



SIVARAJAVEL IAS ACADEMY
FOUNDER - DIRECTOR OF **SMART LEADERS IAS**

TOPICS & POINTERS

Exclusively For
UPSC Mains 2022

ETHICS MAINS WORK BOOK



METIS 2022

Mentoring and Enabling Through Intelligent Support System

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TOPICS AND POINTERS

2022- MAINS STUDY MODULE



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ABOUT

The material aims to equip the aspirants with enough knowledge to attempt mains questions by incorporating various dimensions. This material will be provided every week as per the test module.

HOW TO READ THIS ?

1. Only key points will be provided .
2. Readers are advised to make a synopsis from topics and points given.
3. Make your own chart, diagrams and maps after reading the topics.
4. Understand the topics. Don't try to memorise them but link organically
5. Make sure to complete the module before the Test on Sunday.
6. Revise, Write, Practice- Repeat

MAINS ANSWER WRITING CHALLENGE

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Starting from 13th of June till the end of the test schedule every day two questions will be posted and answers may be provided in the evening.



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WORKBOOK FOR MAINS 2022

MODULE: 4

ETHICS

CLASSES - 1st & 2nd AUGUST :ETHICS | 3rd & 4th AUGUST : ESSAY
TEST 9 : 06 .08.2022 (ESSAY) & TEST 10 : 07.08.2022 (ETHICS)

GS-4 ETHICS AND ESSAY

ETHICS	Contributions of moral thinkers and philosophers from India and world. Public/Civil service values and Ethics in Public administration: ethical concerns and dilemmas in government and private institutions;
ETHICS	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; corporate governance. Probity in Governance, Citizen's Charter etc., Case Studies

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ETHICS AND HUMAN INTERFACE

1.	ETHICS AND NORMS	
	<p>Ethics is a system of thinking about moral principles. It is the investigative study of ‘What is the right thing to do?’ They affect how people make decisions and lead their lives.</p> <p>Ethics is a system of moral principles that helps us differentiate between right and wrong, good and bad, fair and unfair. These can be said to be the guiding light for human conduct.</p> <ul style="list-style-type: none"> • Norms are generally accepted social practices that guide human behavior e.g. it is a norm to say thank you to helping hands as a mark of expressing gratitude. • Norms function mainly as informal guidelines in a particular group or community about right or wrong social conduct. They are a form of collective expectations of community’s members from each other. <p>How culture influences ethics</p> <p>Culture refers to the shared values, beliefs and norms of a specific group of people. Culture, therefore, influences the manner we learn, live and behave</p> <p>Eg- western culture seems to be individualistic while Indian culture is based on values of universalism and multiplicity.</p> <p>Even literature, scriptures etc. guide a person's conduct. For example – Vedic literature, Buddhist literature etc. Buddhist literature advocates an 8 fold path for ethical conduct.</p> <p>Indian cultural practice of Atithi Devo Bhava prescribes a dynamic of the host–guest relationship, which embodies the traditional Indian philosophy of revering guests with same respect as god</p>	
2.	BUSINESS ETHICS	
	<p>“There's no such thing as business ethics; there's just ethics. And ethics makes no concessions for the real or imagined necessities of making a profit.”-Michael Josephson</p> <p>Business ethics represents a set of ethical principles that are applied in a business environment. It is applicable to all activities and individuals of an organization. Many firms develop detailed codes of conduct to guide the actions of people employed in their organization.</p> <p>Thus, business ethics can be termed as study of content and effectiveness of these codes of conduct.</p> <p>Business entities should have the moral responsibility for what they do. For example – responsibility of treating their employees well, responsibility of respecting the environment from which they draw resources, responsibility for the impact of its product on consumers etc</p> <p>Some examples of ethical practices in business can be:</p> <ul style="list-style-type: none"> • Not being tempted to cheat, deceive or manipulate others • Following laws and regulations that structure markets and organizations in letter as well spirit. 	

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	<p>Significance in the Context of Covid 19 Pandemic</p> <p>We have seen the instance of REMDESIVER drug being sold in black market at exaggerated prices during this pandemic which effectively stopped many marginalized sections from accessing this drug.</p> <p>Other examples include prices of oxygen cylinders, PPE kits, masks, sanitisers were fixed arbitrarily by many business entities to make use of the situation. This made the government to step in and regulate some of the products under the Essential commodities act.</p> <p>Following of proper Business ethics would have averted this situation</p>	
3.	MANAGERIAL ETHICS	
	<p>“The real threat to business is from within, from poor ethical standards and lack of integrity that can do inculcate harm” – Azim premji</p> <p>Ethical management is the incorporation of ethics in management i.e. one should refrain from bad practices in management. Managerial ethics is the set of standards that dictate the conduct of managers operating within a workplace.</p> <p>There are no legal rules or laws formulated for this purpose.</p> <p>Instead, the ethics code is assembled by the company to guide its managers. It typically references shared values, principles and company policies about basic conduct and outlines the duties of the manager towards employees, the company and its stakeholders.</p> <p>Although not enforceable, managers who consistently ignore certain company's ethics may be asked to step down.</p> <p>Examples include having a code of conduct to use company's equipment such as telephone or cab service for personal use, giving fair opportunity to subordinates to express their grievances, or prior declaration of any conflict of interest situation such as accepting gifts from vendors, etc.</p> <p>Recent example – PMC BANK CRISIS</p> <p>HDIL promoters allegedly colluded with the bank management to draw loans from the bank's Bhandup branch. The bank officials did not classify these loans as non-performing advances, despite non-payment.</p> <p>The bank also allegedly created fictitious accounts of companies which borrowed small sums of money, and created fake reports to hide from regulatory supervision. The Enforcement Directorate has filed a money laundering case in the PMC Bank scam.</p> <p>PMC bank didn't adhere to ethical management practices. It didn't follow the basic conduct and its duties towards the customers.</p> <p>Bank management has the fiduciary duty to act in the best interest of their clients but they neglected this duty. While a fiduciary duty may be violated accidentally, it is still a breach of ethics. And to most people, an intentional violation of fiduciary duty is considered especially treacherous.</p> <p>Apart from the fiduciary duty the value of integrity is also violated.</p>	

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4.	“UNTIL HE EXTENDS THE CIRCLE OF HIS COMPASSION TO ALL LIVING BEINGS, MAN WILL NOT HIMSELF FIND PEACE”- ANTHROPOLOGICAL INDUCED EXTINCTION	
	<p>The ongoing sixth mass extinction may be one of the most serious environmental threats to the persistence of civilization, according to new research. The research was published in the journal Proceedings of the National Academy of Sciences of the United States of America (PNAS).</p> <p>The sixth, which is ongoing, is referred to as the Anthropocene extinction. Researchers have described it as the “most serious environmental problem” since the loss of species will be permanent.</p> <p>The impact on the environment and other living beings can be reduced by adhering to the value of compassion and following environmental ethics</p> <p>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.</p> <p>Many environmental and animal activists argue that humans should extend the value of compassion not only to fellow human beings but also to fellow living beings. Humans should consider them part of the environment or nature rather than above nature. This is the core tenet of Environmental ethics</p> <p>Environmental ethics treat the environment as a part of society. It is about environmental values and societal attitudes related to protecting and sustaining biodiversity and ecological systems.</p> <p>The job of environmental ethics is to outline our moral obligations in the face of such concerns. The two fundamental questions that environmental ethics must address are: what duties do humans have with respect to the environment, and why?</p> <p>Different ethical approaches give quite different answers to this fundamental question and have led to the emergence of quite different environmental ethics.</p> <p>Ecological values are part of Indian tradition where nature was revered for its services to mankind. Various environmentalists such as Baba Amte have also spread awareness about ecological balance and wildlife preservation.</p> <p>They believed that humans have to live in harmony with nature, and not by exploiting nature and motivated people to adopt a model of sustainable development that would be beneficial for both mankind and nature</p> <p><i>“Earth provides enough to satisfy every man's needs, but not every man's greed.”</i> Mahatma Gandhi</p>	
5.	“RELATIVITY APPLIES TO PHYSICS, NOT ETHICS”-EINSTEIN	
	<p>These words were asserted by Albert Einstein, who is the harbinger of Theory of Relativity in Physics. According to this theory, rules governing the nature of physics change based on references of time and place. At the same time he believes ethical principles are universal</p>	

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Moral absolutism asserts that there are certain universal moral principles by which all peoples' actions may be judged regardless of time and space. It is a form of deontology.

They create a dichotomy between moral and immoral acts. Such immoral acts are wrong in themselves regardless of the consequences. For instance, lying is wrong and even if your lie can save lives of 100 good people, you should not lie. Declaration of human rights is an example of ethical absolutism wherein humanity is viewed universally.

Problems with moral absolutism:

- Any act cannot be good or bad in itself as there are consequences of each act. As a result, the harm principle should be followed, wherein the good done by an ethical act should be measured against the harm caused by it.
- Absolutism does not seem relevant considering the immense diversity in cultures, societies, and traditions around the world. Polygamy is accepted in some cultures while it is immoral in others; one cannot judge these acts on the basis of absolutist ideas.

Those who refute this moral absolutism are called **moral relativists**. They believe that moral rules are relative to time and space. **In different cultures and in different periods in history there have been different moral rules.**

It's a version of morality that advocates "to each her own," and those who follow it say, "Who am I to judge?" It may be described by the common saying: "**When in Rome, do as the Romans do**".

What may seem ethical to one may not be ethical to someone else. **Example** Western societies allow women in all kinds of career and job opportunities whereas Arab nations consider certain jobs unethical for a woman to pursue.

Problem with moral relativism

Moral relativism creates space for conflicts and irreparable differences between societies. There is no way to deal with two different moral principles believed by two different societies. For instance, if one society believes in capital punishment and the other does not, there is no way for these two societies to reach an agreement if we accept moral relativist argument

Both these approaches have limitations when applied to everyone regardless of particular considerations of circumstances.

Hence, our belief in ethics should be a mix of both the absolutist and relativist positions, which will allow us to resolve ethical dilemmas and conflicts and find a golden mean in terms of ethical behaviour

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6.	“EDUCATING THE MIND WITHOUT EDUCATING THE HEART IS NO EDUCATION AT ALL” – ARISTOTLE	
	<p>Education has deeper meaning, it seeks to develop an all-round personality who is better equipped to understand and deal with the complexities of outer world, human relations & emotions, humanity at large and able to participate in the process of making the society better, harmonious, conscientious and modern.</p> <p><i>Educating only the mind means we are able to develop only cognition.</i></p> <p>But, <i>educating the heart signifies developing empathy, compassion, respect for diversity & human dignity, love, respect for the law of the land etc.</i> That would entail learning about and appreciating the wisdom of philosophy, ethics, morality, societal values, the beauty of art, literature, poetry, and music.</p> <p>Developing cognition only will lead at best to making human robots not human beings.</p> <p>Contemporary context and relevance</p> <ul style="list-style-type: none"> Unfortunately, today Education has been reduced to just learning predefined facts. The ideal values sought to be secured to an educated individual are completely absent and this has manifested itself in the form of hate crimes, terrorism, crimes against humanity etc. Education system shall do away with the utilitarian approach where the only aim of education is to get jobs etc. and shall strive to secure this true education to an individual where she can proudly claim that she is educated both at her mind and heart. Education which includes education on both the dimensions (heart & mind) makes an individual not only intellectually sound but also socially productive For example, we have the epitome case of Dr. APJ Kalam who was not only a great scientist, but also a President who connected with people emotionally. Similarly, Hitler or Osama bin laden were instructively educated but without education of the heart and thus proved dangerous for humanity. <p>Significance of holistic education</p> <p><i>To make us a civilized human being:</i> to educate the mind makes us only a machine-like robot, which doesn't have any kindness, sincerity, love, hate etc type human feelings.</p> <p><i>To take right decision:</i> A right decision can be taken with the help of both mind and heart. Mind of conscience is very necessary in this sense. The criticism of AI also highlights the same.</p> <p><i>To establish some values of life:</i> Some values like religiousness, nationality, independence etc directly come from the heart, there is no any mind led concept here.</p>	
7.	MEDIA AS AN AGENT OF INCULCATING ETHICS	
	<p><i>“Let noble thoughts come to us from every side”</i> is the eternal message of the Rigveda given several millennia ago signifying the freedom of expression.</p> <p>The modern democratic edifice has been constructed drawing on the above and the individual liberty of expression of thought as the supreme principle. 'Journalism', the</p>	

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concrete form of this expression, has grown in power over a period of time. The fundamental objective of journalism is to serve the people with news, views, comments and information on matters of public interest in a fair, accurate, unbiased and decent manner and language.

In 1948 the United Nations made the Universal Declaration of Human Rights laying down certain freedoms for mankind. Article 19 of the Declaration enunciates:

“Everyone has the right to freedom of opinion and expression’, the right includes the freedom to hold opinions without interference and to seek and receive and impart information and ideas through any media and regardless of frontiers”.

Article 19 (1)(a) of the Constitution of India guarantees to the citizen, the right to ***“Freedom of speech and expression”.***

The press is an indispensable pillar of democracy. It purveys public opinion and shapes it. Parliamentary democracy can flourish only under the watchful eyes of the media. Media not only reports but acts as a bridge between the state and the public.

