiji's education philosophy also emphasised on environment, conservation, kindness for animal, focus on villages hence which brings out concept of all round development of individual and society which is required in today's world.
- **Self-determination and Courage:**
 - In the fast-paced world today, many farmers, students are bogged down by desperation of failures, fall in to depression and even commit suicides.
 - There is a need of self-determination, courage and resilience to face the failures and bounce back.
- **Simplicity and Sustainability:**
 - Climate change effects are being seen across the world with many ramifications.
 - The ideals of simple living, minimalistic and non-materialistic lifestyle and respect for the nature are imperative today.

Conclusion:

The teachings of Gandhiji will remain a **moral compass for the generations to come**. The need of the hour is to inculcate such values in individuals through **value based education, moral parenting and socialisation**.



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.

Examine the causative factors and circumstances that lead to conflict of interest for a public servant and suggest ways to resolve them.(250 words)

Ethics by Lexicon publications

Why this question:

The question is based on the topic of conflict of interest.

Key demand of the question:

One must explain what conflict of interest, why does it arise is, what are the causative factors that lead to such situations and what should be done to overcome it.

Directive:

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

Structure of the answer:

Introduction:

In brief discuss the significance of understanding conflict of interest in public services in general.

Body:

Explain the concept of ‘conflict of interest’ – Conflict of interest situation arises when there is an actual or apparent conflict between public duty and private interest of a public official. In such a situation, an official’s private interests could improperly influence the performance of official duties. Conflict of interest reduces public trust and confidence in the integrity and impartiality of public functionaries.

Give reasons and situations that lead to conflict of interest.

Give measures to be adopted to avoid conflict of interest.

Discuss using examples to justify better.

Conclusion:

Conclude that the moral obligation on public officials requires that the authority entrusted to them be exercised in the public interest. The trust on civil servants should be maintained for efficient and effective governance.

Introduction:

A

“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 face 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. The **measures needed to resolve conflict of interest** are:

- **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.





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

In the context of Emotional Intelligence, discuss the relevance of “Emotional well-being”, how can one bring about psychological well-being in life? Illustrate with suitable examples.(250 words)

[Timesofindia](https://www.timesofindia.com)

Introduction:

Emotional intelligence refers to ‘the ability to identify one’s own emotions and those of others, harness and apply them to tasks, and to regulate and manage them’. Emotional Well-Being is the ability to practice stress-management techniques, be resilient, and generate the emotions that lead to good feelings.

Body:

In today’s fast paced world laced with cut-throat competition and materialistic valuation, people are reportedly suffering from psychiatric disorders such as depression, anxiety and attention disorders due to poor management of emotions.

People with good emotional health:

- Believe that there is a good balance to their life between leisure time, activity, and work
- Feel good about themselves, and don’t suffer from self-esteem issues
- Believe that there is a purpose to their lives
- Are able to accept changes better and just go with the flow
- Enjoy living, and know the value of fun and laughter
- Have less stress, and are better equipped to deal with stress
- Have better relationships with others
- Are contented with their lives
- Good emotional health leads **to better physical health, prevents diseases**, and makes it possible to **enjoy life and be happier**.
- Enhanced emotional well-being is seen to contribute to upward spirals in **increasing coping ability, self-esteem, performance and productivity at work, and even longevity**.
- It helps in managing his/her personal life as well as professional life.

Psychological well-being can be brought about in life by:

- To develop emotional well-being, we need to build emotional skills — skills like positive thinking, emotion regulation, and mindfulness, for example.
- By self-evaluating oneself, one can know one’s emotions and reactions to different situations.
- By observing others, one can comprehend feelings of others.



- By improving one's expression, one can communicate better.
- By analyzing the impact of one's action over others, one can fine tune the actions.
- Well-being emerges from your thoughts, actions, and experiences — most of which you have control over.
- For example, when we think positive, we tend to have greater emotional well-being. When we pursue meaningful relationships, we tend to have better social well-being.