As Albert Schweitzer, German Nobel Peace prize winning mission doctor and theologian had remarked, “The first step in the evolution of ethics is a sense of solidarity with other human beings”.

Ethics is a code of values, which govern our lives, and are thus very essential for moral and healthy life. In the context of the press, “Ethics” may be described as a set of moral principles or values, which guide the conduct of journalism. The ethics are essentially self-restraint to be practiced by the journalists voluntarily, to preserve and promote the trust of the people and to maintain their own credibility and not betray the faith and confidence of the people.

The media all over the world have voluntarily accepted that the code of ethics should cover at least the following areas of conduct.

- Honesty and fairness; duty to seek the views of the subject of any critical reportage in advance of publication; duty to correct factual errors; duty not to falsify pictures or to use them in a misleading fashion;
- duty to provide an opportunity to reply to critical opinions as well as to critical factual reportage;
- appearance as well as reality of objectivity; some codes prohibit members of the press from receiving gifts’
- respect for privacy;
- duty to distinguish between facts and opinion;
- duty not to discriminate or to inflame hatred on such grounds as race, nationality, religion, or gender; some codes call on the press to refrain from mentioning the race, religion or nationality of the subject of news stories unless relevant to the story; some call for coverage which promotes tolerance;
- duty not to use dishonest means to obtain information;
- duty not to endanger people;
- general standards of decency and taste;
- duty not to prejudge the guilt of an accused and to publish the dismissal of charges against or acquittal of anyone about whom the paper previously had reported that charges had been filed or that a trial had commenced.

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	<p>The freedom of the press has to be preserved and protected not only from outside interference but equally from those within: An internal mechanism for adherence to guidelines is sought to be ensured through mechanisms such as 'letters to the editor', internal Ombudsman, Media Council of peers and Media Watch Groups which focus the wrongs committed by the media persons, journalists or the management. These measures not only ensure the accountability of the media and act as a brake on the arbitrary and unbridled use of power but also help to enhance the credibility of the press. These ethics are not in the nature of control on the press but are necessary for fair and objective use of the press for maintaining freedom of speech and expression in true spirit.</p> <p>What more accurate and better way to conclude can be than the words of Mahatma Gandhi, an eminent journalist, is his own right, <i>“The sole aim of journalism should be service. The newspaper press is a great power; but just as an unchained torrent of water submerges the whole countryside and devastates crops, even so an uncontrolled pen serves but to destroy. If the control is from without, it proves more poisonous than want of control. It can be profitable only when exercised from within”</i>.</p>	
8.	“IN CIVILIZED LIFE, LAW FLOATS IN THE SEA OF ETHICS”	
	<p><i>Ethics is a system of moral principles which is concerned with what is good for individuals and society. Law is a system of rules and guidelines which are enforced through social institutions to govern behaviour.</i></p> <p>The quotation, <i>“In civilized life, law floats in a sea of ethics”</i>, implies that there is a foundation of ethical values for the law.</p> <p>Law and ethics</p> <ul style="list-style-type: none"> • In performing our legal duties, we are also satisfying our ethical obligations. • While in an uncivilized society, enactments of tyranny or barbarism may motivate an obligation to obey the law. • But in a civilized society, the obligation to act ethically is not a result of supposed obligation to obey alone, but a result of the binding ethical values that have informed the content of the law. <p>Laws were and are not always ethical</p> <ul style="list-style-type: none"> • It is well known that those nations of the world, which are deemed civilized and well-constrained by the rule of law, may be governed by laws that are not ethically sound. • Slavery, apartheid, and torture, have been perpetuated pursuant to the laws of some of these so-called “civilized” countries. • Laws that permit environmental degradation, capital punishment of the innocent and political corruption are hardly ethical waters for any ship of state. • As an aspirational idea, a rule of law based on strong moral and ethical values has appeal. 	

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	<ul style="list-style-type: none"> • The conservative and the very religious may find it appealing because they believe the law should be a tool for moral alignment—it should make us righteous. • The progressive and the secular may find similar appeal in an ethics-based law because they believe the law should further extend freedom, equality and tolerance. <p>Laws and Ethics in India</p> <ul style="list-style-type: none"> • Modern India adopted the foundation of ethics in framing the laws, respecting the rights and dignity of all. To mention one, voting rights to all including women at a time when even most modern states of then had not given such rights to their female and coloured citizens. • There were and are historical wrongs in Indian statute, such as Section 377 (Homosexuality) and Section 497 (Adultery) of the IPC. A person's sexuality is his personal matter, it is ethically wrong to interfere in such personal matters. Therefore, SC struck down the legality of such interferences. • Above mentioned aspirational quotation is very much in consonance with the concept of constitutional morality recently mentioned by SC judge in LGBTQ case hearing. <p>Though there are concerns as we observe the protests on Sabarimala verdict or Triple Talaq ordinance, recent SC judgments give us hope. It can be concluded in the light of such other SC judgments that in the modern and progressive India we find the laws freely floating in a sea of ethics. There is a need for flexibility for change, tolerance and adaptation with the moving waves in the sea of values.</p>	
9.	IN THE CONTEXT OF RISING DOMESTIC VIOLENCE EXPLAIN THE IMPORTANCE OF ETHICS IN PRIVATE RELATIONSHIPS	
	<p>Recently, the UN Secretary-General appealed to governments to pay attention to and prevent a “horrificing global surge in domestic violence” over the last few weeks amid lockdown measures imposed by several countries to tackle the covid 19 pandemic</p> <p>Fuelled by mandatory stay-at-home rules, social distancing, economic uncertainties and anxieties caused by the coronavirus pandemic, domestic violence has increased globally.</p> <p>In India, the National Commission for Women (NCW) has also flagged the issue of a spike in cases of domestic violence since the enforcement of the national lockdown.</p> <p>In this context it is important to discuss about the ethics involved in private relationships</p> <p>Ethics in private relationships refers to the ethics that a person identifies with in respect to people and situations that they deal with in everyday life. It largely involves relations with family and friends. They are based on emotional bonds rather</p>	

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	<p>than any formal procedure that regulates them and therefore, they are informal in nature</p> <p>They are relatively permanent with more tolerance for imperfections.</p> <p>Although ethics in private life vary from person to person, there are some common underlying principles that are accepted by society. For example -</p> <ul style="list-style-type: none"> • Loyalty – loyalty to one's partner and to the family members • Love – loving all the members of family with their imperfections • Affection – caring for needs of all the members as your own <p>One of the reasons for the recent rise in domestic violence cases is that the above said values of Loyalty, Love, Affection are not given sufficient importance. One should always act in moral equilibrium (a running mental scoreboard where they compare their self-image as a good person with what they actually do). This helps oneself to make moral corrections (moral compensation) when they do a wrong act.</p> <p>Persons should exhibit prosocial behaviour in personal life also to decrease the cases of domestic violence in future. Non reporting of such acts to the authorities will amount to moral muteness.</p> <p>Ethics in private relationships are generally directed by individual virtues, universal human values, religion, social norms and law of land(Domestic Violence Act, 2005 in India). Ethics in private relationship are also checked by private religious law</p> <p>Individual familial and community obligations have long been written into law and supported by serious sanctions from ancient time to today's inheritance divorce, marriage and other laws</p>	
10.	WHAT ARE THE ETHICAL DILEMMAS INVOLVED IN VACCINE DEVELOPMENT AND DISTRIBUTION (VACCINE NATIONALISM)	
	<p>UNGA president-elect and Maldivian Foreign Minister Abdulla Shahid has warned against Vaccine nationalism and said that it would destroy countries' efforts to eradicate the pandemic and must be avoided "at all costs".</p> <p>He termed the disparity in vaccination coverage in developed countries and the rest of the world "unacceptable".</p> <p>Vaccine nationalism occurs when a country manages to secure doses of vaccine for its own citizens or residents before they are made available in other countries.</p> <p>This is done through pre-purchase agreements between a government and a vaccine manufacturer</p> <p>Ethical issues/dilemmas involved in vaccine production and distribution in general</p> <p>(1) Personal choice vs. the greater public good</p> <ul style="list-style-type: none"> • What is the balance between personal choice and protection of at risk members in population? • The question arises whether it is appropriate to legally mandate vaccinations during public health emergencies • Should exemptions to legally mandated vaccinations be allowed based on religious and personal beliefs? <p>(2) Research and testing</p>	

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	<ul style="list-style-type: none"> • The question of responsibility for the design and development of vaccines arises, e.g. who is responsible ? whether government or academic institutions or pharmaceutical companies • The responsibility of conducting studies about the efficacy • Should testing for vaccine safety and efficacy be carried out in vulnerable populations, such as children, prisoners, or individuals who are not capable of making their own decisions? • When testing vaccines in developing countries, should treatment be provided if diseases are detected? How involved should local communities be in the research design process <p>(3) Informed Consent</p> <ul style="list-style-type: none"> • Should informed consent relating to the benefits and risks of vaccines be required prior to vaccination? • Who should be involved in providing consent prior to vaccination, e.g. parents, guardians, children above a certain age? <p>(4) Access Issues</p> <ul style="list-style-type: none"> • Should regulations exist that ensure equal access to vaccines for all socioeconomic, ethnic, and minority groups in a population? • When vaccines are in short supply, who should decide which groups should be protected, and who must be left vulnerable to disease? • How can vaccinations be ensured for low-income children and those without health insurance? • How can vaccinations be ensured for low-income, racial, and ethnic minority adults? • Developing countries face threats from disabling and deadly infections, called “poverty diseases,” such as hookworm and leprosy, not found in the United States. How should decisions be made as to which health needs to address, and how to incorporate vaccination into often-scarce services? <p>These are some ethical questions involved in vaccine development and distribution. The developed countries should not act which benefits only them(self-serving bias) rather should act in way that ensures access vaccines for smaller and least developed countries</p>	
11.	ETHICAL CONFLICTS IN COSMOPOLITAN CULTURE AND URBANISATION	
	<p>Economic development and desire for wellbeing has made the phenomenon of rapid urbanization and culture of cosmopolitanism a de-facto feature of the modern society</p> <p>Cosmopolitanism is the ideology that all human beings belong to a single community with similar set of moral principles. Theoretically, here everyone can retain their individual and cultural integrity while also keeping themselves open to the larger world.</p>	

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	<p>Cosmopolitanisation and urbanization are associated with the following values</p> <ul style="list-style-type: none">• Inclusivity, oneness, human rights and dignity, cultural diversity, solidarity, equality• Openness, good governance, responsibility and accountability, democracy• Globalization, modernism, industrialization, consumerism, liberalization• Opposition to chauvinism, social justice, peace• Collective Intelligence through information <p>However, they also give rise to various ethical conflicts such as</p> <p>Environmental sustainability versus use of resources for development projects – Large projects such as mining, building dams, power projects etc. are required to meet rising demands of people and improve standard of living. This is in direct conflict with the question of sustainability</p> <p>Rising inequality and the condition of poor and vulnerable – The fruits of economic growth have been appropriated by only a few and thus, it has led to immense inequality. The conditions of people living in urban slums and squatters versus the gated communities in metros reflect the divide that urbanization has created and is perpetuating.</p> <p>Conflict of resources – Although, people are migrating to urban areas, following a cosmopolitan culture, yet the vast population growth in urban areas is leading to resource crunch in terms of land, water, infrastructure etc. Thus, many people living in small spaces, with low water accessibility and congestion on roads etc.</p> <p>Salad bowl vs Melting pot model of society – Due to cosmopolitanisation, many cultures have lost their identity and are increasingly being subsumed and consumed by dominant cultures of the world.</p> <p>Global vs Regional Values – In opposition to the melting pot model, regional and local cultures are asserting themselves strongly as a reaction to globalization.</p> <p>Cultural diversity vs Cultural clashes – the opportunities in these areas bring people from various backgrounds and cultures here and enable them to get an exposure to them. But this diversity at times leads to clashes when some people are not open to new cultures.</p> <p>Individualisation vs Collectivism – increasing individualisation in urban areas results in new social structures where the traditional family is not as dominant as before. Self-interest seems to have taken over other values.</p>	
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	<p>Lifestyle Changes vs Healthy routine – People have begun to associate themselves more with the western cuisines such as pizzas and burgers than their traditional diverse cuisines and habits.</p>	
12.	<p>OECD REPORT- BEYOND GROWTH: TOWARDS A NEW ECONOMIC APPROACH</p>	
	<p>What is the need to think beyond economic growth ?</p> <p>Economic growth has been the primary goal of economic policies, and the principal measure of an economy's success. This type of growth is influenced by ethical thoughts such as consequentialism and utilitarianism. Because of moral myopia policy makers only focused on the results. In these years, economic growth facilitated employment growth, reduced poverty rates, and provided finance for higher government spending.</p> <p>But alongside these benefits, it has also generated significant issues</p> <ul style="list-style-type: none"> • GDP growth is now widely associated with rising inequalities. • GDP growth is no longer correlated with improvements in wellbeing. we now understand that people's sense of a fulfilled and flourishing life comes also from a wide variety of other factors: from the security and satisfaction they experience in work; their physical and mental health, social networks and personal and family relationships, trust in society etc • Severe environmental degradation has forced a recognition that today's patterns of economic growth are undermining our capacity to maintain current standards of living. • Other issues include increasing consumerist attitude and many valuable works of people such as looking after family and domestic help by the family members remains unpaid and underpaid <p>Components of new objectives going forward</p> <p>The issues identified above do not imply that economic growth should be abandoned as a goal of economic policy. Rather, they suggest that GDP growth should be complemented with a wider set of ethical values and objectives for measuring of economic and social progress:</p> <ul style="list-style-type: none"> • Environmental sustainability (Compassion towards all living beings)- path of rapidly declining greenhouse gas emissions and environmental degradation, consistent with avoiding catastrophic damage and achieving a stable and healthy level of ecosystem services. • Rising wellbeing - a rising sense of improvement in the quality of life and condition of individuals and society as a whole. <p>Empathy for social wellbeing.</p>	

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	<ul style="list-style-type: none"> • Falling inequality - reduction in the gap between the incomes and wealth of the richest and poorest groups in society and rising incomes and opportunities for those experiencing systematic disadvantage. • System resilience - understood as the economy's ability to withstand financial, environmental or other shocks without catastrophic and system-wide effects. <p>Rather than focusing on the result(Consequentialism)i.e. GDP numbers alone , economic policies should put more focus on the way or process(Deontological approach) to achieve that economic growth. Corporates should undertake CSR activities to minimize these negative effects.</p>	
13. ETHICS ARE MORE IMPORTANT THAN LAWS"		
	<p>Ethics are the collective morality of society. Laws are collection of rules imposed by authority on the citizens</p> <p>Ethics and Law: There is a strong relationship present between ethics and law. Sometimes they overlap each other and sometimes enforce together.</p> <ul style="list-style-type: none"> • Both ethics and law set ideal standards to overcome social issues in the form of principles and actions respectively. <p>In certain sense ethics are more important than laws because</p> <ul style="list-style-type: none"> • Laws are often derived from ethics. For instance there is inherent respect and regard for women in Indian culture. This has translated into reservation of seats for women in local bodies and panchayats. • Ethics brings changes from within and builds conscience in person. Laws may just control the outer behaviour. Laws like RTI, Citizens charter etc can bring transparency and responsiveness in public life but without ethics in private life social well being may remain elusive. Domestic violence, communal tension, cleanliness may still remain unformidable problems. • Ethics fill the gap left out by laws. It caters to the dynamic need of administration. <p>However laws are essential to shape the ethics of society, where ethics is lacking, resolve conflicting ethics, cater to national and international imperatives and global challenges, situation which ethically neutral, such as</p> <ul style="list-style-type: none"> • Abolition of sati, Abolition of untouchability which was enforced to stop these practices which was considered as ethical by some. • Taking bribes from the rich and sharing it with the poor may be considered compassionate by some. Anti-corruption laws are required to insulate administration from such ideology and practices 	

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	<ul style="list-style-type: none"> • Binding and non-binding agreements are needed to deal with the challenge of climate change • GST, Citizenship act, Demonetization etc are needed to run the state. <p>Hence ethics and law must complement each other and also help evolve each other.</p>	
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HUMAN VALUES, ROLE OF FAMILY, SOCIETY AND EDUCATIONAL INSTITUTIONS

1.	LOVE IS THE STRONGEST FORCE THE WORD POSSESSES AND YET IT IS THE HUMBLEST IMAGINABLE- GANDHI	
	<p>Mahatma Gandhi was a champion of the Love Revolution. For him love should permeate all and every aspect of our lives. Be it political, social or personal, all human activities should be informed by love. Love should be the organising principle of individual lives as well as of the whole of society. For Gandhi love had no borders and no boundaries, no limits and no conditions. He said, “where there is love, there is life and where there is love there is light.”</p> <p>Love as a basis of personal relationships has been accepted and advocated by many. But for Mahatma Gandhi love should also be the motivation behind political policies, economic decisions and business behaviour.</p> <p>Thus the concept of love served as a basis for all other concepts such as Non-violence, Trusteeship, his movement to uplift untouchables and his concept of dignity of labour.</p> <p>Gandhi interprets love in different ways as follows</p> <p>Cohesive Power</p> <p>THE FORCE of love is the same as the force of the soul or truth. We have evidence of its working at every step. The universe would disappear without the existence of that force</p> <p>Law Of Our Being</p> <p>If love or non-violence be not the law of our being,....there is no escape from a periodical recrudescence of war, each succeeding one outdoing the preceding one in ferocity</p> <p>Equality Of Treatment</p> <p>I believe in the sovereign rule of the law of love which makes no distinctions.</p> <p>Trust</p> <p>Mutual trust and mutual love are no trust and no love. The real love is to love them that hate you, to love your neighbour even though you distrust him. I have sound reasons for distrusting the English official world. If my love is sincere, I must love the Englishman in spite of my distrust. Of what avail is my love, if it be only so long as I trust my friend? Even thieves do that. They become enemies immediately the trust is gone.</p>	

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2.	WHAT ARE THE MOST IMPORTANT VALUES INCULCATED BY EDUCATIONAL INSTITUTIONS	
	<p>As is being witnessed today, a world evolved through narrow, exclusive and intolerant thought is full of conflicts, violence, inner tensions and war. Therefore, there is a need for a world evolved through harmony, tolerance, peace, and concern for achieving human sustenance. Value education helps in achieving these goals. School provides a medium where the individual to communicate, acts as a bridge between family and society</p> <p>Values inculcated by educational institutions</p> <p>Socialisation- in educational institutions the child learns for the first time, how to interact with new persons and make friends</p> <p>Cooperation- here the child learns how to cooperate with others children through the activities and events conducted</p> <p>Toleration-Exposure to the presence of different people with different attitudes, beliefs and values. This diversity of views helps the child to be tolerant to different views.</p> <p>Scientific Temper/spirit of enquiry – here the child is thought to welcome new light, new knowledge, new experiments, even when their results are unfavourable</p> <p>Discipline and Respect- in schools children are taught the importance of discipline and respect elders.</p> <p>How covid 19 induced online education's affects in inculcating these values by educational institutions</p> <p>The impact of COVID-19 on education - Insights from Education at a Glance 2020 Report by OECD in this regard sheds some light on the issue</p> <p>Due to online education, it limits the children direct interaction with others consequently affecting their socialisation</p> <p>It limits the arena for cooperation with other students, this limits his exposure to people with different views, beliefs and values. Which ultimately affects the value of toleration</p> <p>Due to exposure to contents which are not child appropriate, his scientific temper and spirit of enquiry decreases. This leads to child adhering to strong views from an young age without analysing different views</p> <p>Since there is no direct interaction between the teacher and the students, his disregard for the teacher increases and ultimately respect for the teacher decreases.</p> <p>Spending more time in online and online games increases mental stress among students</p>	
3.	RELEVANCE OF GANDHI IN SOCIAL CONTROL OF BUSINESS	
	<p>Mahatma Gandhi's economic views were humanitarian in nature stemming from his concern for the toiling peasants, factory workers and joblessness.</p> <p>Swadeshi</p> <p>Gandhi envisaged villages as self-sufficient republics. He knew that India lived in its villages which is why he stressed on the growth of the rural economy such as khadi, handloom, handicraft and sericulture.</p>	

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	<p>Rural industries were based on family labour and required less capital. Goods were sold in the local markets. In this way, production and market were both taken care of. This is why he advocated the establishment of cottage industries and recommended the use of rural products.</p> <p>According to him, the village economy would satisfy two important objectives. First, it would provide maximum employment and income to inhabitants, and second, it would generate equality, freedom and justice.</p> <p>Decentralisation of economy</p> <p>According to him, large-scale production was meant to be profit-oriented and therefore, harmful for society as it could lead to concentration of wealth and power in a few hands. Gandhi advocated decentralisation because it could avoid violence. He suggested delocalisation of production as against concentration in particular areas. His beliefs on decentralisation were aimed at correcting all evils of a centralised economy.</p> <p>The role of business</p> <p>Gandhi's views of what trusteeship really means were expressed in great detail in his widely popular Harijan, a weekly periodical that highlighted social and economic problems across India.</p> <p>A long-term vision beyond one generation is necessary to build truly sustainable enterprises</p> <p>Companies must build reputations that foster trust across transactions and with all sections of society</p> <p>Business enterprise must focus on creating value for communities</p> <p>While Gandhi saw the value of private enterprise, he believed the wealth a company creates belongs to society, not just the owner.</p>	
4.	LESSONS FROM THE LIFE OF NELSON MANDELA. HOW IT HELPED YOU FOR YOUR OWN ETHICAL DEVELOPMENT	
	<p>Do not judge me by my successes, judge me by how many times I fell down and got back up again.” — Nelson Mandela</p> <p>1. Passion Produces Perseverance</p> <p>When you find a cause worth fighting for you become passionate and passion fuels the fires of perseverance. Opposed to the policies of his country's white minority government, Madiba led a non-violent action against apartheid in South Africa. It was a choice that landed him in prison for 27 years. He emerged from incarceration and became South Africa's first ever black president. It was the first time Mandela himself was able to vote in his own country.</p> <p>2. Expect Change</p> <p>To Be Messy Business is wrought with obstacles. Innovation and change rarely follow a nice, neat linear path. Driving change often causes sacrifice, misfortune and pain. If it were easy and didn't require tremendous backbone, everyone would be</p>	

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	<p>doing it, right? But just because you face difficulties and frustration doesn't mean that what you are fighting for isn't right.</p> <p>3.Change Begins from The Inside-out</p> <p>If there was a silver lining to his years of imprisonment, Madiba said it was to look in the mirror and create within himself that which he most wanted for South Africa: peace, reconciliation, equality, harmony and freedom. Perhaps his most profound impact and greatest legacy was to teach us, through vivid, living, personal examples, to be human before anything else.</p> <p>Self-awareness is a sign of great leadership. Madiba understood that if he was going to lead his nation out of racial discrimination and into a peaceful democracy he would have to "be the change."</p>	
5.	<p>"HONESTY IS THE FIRST CHAPTER IN THE BOOK OF WISDOM "- THOMAS JEFFERSON – IMPORTANCE OF HONESTY IN PUBLIC LIFE/CIVIL SERVANTS</p>	
	<p>Wisdom is the ability to both think and act using experiences, skills, and judgement. To be wise, one must intentionally act with prudence and common sense. Wisdom has a connotation of judiciousness, pause, and discipline.</p> <p>Wisdom, the discipline to synthesize knowledge and experience to do what is required, begins with honesty.</p> <p>One must first be true, be honest with oneself.</p> <p>Second, one must be principled in our dealings with others. For one can't be wise without also being truthful.</p> <p>One can't be ethical without first being honourable.</p> <p>In our dealings with others, we should be honest and trustworthy. We should Stand up and Own the difficult conversations, speak the truth, and should speak with sincerity of purpose.</p> <p>Importance of Honesty with respect to public life/civil servants</p> <ul style="list-style-type: none"> • Creating credibility (Building trust): It helps a civil servant to be trustworthy and get lots of respect in the career because honest people are really trusted by others. People generally do not trust dishonest civil servants. Building trust and confidence requires an environment where there is a premium on honesty, transparency, openness, boldness, fairness and justice. We should encourage this. • Leadership: This principle is articulation of the same idea as I referred in the context of Mahatma Gandhi's Experiments with Truth. A true leader will always lead by own example. If a leader is honest, sincere and committed to the task assigned to him, the vibes created percolate down the hierarchy cleansing the system that he controls. By bringing transparency in the system and standing against corruption • A civil servant is required to implement the orders of government without bias, with honesty and without fear or favour. It is precisely in this area that a degree 	

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	<p>of a difference of opinion begins to emerge between the political executive and the civil servants</p> <ul style="list-style-type: none"> • Other Importance : Improve work culture and motivate subordinate officers to be honest, it makes sure effective delivery of the services, present day Nepotism problem can be reduced if honesty is followed in public service, Reduce inequalities in the organization. 	
6.	IN THIS ERA OF PROFIT MAXIMIZATION WHERE YOU SEE THE POSITION OF SOCIAL ENTREPRENEURSHIP	
	<p>Maximizing profits by minimizing service and integrity can lead to business problems that eventually sink a business, as shortcuts and bad professional relationships cause customers and employees to leave.</p> <p>Profit maximization also creates problems such as quality issues, lack of reinvestment, bad employee and employer relationships etc.</p> <p>According to Deloitte's Human Capital Trends study, a whopping 86% of surveyed millennial respondents said that business success should be measured in terms of more than just financial performance.</p> <p>In other words, an increasing proportion of the world's population now believes that their employer should do the "right" thing (ethical) when it comes to important social issues. With a growing sense of civic responsibility spreading amongst younger generations, social enterprises have become the de facto choice for many aspiring entrepreneurs</p> <p>Social Enterprise : "A business with primarily social objectives whose surpluses are principally reinvested for that purpose in the business or in the community, rather than being driven by the need to maximise profit for shareholders and owners".</p> <p>The second Covid-19 wave has brought to fore the remarkable role of social entrepreneurs as last-mile responders and an effective way to bring the change in the development of the social sector.</p> <p>"Social innovation is the DNA of social entrepreneurs," - Vincent Otieno Odhiambo,</p> <p>Social Entrepreneurs and Their Significance</p> <ul style="list-style-type: none"> • Focus on Social Problems: Social Entrepreneurs mainly focus on social problems. They initiate innovation by mobilizing the resources available to build social arrangements in response to the social problems. Thus they are for ethical prosocial behaviour • Change Agent in Social Sector: Social Entrepreneurs act as change makers in society who in turn influence others to contribute to the development of mankind. • They work not only as a strong catalyst in society, but as change agents in the social sector. They persuade and influence others to do the right thing for the society • Bring the Changes: They adopt a mission to create and sustain social value; recognizing and rigidly pursuing new opportunities, engaging in a process of continuous innovation, adaptation and learning. 	