Conclusion:

Often, we need to build a variety of these skills to cope with the wide variety of situations we encounter in our lives. When we have built these emotional well-being skills, we can better cope with stress, handle our emotions in the face of challenges, and quickly recover from disappointments. As a result, we can enjoy our lives a bit more and pursue our goals a bit more effectively.

Contributions of moral thinkers and philosophers from India and world.

"The spirit of democracy is not a mechanical thing to be adjusted by abolition of forms. It requires change of heart. - Mahatma Gandhi". Analyse the quote with suitable examples. (250 words)

[Livemint](#)

Why this question:

The article talks about the significance of Democracy as expressed by Mahatma Gandhi.

Key demand of the question:

One has to explain what values a true democracy must encompass.

Directive:

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

Structure of the answer:

Introduction:

In brief narrate the meaning of the quote.

Body:

Explain that in a democratic country like India the importance and inevitability of social justice cannot be minimized. It is especially for the reason that social justice is one of the main problems of India. Hundreds of thousands of people are still in want of social justice. Consequently, they suffer in political, economic and intellectual spheres. Hence, Mahatma Gandhi laid a great stress on decentralization of power so that participation of each and every one in political and economic fields could ascertain. Moreover, on the strength of this participation common men could also enjoy a standard of living, and along with intellectual growth they could find a way to achieve equality in society.

Conclusion:

Conclude by reasserting the significance of the quote.

Introduction:

Gandhiji is hailed as the founding father of the Indian republic and one of the architects of democratic politics in modern India, it is not recognised equally well today that we can draw valuable lessons of political action and democracy from him. However, it goes without saying that



Gandhi is perhaps more relevant now than ever before for our understanding of democracy, at a time when India finds itself at a crossroads between a hope for civic republicanism and a practice of demagogic populism.

Body:

According to Gandhiji, 'True democracy is not inconsistent with a few persons representing the spirit, the hope and the aspirations of those whom they claim to represent. I hold that democracy cannot be evolved by forcible methods. The spirit of democracy cannot be imposed from without. It has to come from within'.

- **Democracy:**

- As the history of modern India shows us, while political parties have been subservient to the masses and the masses have followed party leaders without questioning, some political figures like Gandhi or Ambedkar had the courage to turn against mobs.
- Gandhi considered **contempt for civic virtue as a betrayal of the spirit of democracy**.
- For him, democratic governance, unlike party politics, which always tends towards unexamined and obedient masses, was based on the maturity of citizens.
- Gandhi considered masses guilty of what politicians became. As he put it: "We the people make the rulers what they are."
- Gandhi, therefore, approached pragmatic politics as a form of character-building and not necessarily organising a political party and winning seats in Parliament.

- **Non-imposition and tolerance:**

- In place of a violent display of opinions, Gandhi espoused "sweet persuasion".
- According to him, "Anger proves our intolerance," adding that the "capacity to bear one another's criticism is a very important quality of public life."

- **Politics:**

- Gandhi's view of politics starts where party politics ends.
- What Gandhi understands by politics is the art of organising society, not the technique of power making and party organising.
- Things have degenerated to such an extent that now there is actually a premium on abusive and "unparliamentary" language, often in Parliament.
- That is why Gandhian politics is at the same time anti-populist and anti-elitist.

- **The need for moral leaders:**

- This is perhaps because politics in contemporary India, as everywhere else in the world, finds itself prisoner of the administrative system and the corporate mindset, both of which suffer from a severe absence of self-examination.
- High level of corruption and criminalization of politics (ADR reports) show that there is a need for moral leaders rather than mass mobilizers.

**Conclusion:**

Gandhi, the moral leader, was not a pure idealist. He was a pragmatic practitioner, who wanted to apply ethical values and civilisational criteria to the political organisation of Indian society and beyond. Strangely, the Gandhian common sense is considered as an irrelevant and insignificant matter to the eyes of those who are ruling India and the world today.

Hero worship is endemic in our country and personality cult flourishes, in politics, hero-worship is a path to degradation and eventual dictatorship. Critically analyse. (250 words)

Indianexpress

Why this question:

The article captures the thoughts propounded by Babasaheb Ambedkar with respect to hero-worship in politics and its ill effects.