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	<ul style="list-style-type: none"> • Increased Accountability: They act boldly without being limited by resources in hand and exhibit heightened accountability to the constituencies. • Improve People's Lives: People are attracted to social entrepreneurs like the Nobel Peace Prize laureate Muhammad Yunus for many of the same reasons that they find business entrepreneurs like Steve Jobs so compelling – these extraordinary people come up with brilliant ideas and against all the odds succeed at creating new products and services that dramatically improve people's lives. Thus they contribute to the social well being • Help in Achieving Inclusive Society: They are also playing a pivotal role in the inclusive recovery and rebuilding of communities at the grassroots level. 	
7.	“THIS IS MY SIMPLE RELIGION. THERE IS NO NEED FOR TEMPLES; NO NEED FOR COMPLICATED PHILOSOPHY. OUR OWN BRAIN, OUR OWN HEART IS OUR OWN TEMPLE; THE PHILOSOPHY IS KINDNESS”	
	<p>Kindness is a behaviour marked by ethical characteristics, a pleasant disposition, and concern and consideration for others. It is considered a virtue, and is recognized as a value in many cultures and religions. It is the quality of being friendly, generous, and considerate. Affection, gentleness, warmth, concern, and care are words that are associated with kindness</p> <p>Significance of Kindness:</p> <p>Everyone is fighting their own inner battle: although life brings us so many joys and victories, it is undeniable that we each face our own individual struggles within our own minds that nobody knows about. Make every effort to find compassion for others – even when you can't relate. Be kind.</p> <p>Human connection is paramount: In a world where we are looking down at our phones more than we are looking up at the people around us, we need to revisit this idea of truly connecting with another human being and what that looks like for us. Be kind.</p> <p>Our words, our energy and our light have the potential to impact another human being's life in so many ways. Don't take that power lightly. Be kind.</p> <p>It feels good to be kind: Robert Ingersoll's famous quote that states “We rise by lifting others”. Supporting others gives us a natural high. Unfortunately, we all get so caught up in the “busy-ness” of our own lives that we forget to take the time to practice acts of kindness. Take a moment and step outside of yourself and raise somebody up who needs your support. Be kind.</p> <p>When people are in the presence of kindness, they can't help but feel joyful. Expand your reach and watch all of those around you enliven in the presence of your warmth. Be kind.</p> <p>Small actions can have far-reaching consequences: There is no doubt that the human race is connected in more ways than we can quantify. When you do good, you cause a ripple effect on our planet that reaches the masses. Be kind</p>	

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	<p>You can be a voice for someone who doesn't have one: Acts of altruism speak volumes for those whose voices have been silenced. Speak up for someone who needs it and you will give them the opportunity to learn how to speak on their own behalf. Be kind.</p> <p>Kindness is in our nature: Human beings are intuitively geared to be good and do good. Fear is a learned emotion. Reconnect to the part of you that is love and allow that to guide your everyday interactions. Be kind.</p> <p>Spread love: We have the same power to spread good as those who wish to spread hate do. Find a way to share your unique light. A simple smile or a positive thought on social media goes a long way. Be kind</p>	
8.	FAMILY IS THE FOUNDATION ON WHICH VALUES OF A CHILD TAKE SHAPE.	
	<p><i>“Educate your children to self-control, to the habit of holding passion and prejudice and evil tendencies subject to an upright and reasoning will, and you have done much to abolish misery from their future and crimes from society”. - Benjamin Franklin.</i></p> <p>The value system practiced in the family becomes automatic to the young family members if they are taught moral values systematically. The family shapes the child's attitude towards people and society, and helps in mental growth in the child and supports his ambitions and values. Blissful and cheerful atmosphere in the family will develop the love, affection, tolerance, and generosity. Parents want to instill the following kinds of values to shape their children's attitude towards people and the society.</p> <ol style="list-style-type: none"> 1) Respect, 2) Kindness, 3) Honesty, 4) Courage, 5) Perseverance, 6) Self-discipline, 7) Compassion, 8) Generosity, 9) Dependability. <p>Doing so will protect them from potentially negative societal influences and lay the foundation for them to become good citizens.</p> <p>Family's role in inculcating the values in children:</p> <ul style="list-style-type: none"> • A child learns his behaviour by modelling what he sees around him. Family plays a major role in helping a child socialize and has great influence and bearing on the progress of the child. • Joint family system, the presence of elders in the family plays an effective role in the social and moral development of the children. • It also helps the younger generation of the family to imbibe human values and eradicate their negative mental tendencies when they are among elders. 	

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	<ul style="list-style-type: none"> • A family is a unit of parents and their children. Social standards and customs defined by a family provide the emotional and physical basis for a child. • Values developed by a family are the foundation for how children learn, grow and function in the world. These beliefs, transmits the way of life a child lives and changes into an individual in a society. • These values and morals guide the individual every time in his actions. Children turn out to be a good person because of the value taught and given by his family members • Ideas passed down from generation to generation make up a family value. It answers the basic question of how one wants to live the family life. Family values enhance the character and turn the children into good human beings. <p>Parents and families have the most direct and lasting impact on children's learning and development of social competence. When parents are involved, students achieve more, exhibit more positive attitudes and behaviour, and feel more comfortable in new settings.</p>	
9.	“EDUCATION IS THE MOST POWERFUL WEAPON WHICH YOU CAN USE TO CHANGE THE WORLD”	
	<p>Nelson Mandela has rightly said that ‘Education is the most powerful weapon which you can use to change the world.</p> <ul style="list-style-type: none"> • Education is the key to eliminate all problems • Education is one of the basic needs of human beings. • It is also essential for any kind of development. • The purpose of education is to enlighten the individual and develop his/her capacity to the limit. <p>Education is an essential need!</p> <ul style="list-style-type: none"> • Education provides you the tools to improve the quality of life in modern society both economically and socially. • Education is power and no one can ever deny this fact. • It enables us to make the right choices in life and to perform our duties properly. • It ennoble our mind and refines our sensibility. • Remove the darkness of ignorance <p>Why it is most powerful</p> <ul style="list-style-type: none"> • Helps To Make Better Citizens <ul style="list-style-type: none"> ○ Although humans are the most advanced and developed species on Earth, they are in actuality nothing more than animals who think and behave in a rational way. ○ But without education, that rationalism cannot be brought about within an individual. • Boosts Progress of a Nation <ul style="list-style-type: none"> ○ Educated people are the building blocks of a nation. 	

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	<ul style="list-style-type: none"> ○ They know how to differentiate right from wrong ○ They are pretty aware of the resources available on their own land as well as the correct methods to utilize them. • Ensures a Successful Future <ul style="list-style-type: none"> ○ Education is the means by which a person can have a happy and successful life. ○ It helps us to recognize our hidden skills and talents, using which we can build up our career, gain employment and have a secured future. <p>Ambedkar has lighted the lives of many with the help of education, Abdul kalam has helped thousands of children by inventing a weightless caliper.</p> <p>It is the same education or knowledge which led to the usage of nuclear power for generation of electricity and also lead to the invention of Atom bomb which destroyed the lives of many innocent souls.</p> <p>Even now, We could observe that Educated people practicing untouchability, promotes racism, casteism, violence which is the greater cause of concern. This could be well tackled by providing value education which could dispel the ignorance.</p> <p>Osama bin laden and Hitler, though well educated have chosen a wrong path which caused the world to suffer, which reflects that Education without values makes a man a clever devil.</p> <p>Yet, there are some living examples like Malala who has proved the world that “One child, one teacher, one book, one pen can change the world.” with endurance and love for education/ knowledge.</p> <p>Conc:</p> <p>Education is a great equalizer which helps improves standard of living, benefits communities, even protects individuals from abuse and expectation. Improving access to and quality of education leads to better outcomes at every level.</p>	
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ATTITUDE

1.	DIFFERENCE BETWEEN VALUES AND ATTITUDE	
	<p>Attitude is the learned and enduring predisposition to behave, either favourably or unfavourably, towards something. This something can be an event, a person, an object or classes of such events, persons, or objects, respectively.</p> <p>Example - Explanation of “half-full glass” i.e. a person’s attitude determines whether it is half-full or half-empty</p> <p>Characteristics of attitudes</p> <ul style="list-style-type: none"> • Attitudes are abstract constructs, not something we can directly observe. We are only able to infer them from behaviour. • It is a lasting evaluation with respect to various socially significant issues and events. It is always serving some purpose. • Attitude is acquired through the socialisation process. It may involve individuals or groups. • Attitude can be expressed both verbally and non-verbally. 	

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	<ul style="list-style-type: none"> • Attitude is important because it shapes people's perceptions of the social and physical world and influences overt behaviour. • Attitudes change with experiences and knowledge as man is a 'rational' animal. • A rigid or dogmatic attitude is not the same as a strong attitude. A strong attitude may have been formed with knowledge and experience and be grounded in rationality, hitherto oblivious to others <p>Values</p> <p>"Values" denote the value or importance we assign to different aspects of the world around us. A value is a preference as well as conception of the preferable. We attribute values to every human action, thus denoting its vastness.</p> <p>Ethical decision-making often involves weighing values against each other and choosing which values to elevate</p> <p>Some values have intrinsic worth, such as love, truth, and freedom. Other values, such as ambition, responsibility, and courage, describe traits or behaviors that are instrumental as means to an end.</p> <p>Characteristics</p> <ul style="list-style-type: none"> • Moral principles or moral ethics standards of behaviour • A part of person's character • Showcase a particular person's moral ethics and his/her overall character • Directly influenced by family, friends, culture, religion, and social interactions • Moral ethics 	
2.	WHAT IS POSITIVE ATTITUDE	
	<p>Positive attitude is nothing but an optimistic frame of mind</p> <p>Positive attitude manifests in the following ways</p> <ul style="list-style-type: none"> • Positive and constructive thinking • This frame of mind is conducive to creative thinking – it encourages to take calculated risks, necessary for innovation • Motivation and energy to do things and accomplish goals • An attitude of happiness <p>Significance of positive attitude for civil servants towards the weaker sections of society</p> <p>A positive attitude towards poverty, deprivation, discrimination and other factors that perpetuate such conditions counter-intuitively, implies empathy and caring nature of the person. It signifies compassion towards weaker and marginalised sections</p> <p>This attitude is utmost desirable for public servants because of the immense powers they exercise for the inclusion or exclusion of the marginalised.</p> <p>A civil servant is duty bound to enforce laws and implement policies, rules and regulations in a manner which is not only 'just and fair' but also seen to be so by maintaining transparency and acting without fear and favour. This should be done in the true spirit of 'rule of law' on which rests the democratic polity.</p>	