Key demand of the question:

One has to explain what hero worship is, what are the concerns around it and its linkages to politics and ill effects.

Directive:

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

Structure of the answer:**Introduction:**

In brief explain what is Hero-worship.

Body:

Discuss the context of the question using relevant examples from past to present and explain what hero-worship is and what are its linkages with politics.

Explain that there is nothing wrong in admiring our leaders as heroes, but the risk is that in the process, the tendency is to entrust such persons with vast powers and uncritically accept the exercise of these powers, without insisting on accountability, which is a sine qua non of any genuine democracy.

Conclusion:

Conclude with logical conclusion and need for a balanced approach towards leadership recognition especially in the aspects of hero-worship and politics.

Introduction:

Hero worship can be defined as a feeling of extreme admiration for someone, imagining that they have qualities or abilities that are better than anyone else's. Hero worship is endemic in our country and personality cult flourishes. A strong democracy is built on strong institutions. Individual political leaders may have great achievements and great claims regarding their actions but lacks the checks and balances built in democratic processes. It is in this context the Ambedkar warned against Bhakti or hero worship of individual in politics and emphasized the institutional democracy.

Body:**Harmful effects of Hero worship:**

- **Reduces Accountability:** In democratic system accountability of leaders is important; however, hero worship of a leader reduces the willingness and ability of people to question the leader. Any reasonable question is seen as disrespectful to leader personally effectively undermining the checks and balances built in through rule of law.



- **Subversion of institutions:** John Stuart Mill argued “not to lay their liberties at the feet of even a great man, or to trust him with power which enables him to subvert their institutions”. A powerful leader who is blindly trusted by his follower can effectively subvert the institutions like judiciary, civil services, independent election machinery without raising eyebrows because of blind trust the followers put in him. This situation leads to dictatorship.
- **Compromise the role of opposition:** Opposition in democracy is axiomatic, without opposition true democracy cannot exist; this is true in case of opposition with in parliament as well as opposition in form of dissent by civil society or individuals through free speech. Hero worship threatens role of opposition. Any opposition to venerated leader is met with threats harming role of opposition and dissent.
- **Absolute power corrupts absolutely:** Absolute power wielded by an individual enjoying the blind faith of follower leads to corruption as the institutional checks are missing and accountability is not fixed for the actions of venerated leader.
- **Threat to internal party democracy:** Inner party democracy is essential for larger democratic process in a democracy e.g. individuals with right credentials may get to contest election if there is inner party democracy. On the other hand, an unquestionable leader is likely to make those people contests the election, which will perpetuate his rule, the public good will not be on his priority.

However, personality cult has sometimes been effective:

- It led to the inception of several path breaking schemes like the Mid-Day meal scheme introduced by M.G Ramachandran in Tamil Nadu.
- Leads to the government providing many items which would have otherwise not reached the poorest strata, like the free laptops and cycles given by the TN government.
- Also leads to combating of poverty and increased food security a process seen with the opening up of canteens to provide subsidized meals in various cities of TN.

Conclusion:

Therefore, hero-worship, though good in moderation to ensure social justice and economic empowerment, should not be allowed to become all encompassing and overarching the constitutional and ideological planks on which elections were designed to be fought. There is need to make voters aware about their role in parliamentary democratic setup to choose the right candidate to govern them based on rationality and reason.



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;

“The hungry ‘should not be punished’ for stealing small amounts of food, if they are stealing to feed their family”. Is the statement morally justifiable? Discuss by giving your opinion on the moral conundrum. (250 words)

case study based question

Why this question:

The question is based on the theme of morality and the conundrum associated there so.

Key demand of the question:

One has to present arguments for whether poverty leads to crime? If yes, why so?

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:

In brief narrate the moral conundrum involved in the situation.