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	<p>He must be aware of the fundamental rights of the citizens enshrined in the constitution and develop a proactive attitude of empathy to promote all round upliftment and development of the weaker and downtrodden in the true spirit of ‘Sarvodaya through Antyodaya’.</p> <p>Tolerance and compassion make a civil servant lead with not only head but also heart. They are the fundamental components of one’s character and of a positive relationship which is essential to meet the needs of weaker sections (who are most dependent on public services).</p> <p>For Example : During this covid 19 pandemic frontline police forces, doctors and other frontline workers served with tolerance and compassion towards weaker sections of the society. Many civil servants with help of NGOs distributed food and other essential items to the returning migrant workers thus averting a major humanitarian crisis.</p>									
3.	DIFFERENCE BETWEEN PERSUASION AND MANIPULATION									
	<p>Ethical persuasion concerns the moral principles associated with a speaker's use of persuasion to influence an audience's beliefs, attitudes, intentions, motivations, or behaviors.</p> <p>According to Aristotle persuasion can be brought about by the speaker’s use of logos, ethos and pathos:</p> <p>a) Logos – facts, reason and evidence b) Ethos – Trust, reliability and ethics c) Pathos – emotions</p> <p>Since both persuasion and manipulation indicate a certain influence on someone, some people tend to think these two terms are synonymous, which is absolutely incorrect. Though they appear similar in that aspect, they have stark differences that should be considered.</p> <table><tr><th>Persuasion</th><th>Manipulation</th></tr><tr><td>Persuasion is the act of causing people to do or believe something, which will usually bring positive outcomes.</td><td>Manipulation is the act of controlling or playing upon someone by artful, unfair, or insidious means, especially to one’s own advantage.</td></tr><tr><td>The intention in persuasion is noble and positive.</td><td>While the intention in manipulation is evil and immoral.</td></tr><tr><td>The person who is persuaded by someone else will get something good as the result.</td><td>While the person who is manipulated will get victimized and will be badly treated by the person who manipulated.</td></tr></table>	Persuasion	Manipulation	Persuasion is the act of causing people to do or believe something, which will usually bring positive outcomes.	Manipulation is the act of controlling or playing upon someone by artful, unfair, or insidious means, especially to one’s own advantage.	The intention in persuasion is noble and positive.	While the intention in manipulation is evil and immoral.	The person who is persuaded by someone else will get something good as the result .	While the person who is manipulated will get victimized and will be badly treated by the person who manipulated.	
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	<p>While persuasion can build trust on the other person</p> <p>Few examples: Government schemes like ‘Swachh Bharat Mission’, ‘Beti Bachao, Beti Padhao Scheme’, etc.</p>	<p>Manipulation destroys the trust held on the other person.</p> <p>Few examples: ‘Gaslighting’, which involves encouraging someone to doubt her own judgment and to rely on the manipulator’s advice instead; Guilt trips make someone feel excessively guilty about failing to do what the manipulator wants her to do; Charm offensives and peer pressure induce someone to care so much about the manipulator’s approval that she will do as the manipulator wishes.</p>	
	<p>Thus, there is a vast difference between persuasion and manipulation. Persuasion advances the position of all involved. It is a prosocial endeavor that guides the receiver of a message in accepting truth. In contrast, a manipulative appeal is one that if adopted will negatively impact another. Manipulation is morally wrong and ultimately counterproductive to the interests of all involved.</p>		
4.	HOW DOES GAMING ADDICTION IMPACT CHILDREN? CHINA’S RECENT IMPOSITION OF A THREE-HOUR LIMIT ON GAMING, A GOOD WAY TO TACKLE IT?		
	<p>China, the world’s largest video games market, has worried for years about addiction to gaming and the internet among young people, setting up clinics which combine therapy and military drills for those with so-called “gaming disorders”.</p> <p>Gaming addiction impact on children</p> <p>Implications of excessive gaming may result in harmful effects on children’s education and wellbeing.</p> <p>Interference with studies: One of the signs of gaming addiction is the impact on other areas of life. If school work is suffering – including boredom in lessons, difficulty concentrating or low motivation to complete homework – then their gaming habits should be assessed.</p> <p>Exposure to violent, graphic or sexualised content: Increasing numbers of parents are concerned about the content of games they play. Games with violent, sexualised or highly realistic content (including augmented reality and virtual reality games) can also have an emotional impact on children, especially the younger kids.</p> <p>It’s a controversial area with conflicting research but a study from Science Daily has linked violent video games to aggression in young people. If gaming is at the expense of connection with friends in real life, then this withdrawal can affect relationship skills in everyday situations.</p>		

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	<p>Repetitive strain injury (RSI): Children and young people who play games for extended periods can be affected by RSI. Stiffness, aches, pain and numbness are signs to watch out for.</p> <p>For example, 'nintendinitis' refers to thumb, wrist and hand problems associated with playing on gaming consoles. Eye strain is also common if you look at screens for long periods without taking breaks. Screen glare can also affect vision.</p> <p>Poor nutrition or self-care: When gaming addiction takes over, children and young people may skip meals, rely on junk food, resist taking toilet breaks or have poor hygiene.</p> <p>Poor quality sleep: Playing stimulating games for many hours at a time, particularly late at night, will make it harder to get to sleep.</p> <p>Is the imposition of a 3 hour limit a good proposition?</p> <ul style="list-style-type: none"> • Regulations are needed when the collective well-being of children is at stake. However, the 3- hour limit must also be rational and based on scientific studies. • Any restrictions must not be overtly authoritarian in nature, rather a result of discussion and deliberation. • Such regulations must take into account the views of the gaming industry and explore alternative ways through which they can ensure children welfare. • A regulation must be in an empathetic and sensitive manner rather an autocratic manner • Minors could still use their parents' accounts to bypass the restrictions which may not serve the larger purpose. • Proper parental supervision and awareness can go a long way in ensuring children's well being. <p>The measured restriction on the gaming time of children is a welcome move as it would direct them towards enrichment in various other dimensions of life</p>	
5.	POLITICAL ATTITUDE: CRIMINALIZATION OF POLITICS	
	<p>Causes of Criminalization of Politics:</p> <p>The most important cause of criminalization of politics is the unholy nexus between the politicians and bureaucracy. This undesirable and dangerous relationship between bureaucracy and political leaders opened the doors of criminalization of politics. Caste and religion both are responsible for the criminalization of politics. In bureaucracy there are certain procedure and rules for the promotion. But caste and religion both interfere in this process. In many states less qualified civil servants get promotion.</p> <p>Reasons of the Criminalization:</p> <p>1. Vote Bank: The political parties and individuals have astronomical expenditure for vote buying and other illegitimate purposes through which these peoples are so called goondas. A politician's link with then constituency provides the congenial climate to political crime.</p> <p>2. Corruption: Corruption also plays a very important role in criminalization of politics. Every political member is corrupted. He can do anything with their powers.</p>	

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	<p>3. Lack of governance: In India the distinctive thing is left politics is deep chasm between saying and doing. This happens at two levels. By the lack of governance there should be no proper agenda and not follow proper functions because of the lack of governance.</p> <p>Conclusion</p> <p>Corruption and criminalization of politics is hitting at the roots of democracy. Therefore, Parliament take steps urgently to curb this menace. Candidates and political parties must give wide publicity to criminal cases pending against him or her, in the local media, both print and electronic, after he or she files nomination to contest elections.</p> <p>Decreasing voter turnout</p> <p>“Voter turnout is important for the legitimacy of democratic elections, and Indian elections are known for their high turnout. It is also crucial in determining who wins an election because the party preferences of those who vote occasionally are probably different from the party preferences of those who vote each time”</p> <p>Less social pressure to vote nationally</p> <p>National elections are a different matter altogether. None of the conditions that hold for local elections and panchayat leaders apply to national elections and Members of Parliament (MPs). MPs often do not make decisions that have an immediate impact on a villager’s economic well-being; the local elite are unable to mobilise every single voter because parliamentary constituencies have, on average, over 15 lakh eligible voters, making it almost impossible to do so. As a result, there is less social pressure from family and friends to turn out to vote. There is also less pressure to vote for the same person as the rest of the community.</p> <p>More voters, less turnout</p> <p>If social pressures and local connections are important for turnout, larger constituencies should have lower turnout. There could be many reasons for why voter turnout in constituencies varies as the population increases, such as higher poverty level or that more people have migrated far from where they are registered to vote. However, size of a constituency may also in itself have an influence on turnout. In more populous constituencies, there is a very large number of people that parties and candidates need to reach out to. This is logistically challenging. More people mean more interests to represent, making it difficult for politicians to tailor their political message in a way that seems meaningful to all their potential voters.</p>	
APTITUDE AND FOUNDATIONAL VALUES OF CIVIL SERVICES		
1.	EXPLAIN THE FOLLOWING TERMS WITH RESPECT TO CIVIL SERVICES	
	<p>A)PUBLIC TRUST</p> <p>It is the firm belief in the reliability, truth, or ability of the people in public offices, institutions and officials i.e. the measure of public confidence and faith commanded by an officer or an institution or a system</p> <p>Example : the Election Commission enjoys high trust and this has helped it to implement ‘Model Code of Conduct’ even without Legislature’s backing</p>	

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Likewise, Judiciary in India enjoys high public trust, even though the process takes time, the public still get justice they deserve.

B) NON PARTISANSHIP

Non-partisanship can also be called political neutrality .Non- partisanship infers that the officer is to do his task without any fear of, or favour to any political party, even if he has strong faith in any political thought.

The values of the administrator will flow from the constitution not from the philosophy of any political party. It would ensure that civil servants would serve equally well to the political executives, irrespective of political changes.

Examples : Many actions of Sagayam IAS can be said to be non-partisan. Irrespective of party in power he remained neutral

C) STRENGTH OF CHARACTER

It is a measure of how much a person can persevere in adverse circumstances and stand against wrong actions/deeds.. It is determined by how strongly or weakly does one believes and adheres to certain values

This strength helps a civil servant to firmly say 'no' to anyone's ill demands that may go against the law or the general public

Example: Civil servants not allocating tenders and contracts to non-suitable candidates under political pressure

D) EMPATHY

It is the ability to place oneself in another's position and understand their feelings and experience their emotions. In the context of civil services, unless the public officials empathize with the common man, they will not be able to understand the problems faced by him and consequently, public services will not improve.

Example : While framing policies and rules an empathetic civil servant will take into account the needs of weaker sections of the society

Designing public places with ramps is nothing but design due to empathy towards the physically challenged.

E) SELFLESSNESS

It means to put others before oneself to the extent of having little or no concern for one's life, money, position etc. The job of civil servant demands that public concerns be the top priority. There might be situations where an official has to give up family time at a stretch in order to fulfil professional responsibilities. Further, selflessness helps in building an organization of integrity and honesty.

Example : During covid 19 pandemic, even though there was risk of themselves being exposed to the virus many police officials have come to the forefront to monitor the restriction norms. This is nothing but selflessness

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2.	WHEN A MAN ASSUMES A PUBLIC TRUST, HE SHOULD CONSIDER HIMSELF AS PUBLIC PROPERTY – THOMAS JEFFERSON	
	<p>The above statement emphasises the importance of public life and the trust that the public servants ought to maintain. Public life is a constant job, and the persona of a public man becomes a public property.</p> <p>Public trust is the firm belief in the reliability, truth, or ability of the people in public offices, institutions and officials</p> <p>Importance of public trust</p> <ul style="list-style-type: none"> • A decline in trust can lead to lower rates of compliance with rules and regulations. • Citizens and businesses can also become more risk-averse, delaying investment, innovation and employment decisions that are essential to regain competitiveness and jumpstart growth. • Nurturing trust represents an investment in economic recovery and social well-being for the future. • Trust is both an input to public sector reforms – necessary for the implementation of reforms – and, at the same time, an outcome of reforms, as they influence people and organisations’ attitudes and decisions relevant for economic and social well-being. • As a result, trust in government by citizens and businesses are essential for effective and efficient policy making both in good times and bad. • Investing in trust should be considered as a new and central approach to restoring economic growth and reinforcing social cohesion, as well as a sign that governments are learning the lessons of the crisis <p>Responsibilities of a public servant:</p> <ul style="list-style-type: none"> • Maintain highest integrity at work. • Accessible to people to hear their problems and quick grievance redressal. • Impartial in service delivery. • Objective, Transparent and accountable in decision making <p>The above responsibilities make him a public property who acts as a trustee between the citizens and the state. Public office can be of any type like it can be ministerial post, Administrator, defence personnel etc. So each individual is required to perform his duty by putting his self-interest as less important. It requires a person of considerable character to rise above the petty things and consider the wholeness of his existence in the scheme of things.</p>	

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EMOTIONAL INTELLIGENCE

1.	HOW EI CAN HELP IN REDUCING/TACKLING THE TREND OF RADICALIZATION AND LONE WOLF ATTACKS	
	<p>There is an increasing trend of radicalization and lone wolf attacks around the world today. Inculcating EI among the people can be effective in controlling this trend.</p> <p>EI is the capacity to be aware of, control, and express one's emotions, and to handle interpersonal relationships judiciously and empathetically. Lets see how various aspects of EI can help in controlling this</p> <p>Self-awareness: It is the ability to recognize and understand personal moods and emotions and drives, as well as their effect on others. Self-awareness depends upon one's ability to monitor one's own emotion state and to correctly identify and name one's emotions</p> <p>Many people don't realise they are radicalised because of the lack of self-awareness about their own moods and emotions as well as their effect on others. Thus making conscious effort to understand their own emotions periodically will reduce their vulnerability towards radicalisation</p> <p>Self-regulation: It is the ability to control or redirect disruptive impulses and moods, and the tendency to suspend judgment and to think before acting.</p> <p>If people cultivate this habit of thinking before acting and ability to control their impulses, the shooting like California mass shooting and Christchurch shootings would have not occurred</p> <p>Internal motivation: This refers to a passion to work for internal reasons that go beyond external rewards like money and status.</p> <p>Some people aid terrorists activities for financial gains. EI can help persons to go beyond external rewards like money</p> <p>Empathy: It is the ability to understand the emotional makeup of other people. Its hallmarks include expertise in building and retaining talent, cross-cultural sensitivity</p> <p>This sensitivity towards other people will reduce violence actions towards the others</p>	
2.	WHAT ARE POSITIVE AND NEGATIVE EMOTIONS? WHAT ARE THE BEHAVIORAL CHANGES INFLUENCED BY IT? EXPLAIN WITH EXAMPLES	
	<p>POSITIVE EMOTION-</p> <p>Certain emotions like joy, interest, contentment, love, and similar that are pleasant and rewarding, are called positive emotions.</p> <p>They open up new possibilities and build up our personal resources.</p> <p>Example of Behavioural change</p> <p>Joy or happiness is a positive emotion. When a person feels interested and happy while doing a certain job his behaviour changes in a positive way. That is he will do that job more efficiently, and ultimately it leads to increased productivity. This is one of the reason why many organisations give more perks and bonuses to the workers to keep them happy.</p> <p>Negative Emotion</p> <p>On the other hand, negative emotions are associated with actions that probably helped our ancestors save their skins: escaping, attacking, expelling poison.</p>	