Body:

Discuss first the reasons and the association poverty and hunger, elaborate that If a person is living in poverty they are less likely to have access to advanced education, life skills and job training. They are more likely to face unemployment or under employment. They are more likely to live in areas where crimes such as gangs and substance abuse are prevalent. Growing up in such environments increase the possibility of becoming involved in such activities because of the despair, frustration, anger and hopelessness created in such environments. If faced with the choice of barely getting by on a minimum wage job or making good money dealing drugs, many choose the criminal life because it allows an escape from poverty. So, for these reasons poverty may lead to more criminal activity. Then discuss the ethical issues involved, and whether it is justified for the poor to steal. Present your opinion with suitable justifications.

Conclusion:

Conclude with fair and balanced opinion.

Introduction:

Every human being is a thinking individual and is free to do whatever he/she wants to do. However, one must be prepared to pay for the consequences of one's action.

Body:

Is it morally correct, or acceptable, in this world, to steal bread to feed our own family? The answer is situational. Is there really no gainful employment to be had? Is this parent sitting in front of the TV all day when he/she could be at work? That is, to know why bread is being stolen instead of purchased is important.

From the **consequentialist perspective (ethical egoism)**, stealing the food is not an immoral act as he is not doing to cheat others or harm others. It is only with the intent to satiate his family's hunger which he cannot do otherwise.



For instance, Stealing small Amounts Of Food When In Desperate Need Is Not A Crime, ruled Italy's Highest Court. "A small theft because of hunger is in no way comparable to an act of delinquency, because the need to feed justifies the fact." 'The court's decision reminds us all that in a civilised country no one should be allowed to die of hunger'.

From the **non-consequentialist perspective** (Means are imperative), the act of stealing is an illegal as well as immoral activity. It is a **categorical imperative** that stealing or unlawfully taking things which don't belong to a person is a sinful act.

Thus, the question is better phrased when asking for the definition of "stealing" and how does it apply to us as society and to us as individuals. The concept of "stealing" has been a strong point of discussion since all ages regardless of the item being stolen or the perpetrator.

Are you taking the bread from the mouth of another family? Is it ok for someone to assume that because you are holding two pieces of bread, they can morally take one to feed their own? Does it mean that one should never rid of the fear of not having enough to eat by saving a piece of bread? Someone else could come and "morally" take it from you?

Conclusion:

Therefore, to generate fruitful discussion, ethical questions should offer some specifics, and we should not be too quick to judge.

Corporate governance.

Corporate Firms with a better balanced gender ratio are better governed and deliver superior results. Do you agree? Discuss in the context of relevance of gender diversity in corporate governance. (250 words)

Livemint

Why this question:

The article discusses the role that women have in the development of corporates.

Key demand of the question:

Discuss in what way Firms with a better balanced gender ratio are better governed and deliver superior results thus emphasizing on the role that gender diversification has to play in development of corporate governance.

Directive:

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

Structure of the answer:

Introduction:

Define what you understand by corporate governance.

Body:

Discuss the following aspects in the answer:

Why should there be gender diversification in corporates?

What difference women make in corporate firms – list down advantages and disadvantages of it.

Quote examples where the presence of women leaders in corporates has impacted the firms largely.

Conclusion:

Conclude that business leaderships must act in favour of gender diversity—if not out of a sense of justice, then for the sake of enhancing shareholder value.

Introduction:



Corporate governance is the **system of rules, practices and processes by which a firm is directed and controlled**. It includes the rules relating to the power relations between owners, the board of directors, management and the stakeholders such as employees, suppliers, customers as well as the public at large. It essentially involves **balancing the interests of a company's many stakeholders**, such as **shareholders, management, customers, suppliers, financiers, government and the community**. Ethics is at the core of corporate governance, and management must reflect accountability for their actions on the global community scale.

Body:

Gender diversity enhances Corporate Governance:

- **Groupthink is avoided:** With gender diversity, the dangers of “groupthink”, or the tendency of all members of a team to think alike is avoided and thus valuable alternative views can be obtained.
- There exists a significant body of global research that correlates **higher gender diversity with better financial results**.
- Firms with at least one woman on the board **show higher returns on equity and better stock performance** than those with all-male boards.
- According to a recent research brief put out by McKinsey and Co., a consultancy, companies that figure in the top quartile on the parameter of gender diversity are 15% more likely to financially outperform those in the bottom quartile.
- Other studies have linked a **higher ratio of women directors with more ethical corporate behaviour in particular and better governance overall**.
- Meanwhile, a survey published in the International Journal of Business Governance and Ethics indicates that a single woman director is all it takes for an enterprise to **lower its risk of bankruptcy by a fifth**.
- Business leaderships must act in favour of gender diversity—if not out of a sense of justice, then for the sake of enhancing shareholder value.

Conclusion:

It is often the quality of board directorship that determines their future. Success in this age of complexity calls for wide perspectives and varied voices. On grasping this aspect of business reality, men seem to lag women. Induct more female directors, and this gap will also begin to close.

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

The effectiveness of corporate governance has become a global concern, Do you agree? Critically analyse with suitable illustrations. (250 words)

Indianexpress

**Why this question:**

The article explains that the questions of corporate governance must be urgently addressed in the interest of investors, and also the larger economy.

Key demand of the question:

One has to bring out the current case of Infosys and the corporate governance crisis the company is facing and suggest solutions to address such issues for the overall health of the economy.

Directive:

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

Structure of the answer:**Introduction:**

In brief narrate the Infosys case study.

Body:

Discuss first the concept of corporate governance.

Corporate governance is a concept which revolves around the appropriate management and control of a company.

It includes the rules relating to the power relations between owners, the board of directors, management and the stakeholders such as employees, suppliers, customers as well as the public at large.

Sustained growth of any organization requires the cooperation of all stakeholders, which requires adherence to the best corporate governance practices.

In this regard, the management needs to act as trustees of the shareholders at large and prevent asymmetry of benefits between various sections of shareholders, especially between the owner-managers and the rest of the shareholders.

Conclusion:

Conclude with way ahead.

Introduction:

Corporate governance is the **system of rules, practices and processes by which a firm is directed and controlled**. It includes the rules relating to the power relations between owners, the board of directors, management and the stakeholders such as employees, suppliers, customers as well as the public at large. It essentially involves **balancing the interests of a company's many stakeholders**, such as **shareholders, management, customers, suppliers, financiers, government and the community**. Ethics is at the core of corporate governance, and management must reflect accountability for their actions on the global community scale.

Body:**Infosys issue:**

- More than two years after N R Narayana Murthy, a founder of the software services firm Infosys, raised issues of transparency and disclosure and falling standards of governance which led to a conflict between him and the company's board of directors and the exit of its then CEO, Vishal Sikka, fresh governance issues have cropped up.
- Early this month, the company disclosed that it had received two whistleblower complaints alleging disturbing malpractices, aggressive accounting policies and provision of selective information to the board by the CEO, Salil Parekh, and the CFO, Nilanjan Roy, aimed at boosting its bottomline in the near term.



- The market cap destruction of over ₹50,000 crore suffered by Infosys after it revealed whistle-blower complaints about unethical management conduct from a group of anonymous employees may seem a little excessive.
- India Inc. in recent years have left such an indelible mark on the investor psyche, that investors are today inclined to shoot and then ask questions, when governance allegations surface about any firm.

Reason for corporate governance to be a global issue:

- a few US law firms filed class-action suits in that country where Infosys American Depository Receipts or ADRs are listed and traded.
- The US Securities and Exchange Commission plans to seek help from its Indian counterpart, SEBI, according to reports, highlighting the challenge ahead
- This latest issue of corporate governance featuring a storied Indian firm comes at a time of economic downturn and unravelling of scams involving both promoters and senior managements in some other firms.
- It could lead to greater scrutiny of many corporate firms and value erosion
- It could also potentially further undermine investor faith and trust with its impact on capital raising and investment.