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	<p>Negative emotions can also be valuable and constructive. For example, persistent distress may motivate a person to seek help, mend a relationship, or find a new direction in life.</p> <p>There is a natural tendency that people enjoy positive emotions while treating negative emotions as misery.</p> <p>Example of Behavioural change</p> <p>Anger is an emotion characterized by antagonism toward someone or something you feel has deliberately done you wrong. For many people anger results in negative emotions like irritability, rage, wrath, stress, resentment, hate, loss of confidence, depression etc.</p> <p>Due to this hate and resentment people tend to commit hate crimes. This behavioural change is an consequence of the negative emotions.</p>	
3.	WHAT IS EMOTIONAL AWARENESS? HOW DOES IT HELP IN MANAGING EMOTIONS EFFECTIVELY?	
	<p>Emotional awareness is defined as our ability to recognize and control our own emotional states, while also being mindful of the emotional states of those around us. People having this competency are more aware of their feelings and performance. Emotional awareness helps in managing emotions effectively such as:</p> <ol style="list-style-type: none"> 1. It promotes Optimism which means persistence in pursuance of goals despite all hurdles. Optimistic people are able to deal with any kind of setbacks and obstacles. 2. Self-control: This involves management of all disruptive emotions and impulses. People who are able to control themselves are more calm, positive and focussed 3. Empathy: This means sensing feelings and emotions of others and taking an active interest in their perceptions and perspectives. Such people are very responsive to emotional cues and listen to everything well 4. Service orientation: This involves anticipating, recognising and meeting the needs of the customers. Thus, it caters to matching products and services according to needs of the customers to maximise customer satisfaction and loyalty. 5. Developing others: This means gauging what others need in order to boost their confidence. People who develop others often acknowledge and reward other's strengths, accomplishments and development. 6. Team capabilities: This involves creation of group synergy in pursuance of collective goals. People with this competence are able to model team qualities like respect, helpfulness and cooperation. This helps in drawing all group members into active and enthusiastic participation. 	

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4.	HOW EI AID IN GOVERNANCE – WITH EXAMPLES	
	<p>Emotional intelligence is an ability to understand the problem that involves managing emotional responses of stakeholders in public sphere and understanding emotions and emotional meanings of others</p> <p>Emotional intelligence in governance and administration: - Emotional intelligence in administration can be used for the following ways</p> <ul style="list-style-type: none"> • Appraising emotions arising from situations. • Using emotions for reason-based decisions and policy making. • Identifying emotions in faces, voices, postures, and other content during public management activities. <p>Recruitment: EQ measurement is invaluable in selecting and recruiting high performance workers.</p> <p>Predicting performance: Some companies are blending IQ testing with scientific measurement of EQ to predict job performance and direct workers to jobs where they are most likely to succeed.</p> <p>Negotiation: Whether you're dealing with a trading partner, competitor, customer or colleague, being able to empathize and be creative in finding win-win solutions will consistently pay off</p> <p>Performance management: 360-degree feedback is a common tool for assessing EQ. Knowing how your self-perception compares with others' views about your performance provides focus for career development and positive behavioural changes</p> <p>Peer relationships: Good networking skills are a staple of job effectiveness for the average worker. Networking has too often been associated with "using" other people, but a heightened EQ ensures a mutually beneficial approach to others.</p> <p>Social responsibility: When a leader cares about others, he is not a centre of attention and keeps everyone in the loop by making their intentions known.</p> <p>Stress tolerance: To stay focused, stress should be managed and it involves own reactions to stress or the reactions of others to the stress.</p> <p>Impulse control: Independent people evaluate the alternatives and initiate the work by taking appropriate action by executing the right options. People who manage their impulses avoid being distracted and losing control of the situation.</p> <p>Optimism: Optimistic people have a target that they're aiming toward. These people are confident in their ability to carry out the required actions and meet the target by looking for successful solutions to problems.</p>	

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ETHICS IN PUBLIC ADMINISTRATION		
1.	HOW ACCOUNTABILITY ENSURES ETHICAL GOVERNANCE? SUBSTANTIATE WITH SUITABLE EXAMPLES	
	<p><i>“Good men don’t need laws to act ethically” - Plato.</i></p> <p>Governance means the process of policy making, implementation and its continuous monitoring. It further includes resource mobilization, inclusive planning and budgetary allocation. Ethical governance is when the outcomes of governance are acceptable to all the stakeholders in an ethically correct manner.</p> <p>Accountability is one of the most vital enablers of ethical governance by ensuring:</p> <ol style="list-style-type: none"> 1. Answerability – by the public officer for his actions. For e.g. the Railway Minister resigned in light of frequent rail accidents 2. Responsibility – towards the demands of the public. E.g. government opening new AIIMS colleges in tier II towns to improve the public health infrastructure 3. Enforcement – of rules, policies, laws etc to ensure social justice. E.g. banning of firecrackers in Delhi to prevent air pollution <p>Accountability, further makes governance more inclusive and participative. For e.g. with the introduction of mandatory social audits, corruption and leakages in MGNREGA have reduced considerably. Continuous monitoring of the PDS system by civil society in Tamil Nadu has improved its performance manifolds. Accountability through instruments like RTI exposes government inefficiency and forces lawmakers to make better policies.</p> <p>However, only external accountability cannot ensure ethical governance. It should be combined with internal accountability (individual morality and integrity).</p>	
2.	IN WHAT WAY CODE OF ETHICS HELPS IN ENSURING ETHICAL AND MORAL VALUES IN GOVERNANCE	
	<p>Ethics is an effort to direct human conduct and it helps individuals in leading a good life by applying moral principles. Ethics is elucidated as well based standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. In the present scenario, ethics in governance are attracting the attention of researchers, people who talk of good governance.</p> <p>In prehistoric times of India, good governance was conceptualized as Ram Rajya. Kautilya in his magnum opus (Arthashastra) urged the rulers to be compassionate to their subjects. In contemporary India, more and more inhabitants are becoming educated, progressive and aware of their rights. Therefore, ethics in governance are attracting the attention of all the people who talk of good governance. The general objective of morality is to ensure good governance with prime concern for moral values, practices and behaviour. These moral values are inculcated in an individual by her parents, teachers, religion, society and the environment of the workplace.</p> <p>The advancement of ethics and moral values in good governance suggests legality of government action, rationality in policy and decision making, evolving a sense of responsibility, ensuring accountability, strengthening work commitment, creating excellence, facilitating spirit of individual and organizational goals, developing</p>	

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	<p>responsiveness, showing compassion, protecting the national interests, protecting the spirit of justice, bringing transparency and elevating integrity.</p> <p>Role of ethics and moral values is significant in bringing good governance. There are numerous ways to strengthen the moral values in governance.</p> <ol style="list-style-type: none"> 1. Principle of Selflessness 2. High Integrity 3. Objectivity 4. Accountability 5. Honesty 6. Leadership 7. Sense of belongingness with the Public 8. Responsible and Responsive Civil Servants 9. Friendly relation with people <p>Limited role of code of ethics:</p> <ul style="list-style-type: none"> • The one who has to ensure that the code isn't violated, may be corrupt or unethical. • A code of ethics may be defined exhaustively but its implementation may not be that effective. • Loopholes- Not everything can be defined by a code. • Code of ethics may not be updated as per the needs of the present society. • A code of ethics can tackle a corrupt mind but not corrupt heart. • It is not binding. This reduces its effectiveness. <p>Relevance of code of ethics: Despite its limited effectiveness, the code of ethics is very relevant.</p> <ul style="list-style-type: none"> • It helps one in situations of dilemma. One may follow the code and function ethically. • Sets a benchmark for appropriate behavior. Provides a framework for reference in case discretionary powers are to be used. • The relevance is more in present society where values and ethics are on decline either seemingly because of greater awareness or in reality. 	
3.	WHAT ARE THE ETHICAL ISSUES/ETHICAL CONCERNS OF PRIVATE SECTOR IN GENERAL	
	<p>Ethical Principles that should be followed in Public Office</p> <ul style="list-style-type: none"> • Legality and Rationality • Responsibility and Accountability • Work Commitment • Fusion of individual, organisational and social goals • Utilitarianism • Responsiveness • Compassion to weaker & vulnerable sections • National Interest • Maintain Transparency • Ensure Integrity 	

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	<p>Ethical Concerns in Private Sector Institutions</p> <p><i>Ethical Concerns with respect to employees</i></p> <ul style="list-style-type: none"> • Working for multiple organizations: An employee cannot work in more than one place simultaneously • Failing to maintain the privacy policy of the company: Do not give company's data to another company/competitor. • Offensive communications: Employees are not allowed to use offensive language in the office. • Improper usage of machineries for personal uses • Taking advantage of the travel benefit. • Taking excessive leaves beyond the allowed number <p><i>Ethical Concerns with respect to Employers</i></p> <ul style="list-style-type: none"> • Favouritism: Employer shouldn't favour a particular person with regard to promotions and bonuses • Sexual harassment • Terminating an employee without any notice. • Unnecessary delay in paying employee's provident fund and gratuity <p><i>Taking Credit for Others' Work</i></p> <p>Employees often work in teams to create marketing campaigns, develop new products or fine-tune services; yet rarely does everyone in a group contribute equally to the final product. If all employees accept equal praise even though only a select few did the real work, it is wrong. Team members should insist that all employees perform specific tasks to help complete a project.</p> <p><i>Harassing Behaviour</i></p> <p>Employees often don't know what to do if they see one of their co-workers harassing another employee either mentally, sexually or physically. Employees may worry about their jobs if they attempt to report a superior for harassment.</p> <p><i>Transparency and disclosure</i></p> <p><i>Quality of products and services</i></p> <p>Providing quality below what the organisation is claiming is always considered unethical by the society.</p>	
4.	POLITICIAN-BUREAUCRACY NEXUS – ITS CONSEQUENCE	
	<ul style="list-style-type: none"> • The survey, Global Corruption Barometer-Asia (GCB), found that India has the highest overall bribery rate (39%) and the highest rate of citizens using personal connections (46%). • Indonesia and China have the second and third highest rates of people using personal connections with 36% and 32% respectively. • Corruption is both anti-national and anti-poor because the resources meant for development get siphoned off by corrupt politicians and bureaucrats. <p>Past attempt to break the nexus</p> <ul style="list-style-type: none"> • In 1993, the Vohra Committee had submitted a report on the nexus between the criminals, politicians and government functionaries. 	

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	<ul style="list-style-type: none"> • DIB suggested that an institution be set up to effectively deal with the menace. • There were discussions in parliament, but the matter ended there. • There was hardly any follow-up action. <p>Criminalisation of politics</p> <ul style="list-style-type: none"> • The number of members of parliament with criminal background has been going up with every successive election. • It was, according to the Association of Democratic Reforms, 30 per cent in 2009, 34 per cent in 2014 and 43 per cent in 2019. • The present UP Assembly has 36 per cent or 143 MLAs with criminal cases against them. • This led to the administration turning a blind eye to the illegal activities of the criminals. • The nexus has proliferated and grown in strength down the years. • It creates an environment where the criminals who are part of the nexus are able to dodge the due processes of law. 	
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CONTRIBUTION OF MORAL THINKERS AND PHILOSOPHERS

1.	GANDHI'S PHILOSOPHY OF MEANS AND ENDS	
	<p>It has been observed that in the western tradition which started from the time of Machiavelli there is a tendency of claiming that the end entirely justifies the means – moral considerations cannot apply to the means except in relation to ends. Gandhi, however, rejects the dichotomy between means and ends; states that it is means, rather than ends, that provide the standard of morality</p> <p>According to Gandhiji:-</p> <ul style="list-style-type: none"> • Although we can choose our ends, we do not have much control over it – we cannot know in advance whether these ends will be achieved. The only thing that is completely within our control is therefore the means with which we approach our various ends. • It is not the end that we can work with but only means. Different means will lead to different ends. This is not to say that both violence and non-violence cannot both lead to the independence of a country, but that the country thus created will be one based on violence if the means are violent and peaceful if the means are non-violent. <ul style="list-style-type: none"> ○ In his moral and political thought, Gandhi gave Satya and Ahimsa the highest importance and said that ahimsa is the means to reach satya, which is the end. The pursuit of satya leads to the recognition of the need for ahimsa to a point where we hold to ahimsa as the immediate, tangible part of the ultimate Truth. ○ Man is different from and superior to animals. Animals are concerned with the satisfaction of their appetites, while man aims at realization of truth. For Gandhi, truth is God. The purpose of man's life is to conquer evil and move 	