Way forward:

- Establishing a centralised whistle-blower mechanism under the auspices of the market regulator appears to be the best way to solve this problem.
- The Office of the Whistle-blower under the US SEC has been quite successful at unearthing corporate frauds since its inception in 2010.
- SEBI has recently mooted an 'informant' mechanism for reporting cases of insider trading.
- There's no reason why this shouldn't be extended to whistle-blowing on all legal and corporate governance infractions in listed firms.

Compare and contrast code of ethics and code of conduct. (250 words)

Ethics by Lexicon publications

Why this question:

Both of these concepts are important concepts which share some similarities and several differences which need to be discussed upon.

Key demand of the question:

The question wants us to simply bring out in detail the differences between the Code of Ethics and the Code of Conduct and draw a detailed comparison of the same.

Directive:

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

Structure of the answer:

Introduction:

Mention that both Code of Ethics and Code of Conduct are similar as they are used in an attempt to encourage specific forms of behaviour by employees. However, the two have several differences between them.

Body:



Start by defining both the terms first.

An aspirational document, issued by the higher level management/ board of directors containing core ethical values, principles and ideals of the organization is Code of Ethics while as a directional document containing specific practices and behavior, that are followed or restricted under the organization is Code of Conduct; the former is general and wide in nature while as the latter is specific and narrow in range; COE governs decision making while as COC governs actions; Code of Conduct are originated from the code of ethics, and it converts the rules into specific guidelines, that must be followed by the members of the organisation; COE is focused on values and principles while as COC is focused on compliance and rules etc.

Conclusion:

Conclude with importance.

Introduction:

Codes of ethics are those rules which govern decision-making and codes of conduct govern actions of people. These represent two common ways that companies or organisations self-regulate.

Body:

Code of Ethics:

- Code of ethics is a written set of rules issued by an organization to its workforces and management to help them conduct their actions in accordance with its primary values and ethical standards
- It defines the minimum requirements for conduct, and behavioural expectations instead of specific activities.
- For example, if an organization is committed to protecting the environment and “being green”, the Code of Ethics will state that there is an expectation for any employee faced with a problem, to choose the most “green” solution.
- When faced with ethical dilemmas or debatable situations, what’s articulated in the Code of Ethics can help guide decision making.

Code of Conduct:

- Codes of conduct represents the set of enforceable rules that should be followed by a person in an organisation. Codes, along with other measures, have helped some companies dig themselves out of scandals, and have helped many companies build a healthier work climate and reputation.
- A Code of Conduct applies the Code of Ethics to a host of relevant situations. A particular rule in the Code of Ethics might state that all employees will obey the law, a Code of Conduct might list several specific laws relevant to different areas of organizational operations, or industry, that employees need to obey.
- The Code of Conduct outlines specific behaviours that are required or prohibited as a condition of ongoing employment. It might forbid sexual harassment, racial intimidation or viewing inappropriate or unauthorized content on company computers.

Differences:

- Both are used in an attempt to regulate behavior in very different ways.



- Ethical standards generally are wide-ranging and non-specific, designed to provide a set of values or decision-making approaches that enable employees to make independent judgments about the most appropriate course of action.
- Conduct standards generally require little judgment
- Code of ethics is a set of principles which influence the judgement while the Code of conduct is a set of guidelines that influence employee's actions.
- The scope of code of ethics is wider than that of code of conduct
- Code of Ethics is general in nature, whereas code of conduct is specific.
- Code of Conduct are originated from the code of ethics, and it converts the rules into specific guidelines, that must be followed by the members of the organisation.
- Lengthwise, code of ethics is a shorter document than a code of conduct.
- Code of Ethics regulates the judgment of the organisation while a code of conduct regulates the actions.
- Code of Ethics is publicly available, i.e. anyone can access it. Conversely, Code of Conduct is addressed to employees only.
- Code of Ethics focuses on values or principles. On the other hand, Code of Conduct is focused on compliance and rules

Similarities:

- Both a Code of Ethics and a Code of Conduct are similar as they are used in an attempt to encourage specific forms of behaviour by employees.
- In both cases, the organization's desire is to obtain a narrow range of acceptable behaviours from employees
- Ethics guidelines attempt to provide guidance about values and choices to influence decision making.
- Conduct regulations assert that some specific actions are appropriate, others inappropriate.