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	<p>towards good. He advocates Ahimsa not only towards man but also towards animals and the environment. Ahimsa of both thought and action.</p> <ul style="list-style-type: none"> ○ His means to achieve end (freedom) includes ‘Satyagraha’ which is not a weapon of weak. A person who has conquered fear and is ready to sacrifice can practice it. • Gandhiji suggested non-violent means to achieve the idea of ‘Ramrajya’ and to end the exploitative regime of the British. • An ethical state which is non exploitative or moral cannot be established through violent and non-ethical means. • In his book ‘Hind Swarajya’ he says it is impossible to gain good ends with bad means. “You cannot expect a rose by sowing the seeds of Babool ”. • “They say ‘means are after all means.’ I would say, says Gandhi, ‘means are after all everything. “As the means so the end.” 	
2.	EXTERNAL NATURE IS INTERNAL NATURE WRIT LARGE – SWAMI VIVEKANANDA	
	<p>It means that according to our internal nature i.e. our thoughts, our external nature i.e. how we speak and interact with others are determined. In other words, External behaviour is the manifestation of internal thoughts.</p> <p>We always speak what we think and our behaviour reflects our mind. If we don’t learn to control our thoughts, we will never learn how to control our behaviour.</p> <p>Swami Vivekananda advises people to introspect themselves to change their behaviour and attitude towards others. He wanted the youth to have that much faith in themselves. The youth needs to rediscover Vivekananda’s message of looking inward rather than being a restless soul stuck up in an incessant effort. Understanding Swami Vivekananda and his message and putting it across our youth can be the simplest way to address many problems faced by India today.</p> <p>Another aspect of Swamiji’s teaching was universal brotherhood. This can only be achieved by thinking that all people of the world as their own kith and kin. These thoughts with reduce animosity between the people of different groups. Ultimately it will translate into their behaviour.</p> <p>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(thinking from the other person’s shoes) and compassion for the weaker sections of the society. Thus compassion towards weaker sections of the society will be there only if we change our thoughts.</p> <p>Swami Vivekananda stresses on the importance of being strong in life. Weakness comes with weak thinking. Whether it's personal goals or professional goals, a person needs to be fearless and firm to achieve them.</p>	
3.	CATEGORICAL IMPERATIVE OF IMMANUEL KANT	
	<p>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</p>	

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	<p>that we must always follow despite any natural desires or inclinations we may have to the contrary.</p> <p>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.</p> <p>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.</p> <ul style="list-style-type: none"> • 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 <p>The three Categorical Imperatives stated by Kant are as follows:</p> <ul style="list-style-type: none"> • One should choose our 'codes of conduct' only if they serve perfect/imperfect duty and are good for all. • 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. • We should consider our actions to be of consequence to everyone else in that our actions affect not only ourselves but that of others 	
4.	THERE EXISTS A STUPENDOUS BEAUTY CALLED COMPASSION; AND THEREFORE, THE WORLD EXISTS – THIRUKKURAL	
	<p>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</p> <p>The willingness to relieve the suffering of another 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.</p> <p>Compassion is a virtue that involves Acknowledgment, understanding, and emotional resonance linked with action aimed at understanding the person and the amelioration of suffering</p> <p>Compassion takes empathy and sympathy a step further. When you are compassionate, you feel the pain of another (i.e., empathy) or you recognize that the person is in pain (i.e., sympathy), and then you do your best to alleviate the person's suffering from that situation. Thus, the emphasis here is on action and wanting to help.</p>	

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	<p>Our compassion for others can lead to alleviation of great distress of people. For example, during the recent migrant crisis, the Bollywood Actor Sonu Sood became quite well known for his help to them on compassionate grounds. Thousands of poor and vulnerable people were given help through him.</p> <p>Even at a personal level, we have to be compassionate to our friends and family. Only then can we share both happiness and their sufferings together. This is the key to being happy.</p> <p>Example Two Delhi Police constables have been trying their best to save the lives of critical COVID-19 patients by coordinating for blood plasma. The duo has managed to help at least 20 patients so far</p> <p>Not just to COVID-19 patients, Mr. Ravinder and Mr. Amit have been donating and coordinating donation for blood and platelets to all since 2018. Interestingly, Mr. Amit has donated platelets 64 times and Mr. Ravinder has donated 48 times. Most of them have been for civilians, including family members of Delhi Police officers.</p> <p>On an individual level, one must be compassionate about themselves, to be happy in life. For instance, it is important to acknowledge our abilities and not be hard on ourselves when we encounter a failure</p> <p>Compassion and helping others gives a sense of satisfaction and fulfilment that makes the person in need and ourselves happy and satisfied.</p> <p>Compassion broadens our Perspective beyond ourselves. It helps us release Stress and Depression. People who are self-focused are more prone to distress and depression as compared to people who are open and compassionate to other</p> <p>The world desperately stands in need of compassion today. A compassion, which reaches out to the unloved, the ostracized, the marginalized and the vulnerable. A compassion that takes a stand for the poor, the victims of injustice, the refugees and the displaced. A compassion, that is able to negate and overcome the hate and divisiveness</p>	
5.	“DON'T LIMIT A CHILD TO YOUR OWN LEARNING, FOR HE WAS BORN IN ANOTHER TIME.”	
	<p>Children are like wet clay and need constant moulding to create space for wholesome development. Parental grooming is one of the essential parts of child learning and it cannot be replaced but not enough; a child should also have free and fair access to new knowledge of his/her own generation with new perspectives and opportunities. Rabindranath Tagore highlighted the important aspects of parenting. Every generation has its own set of challenges and they need their own unique education to deal with those challenges. Change is the fundamental rule of existence. Unpredictability of the change increases focus on prudence for education of children. Capacity building and empowerment focused approach of parents is a key.</p> <p>Technology has increased the pace of changes happening around to the level that created this kind of illusion. Technological advancements like mobile communication revolution, 4G/5G, artificial intelligence, gene editing technology</p>	

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	<p>and automation are changing job profiles in the market which necessitates constant learning.</p> <p>It also created confusion, unemployment and instability in society which increased the stress, strain and other pressures on human development. Proper meditation, strength of mind, resilience and adeptness to the changes around is the approach to deal with current problems. There is increasing focus on career and awareness about skill development but lacking equally important focus on building moral values. Humans are thinking animals. And thinking cannot be replicated in machines to the level of human capacity. Hence it is necessary to develop moral values in children through socialization, experience, and delayed gratification. There should be respect for some basic universal values like kindness, temperance, tolerance, truthfulness, honesty and respect for elderly in children.</p> <p>There should be enough freedom from parents to choose different fields of knowledge based on interest, passion and aptitude. Children should not be raised or seen as a medium to accomplish unfulfilled dreams of their parents. They should get every option to choose their own course.</p>	
6.	“SATISFACTION LIES IN THE EFFORT, NOT THE ATTAINMENT, FULL EFFORT IS FULL VICTORY”- MAHATMA GANDHI	
	<p>Gandhi’s theory is if a person makes a commitment to try and complete a task and sees out this commitment, this is far more important than the result. Even if the task is not a “success”, the greatest satisfaction should be in the knowledge that you have maintained your commitment to the end of the task. You are being true to yourself. That the effort you have expended in the completion of the task is your private victory. You may be the only person aware of what you have achieved but the victory is yours to appreciate.</p> <p>Gandhi is saying that it is okay to fail. It is okay to make the effort and not make a success of your task. “The Effort is Full Victory”.</p> <p>Practising and making an effort to make moral decisions throughout life will pay dividends when we are faced with serious moral dilemmas.</p> <p>In the context of public services there are many instances where efforts need to be made sincerely:-</p> <ul style="list-style-type: none"> • Without sincere efforts goals and outcomes can never be achieved. For administration to be transparent and accountable there is a need for efforts by the whole department. • Most of the projects undertaken by the government have long term impacts and need adequate time as well. So public servants need to make efforts in a planned way to reach small milestones leading to the goal. So even though the final goal is not achieved within a short span of time by these people it will be achieved in a continuous manner by the efforts of other public servants as well. • Some issues are so interconnected, for instance poverty is a multidimensional issue consisting of factors like stunting, malnutrition , inclusive health ,inclusive education, sanitation etc. So efforts made by one 	

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	<p>particular department might not lead to poverty eradication yet they have the satisfaction of moving towards the goal</p> <ul style="list-style-type: none"> • Another example is that, during this covid 19 pandemic continuous efforts were made to produce and distribute masks, ppe kits and vaccine throughout the country and these efforts are paying off now 	
7.	SEVEN SOCIAL SINS BY MAHATMA GANDHI	
	<p>Seven Social Sins by Mahatma Gandhi were first published in his newspaper Young India in 1925. It refers to behaviours that go against the ethical code and thereby weaken society. When values are not strongly held, people respond weakly to crisis and difficulty.</p> <p>The underlying principle behind all the seven sins is requirement of exercising responsibility before rights and never neglecting one's moral duties and ethos.</p> <p>These seven sins are</p> <ul style="list-style-type: none"> • Wealth Without Work • Pleasure Without Conscience • Knowledge Without Character • Commerce (Business) Without Morality (Ethics) • Science Without Humanity • Religion Without Sacrifice • Politics Without Principle <p>Wealth Without Work</p> <p>Making wealth by UNFAIR means, by taking short cuts</p> <p>This includes playing the stock market; gambling; sweat-shop slavery; over-estimating one's worth, like some heads of corporations drawing exorbitant salaries which are not always commensurate with the work they do.</p> <p>Gandhi's idea originates from the ancient Indian practice of Tenant Farmers. The poor were made to slog on the farms while the rich raked in the profits. With capitalism and materialism spreading so rampantly around the world the grey area between an honest day's hard work and sitting back and profiting from other people's labour is growing wider.</p> <p>To conserve the resources of the world and share these resources equitably with all so that everyone can aspire to a good standard of living, Gandhi believed people should take only as much as they honestly need.</p> <p>The United States provides a typical example. The country spends an estimated \$200 billion a year on manufacturing cigarettes, alcohol and allied products which harm people's health.</p> <p>What the country spends in terms of providing medical and research facilities to provide and find cures for health hazards caused by over-indulgence in tobacco and alcohol is mind-blowing." 'There is enough for everyone's need but not for everyone's greed', Gandhi said.</p>	

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Work is not just a way to earn an income; it also gives you dignity. Living off of other people's work, however, degrades your character and turns you into a social parasite.

Your well-being should be a product of your own effort. And in fact it is. **When people live without purpose, they don't tend to feel very good about themselves.** It's usually quite the opposite: they feel insatiable, unsatisfied, meaningless.

Pleasure without Conscience

It's completely legitimate to seek pleasure. **Everybody has the right to do things that are pleasing to their senses and their soul.** But if they occur in excess, the same pleasures can cause a lot of harm.

Gandhi had a stoic view on the matter. He believed moderation to be one of the greatest virtues. **Having fun responsibly means maintaining balance,** rather than letting it become a vice that messes with all your other values.

Happiness that is earned at the expense of others is no less than a sin. A person's selfishness forces him to neglect the interests of others. It would encourage habits without moral reasoning. It would also result in the increased use of alcohols, drugs, mindless consumerism etc.

Morality is a complex and subjective measure of judgement. And the examples are varied; from the glaringly evident to the nuanced and subtle.

- It's the corrupt government official, the one we know all too well, that loots from the coffers of the third world country, to feed his luxurious lifestyle and indulgent habits..
- It's the institutionalised environments that incentivise success with all types of pleasure.
- It's the purchase of an excessive luxury, like a new vehicle, an overseas holiday or a night on the town, without a consideration or an act of philanthropy to a humanitarian cause.

It is often not sought intentionally, but rather out of boredom, lack of purpose or loneliness. Pleasure serves to fill a void. And this void almost always returns, deeper than before, seeking greater and more immediate gratification.

Quite frankly, *pleasure without conscience*, could be any decision made 'because I deserve it' instead of 'because it will serve both my needs and a greater good'.

No matter how much we justify the pleasures we seek, it seems that, by Gandhi's standards at least, it is immoral to consciously divorce pleasure from conscience.

Knowledge without Character

Education is an comprehensive process, and denying that fact can lead to another social sin. Educating is more than just instructing, training, cramming knowledge into people's minds, and making them an expert as if they were a machine.

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	<p>Those in charge of educating and training people should be firm in the values that they ingrain. Inconsistency is a terrible message for someone in training to receive.</p> <p>“Our obsession with materialism tends to make us more concerned about acquiring knowledge so that we can get a better job and make more money. A lucrative career is preferred to an illustrious character.</p> <p>Our educational centres emphasize career-building and not character-building. Gandhi believed if one is not able to understand one’s self, how can one understand the philosophy of life. An education that ignores character- building is an incomplete education.</p> <p>As dangerous as a little knowledge is, even more dangerous is much knowledge without a strong, principled character. Purely intellectual development without commensurate internal character development makes as much sense as putting a high-powered sports car in the hands of a teenager who is high on drugs</p> <p>Commerce (Business) Without Morality (Ethics)</p> <p>It would result in over-exploitation of one particular section of the community at the cost of another. This would result in increased tension among communities and social friction. Poor working conditions, adulteration, lack of security are examples of this sin.</p> <p>As in wealth without work we indulge in commerce without morality to make more money by any means possible. Price gouging, palming off inferior products, cheating and making false claims are a few of the obvious ways in which we indulge in commerce without morality.</p> <p>There are also thousands of other ways in which we do immoral or unethical business. When profit-making becomes the most important aspect of business, morals and ethics usually go overboard.</p> <p>We cut benefits and even salaries of employees. If possible we employ “slave” labour, like the sweat shops and migrant farm workers in New York and California where workers are thoroughly exploited.</p> <p>Profit supersedes the needs of people. When business is unable to deal with labour it begins to mechanize. Mechanization, it is claimed, increases efficiency, but in reality it is instituted simply to make more money.</p> <p>Alternate jobs may be created for a few. Others will fall by the wayside and languish. Who cares? People don’t matter, profits do.</p> <p>In more sophisticated language what we are really saying is that those who cannot keep up with the technological changes and exigencies of the times do not deserve to live—a concept on which Hitler built the Nazi Party. If society does not care for such people, can we blame them if they become criminals?</p> <p>Science Without Humanity</p> <p>While science serves humanity in principle, there are many cases in which it does not. Examples are when inexact or false information is spread, hiding behind fraudulent research, or when unethical experiments are done on people and animals.</p>	
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This science used to discover increasingly more gruesome weapons of destruction that threaten to eventually wipe out humanity. The NRA says guns don't kill people, people kill people. What they do not say is that if people didn't have guns they wouldn't have the capacity to kill as quickly or as easily.