Conclusion:

Code of Conduct is actually extracted from the Code of Ethics. Therefore, the latter concept is wider than the former. Moreover, these codes are beneficial for businesses of any size and nature as the codes lay down direction which is helpful for employees, to behave in a particular manner and also making a public image of ethical behaviour.

Case Studies on above issues.

"A man can live and be healthy without killing animals for food and on the contrary if he eats meat, he participates in killing animal merely for the sake of his appetite and to act so is immoral." Do you agree with this view? Critically examine. (250 words)

case study

Why this question:

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

Youtube: <https://www.youtube.com/channel/UCpocbcX9GEIwaile4HLjwA>

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



The question is a case study and tends to evaluate opinion on the point of moral question.

Key demand of the question:

One has to present their opinion on the question with suitable justifications.

Directive:

Critically examine – When asked to ‘Examine’, we have to look into the topic (content words) in detail, inspect it, investigate it and establish the key facts and issues related to the topic in question. While doing so we should explain why these facts and issues are important and their implications. When ‘critically’ is suffixed or prefixed to a directive, one needs to look at the good and bad of the topic and give a fair judgment.

Structure of the answer:

Introduction:

In brief narrate the case study.

Body:

Discuss the context of the case study first.

Present points, may be taking both the sides; one – the act as an immoral one and the other as a moral one.

Discuss in what way it is unjust to kill animals to fulfill our needs or just to kill animals.

Present your opinion with a balanced approach.

Conclusion:

Conclude with some philosophy by thinkers justifying your stand.

Introduction:

The above quote by **Leo Tolstoy** talks about the animal rights to live and survive. The debate about non-vegetarianism and vegetarianism is always at loggerheads. Since time immemorial, primitive man has depended on animals for food. It is law of nature which formed the food chain. However, the greed of humans has led to mistreatment of animals in the form of raising like poor breeding techniques, injecting with antibiotics to increase their weight, culling in inhumane ways have all led to immoral acts towards animals.

Body:

Justifying Meat Eating:

Comparative Justification

It is hard to give a proper name to this oft-cited justification for the consumption of animal meat. When questioned as to why meat-eating is morally acceptable, a fairly common reply relates to the comparison between humans as meat-eaters and other animals as meat-eaters. So, just as lions eat gazelles, bears eat salmon and foxes eat chickens (if they can get their paws on them), so humans eat pigs/cows/sheep etc. Given that it would be odd, even for the most ardent vegetarian, for us to morally criticise the lion, the bear or the fox, then it might seem to follow that there is a moral equivalence between the actions of these different species that extends to the actions of non-vegetarian human beings, such that we too should be free from moral criticism in our consumption of meat.

Not justifying meat eating:

The ethical issues surrounding meat-eating from the perspective of **Utilitarianism, Kantian Ethics and Aristotelian Virtue Ethics**. The fact that man has gone more and more wild than these wild animals by hunting and poaching, destroying the food chain and the basic ecosystem. Not only animals, but trees are also being cut off to satisfy the basic needs of man. We have seen the current scenario which is the cause of man's greed towards nature more and more exploitation. Therefore,



to save the ecosystems of life that has caused destruction by man many conventions and protocols at national and international level have been initiated.

In my view killing of animals which are separately bred for consuming cannot be said immoral but killing of wild animals which are part of ecosystems and the one where the international organisations and governments are naming endangered or vulnerable species is highly immoral and unethical.

Conclusion:

Few moral theorists will claim that eating animals is absolutely and completely acceptable in all circumstances and at all times. Even Kant recoiled at the idea of cruelty to animals in spite of his expressed denial that humans possess any duty towards animals. This fact suggests that conclusions regarding the ethical acceptability of eating animals may often be determined by empirical and real-world data regarding the preferences, pains or pleasures of animals and the impact of the processes of rearing and then slaughtering animals for human consumption.





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