If hunting can be considered a sport, it is the most insensitive and dehumanizing sport on earth. How can killing animals bring fun and excitement to anyone? This is pleasure without conscience. When we cease to care for any life, we cease to respect all life. No other species on earth has wrought more destruction than man. Materialism has made us possessive.

The more we possess the more we need to protect and so the more ruthless we become. As punishment, we will kill if someone steals to buy bread. We feel violated. But we will not bother our heads to find out why, in times of plenty, people have to live in hunger.

In order to protect and secure our homes, our neighbourhoods, our countries from attacks, we use science to discover frightening weapons of destruction. The debate over the use of the atom bomb on Hiroshima and Nagasaki is a question that falls under this category.

War is sometimes inevitable only because we are such ardent nationalists that we quickly label ourselves by our country of origin, by gender, by the colour of our skin, by the language we speak, by the religion we practice, by the town or the state we come from and so on.

The labels dehumanize us, and we become mere objects. Not too long ago even wars were fought according to rules, regulations, ethics and some semblance of morality. Then Hitler changed the rules because of his monumental hate and the rest of us followed suit.

Now we can obliterate cities and inhabitants by pressing a button and not be affected by the destruction because we don't see it

Religion Without Sacrifice

Although Gandhi talked exclusively about religion, in this case the principle can also be applied to **any type of spiritual belief**, religious or not. When you profess a belief, you should be prepared to turn what's in your mind and heart into action.

Religion without sacrifice is a social sin because beliefs without action lose most of their value. When you truly believe in something, you should be prepared to give up a lot for it.

These are the seven social sins that Gandhi warned against. It's important to spend your life fighting against these behaviours. And even more importantly, everything you achieve should be done by putting your principles into action and using their moral strength like a suit of armour.

Religion today has been reduced to mere practices and rituals. Not bringing the religious teachings of **compassion, affection and brotherhood** in our lives is a sin.

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	<p>Politics Without Principle</p> <p>When you see the word <i>politics</i>, you automatically think of politicians. It's common to criticize politicians and label them as corrupt, and to use this as an excuse to not participate in politics.</p> <p>However, we often forget that we're part of that group of people ourselves. If the system is maintained, it's because of our own action or inaction. We're all involved in politics either actively or passively. The question is whether our participation contributes to strengthening values in politics or not.</p> <p>Gandhi said those who firmly believe in nonviolence should never stand for elections, but they should elect representatives who are willing to understand and practice the philosophy.</p> <p>Gandhi said an elected representative is one on whom you have bestowed your power of attorney. Such a person should be allowed to wield authority only as long as s/he enjoys your confidence.</p> <p>When politicians indulge in power games, they act without principles. To remain in power at all cost is unethical. Gandhi said when politicians (or anyone else, for that matter) give up the pursuit of Truth they, or in the case of parties, would be doomed. Partisan politics, lobbying, bribing, and other forms of malpractice that are so rampant in politics today is also unprincipled. Politics has earned the reputation of being dirty. It is so because we made it dirty.</p> <p>We create power groups to lobby for our cause and are willing to do anything to achieve our goals. Not many among human beings have learned how to resist temptation, so who is to blame for the mess we find ourselves in?</p> <p>Mahatma Gandhi was not only a capable leader but a great thinker as well. These sins revolve around the principles of integrity, self-restraint, sacrifice, Humanism and mutual cooperation. The sins are of great importance in today's situation mired with a lot of pains and conflicts. These principles are instrumental in holding the society together.</p>	
CORPORATE GOVERNANCE, ETHICS IN IR AND FUNDING		
1.	WHAT IS CORPORATE GOVERNANCE.?	
	<p>"Corporate governance should be done more through principles than rules"- ADI GODREJ</p> <p>Corporate Governance is defined as a set of systems, principles and processes which ensure that a company is governed in the best interest of all stakeholders. It is a system that comprises employees, customers, management and shareholders.</p> <p>Corporate governance has to ensure that companies stick to their vision and mission and uphold and sustain their core values.</p> <p>Discuss the issues of corporate governance in India</p> <p>In the recent past there have been several instances of corporate governance failures, including IL&FS, DHFL and Jet Airways, Bhushan steel, YES bank, PMC bank,</p>	

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	<p>CCD etc. Corporate frauds have happened because of ethical fading and self-serving bias of the corporates and this have eroded the public trust.</p> <p>This forces us to identify the issues and challenges that corporate governance in India is facing, which includes-</p> <p>Accountability and Risk Management: Many companies have poor risk management, poor internal audit, statutory audit and weak whistle blowing policies Example: PMC Bank case, banks internal audit didn't unearth the discrepancies in loan management</p> <p>Poor transparency and lack of fairness in affairs: Many companies suffered disclosure lapses, as witnessed with Franklin Templeton India and Sun Pharma Ltd. Some companies also suffered insider trading such as Aptech India ltd.</p> <p>Inadequate monitoring and response failure by regulatory authorities: The speed with which regulatory changes have been brought in, the enforcement machinery has not been strengthened with that speed. As a result, the oversight by regulators still remains weak</p> <p>Independent directors associated challenges: In most companies, the nomination committee, nominates independent directors only with the approval of the promoter or controlling shareholder or the incumbent management</p> <p>Promoter's emotional attachment to the company acts as a blinder and he/she cannot take the right decisions at the right time in the interest of the company. For example; Naresh Goyal's reluctance to relinquish control of Jet Airways</p> <p>Lack of succession planning and capital allocation mechanism: Companies have often been found clueless about the successor of the founding directors. Example : Infosys couldn't able to find a successor to Mr. Narayana Murthy</p> <p>Lack of Diversity: Corporate boards lack diversity. The representation of other genders in the boards is nominal</p> <p>GOI STEPS TO IMPROVE CORPORATE GOVERNANCE</p> <ul style="list-style-type: none"> • Government constituted the Uday Kotak Committee to look into the affairs of corporate governance and formulate a report consisting of the recommendations to improve corporate governance standards in India. • The Government amended the Companies Act 2013 for the re-categorisation of 16 'compoundable offences' to 'civil defaults', and also set up the Company Law Committee, which has recommended further reclassifying 46 offences. • An Independent director database has been set up to register experts. SEBI is in the process of strengthening norms of related party transactions. 	
2.	INTERNATIONAL POLITICS WITHOUT PRINCIPLES/ETHICS IS ONE OF THE GREATEST CHALLENGES THE WORLD IS FACING IN PRESENT TIMES.	
	<p>Intro:</p> <p>Ethics in the international arena is an imperative which helps to avoid undue wars, conflicts and provide an ecosystem where there is mutual trust, goodwill, and confidence among all the Countries and to foster International Relations. There are</p>	

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ample evidence to indicate that states do take norms and ethics seriously. But, these norms do carry a considerable weight.

Body:

Unfortunately, there are certain instances where the states have failed to follow the ethical principles and placed the other people of other countries or their own people especially minorities in order to further their national interest.

Example

- US pullout of Afghanistan in a hasty manner
- Apathy towards minorities in their countries or on issues like refugee crisis and climate change etc.
 - Rohingya crisis
- Russia's annexation of Crimea
- China's increasing assertiveness in south China sea
- Vaccine hoarding by developed countries during COVID Times
- Dumping hazardous waste in poor countries
- If a state is unprincipled, callous and aggressive towards its neighbours or within the country against its own citizens or against specific ethnic or religious communities it is highly unlikely that it will get away with it in the long run.
- The other side is bound to react accordingly and the spiral of conflict will continue indefinitely as seen with several inter-state conflicts or in ethnic or separatist conflicts, especially if issues of identity are also involved.

Conc:

Ethics and principles in international politics is indispensable one rather than being vanished as it ensures the survivability of the human race by bringing peace and harmony among nations.

Mahatma Gandhi had pointed out, the interest of one nation can be adjusted with the larger interest of mankind"

Afghanistan- ethical angle

"The only thing necessary for the triumph of evil is for good men to do nothing."
- Edmund Burke.

"The world will not be destroyed by those who do evil but by those who watch them without doing anything." - Albert Einstein

The quote means that if you allow something to happen that was inherently bad or evil when you had knowledge or experience that the event happening was wrong morally, then you would have let "evil" win and have its way and it would have "triumphed".

Conscious inaction

For instance, when you see an old person getting mugged or a girl being eve teased and you chose inaction about it during the incident. You may have felt you could not interfere because "it was none of your business". Or you were afraid that you will be the next target. Or maybe, you assumed somebody else would step up and say something. Or you thought you could not spare the time. Or you may even think that

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	<p>perhaps you were misjudging the situation. Or someone will take action or say something for you. In spite of every possible reason on earth, we allow evil to prevail because we are afraid to be unpopular, scared or plainly, do not care.</p> <p>The case of Afghanistan:</p> <p>This is the exact replication of events that has happened in Afghanistan with the Taliban taking over the control of Kabul. What the world has been witnessing with the Taliban victory and people trying to escape from Afghanistan and many getting killed in this effort is indeed pure evil. One cannot justify it in any way, shape, or form. We cannot sit idly by and watch it on our computer screens and TV screens. It must be confronted or it will grow like cancer throughout the world.</p> <p>President Biden said his hands were tied to a withdrawal given the awful peace deal negotiated between the Trump administration and the Taliban. But there was still a way to pull out American troops while giving Afghans a better chance to hold the gains US made with them over the last two decades.</p> <p>Biden chose otherwise. The way he announced the drawdown and eventual departure of American troops — at the start of the fighting season, on a rapid timeline and sans adequate coordination with the Afghan government — has in part gotten us into the current situation. At the very least, the United States should have continued to support the Afghans through this period to help them blunt the Taliban's latest offensive and buy time to plan for a future devoid of American military assistance.</p> <p>American diplomats could have used this time to negotiate access to regional bases from which to continue counterterrorism operations. Simultaneously, the American military should have prepared contingencies in case those negotiations failed. Reasonable people can disagree about the wisdom of keeping American military forces in Afghanistan indefinitely, even at very low numbers. A responsible withdrawal needed more time and better preparation.</p> <p>As another famous philosopher, John Stuart Mill, said: <i>'Let not any one pacify his conscience by the delusion that he can do no harm if he takes no part, and forms no opinion. Bad men need nothing more to compass their ends, than those good men should look on and do nothing.'</i> Thus, the need of the hour is for the multilateral organizations like UN, UNHRC to step in and negotiate with the Taliban rulers to grant the necessary democratic rights of the local people.</p>	
3.	REFUGEES IN EUROPE	
	<p>Europe has a history of offering sanctuary to refugees. The 1951 Refugee Convention was established as a response to the urgent needs of refugees generated by World War II. Since then, Europe has received people seeking asylum as they flee conflict, persecution and human rights violations.</p> <p>According to UNHCR data, the total number of our people of concern in Europe has reduced by some 100,000 between 2019 and 2020. Of the 12 million people of concern to UNHCR in Europe, nearly one third live in Turkey, which remains the largest refugee-hosting country with 3.7 million refugees.</p>	

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	<p>The largest number of internally displaced persons (IDPs) in the region continued to be in Ukraine, with some 734,000 IDPs and an additional 1.6 million conflict-affected persons. Repressive migration policies in Europe criminalise, humiliate, and punish refugees and people on the move, rather than uphold their rights under international law. To mask the cruelty of these policies, a whole new lexicon of sanitised language has been coined to describe illegal, restrictive, and inhumane conditions aimed at deterring would-be asylum claimants and refugees.</p> <p>Following the re-emergence of Taliban, several thousands of Afghans have been flown out of their homeland either to neighbouring Asian countries or to the US and Europe. The UN's refugee agency (UNHCR) has said that up to 500,000 Afghans could escape by the year-end. Meanwhile, many countries, including Russia, Austria and Greece, among others, have directly or indirectly, dismissed the idea of welcoming Afghan migrants, even as Europe is still recovering from the enormous refugee influx after the 2015 Syrian war.</p>	
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PROBITY IN GOVERNANCE

1.	PRIVACY VS RTI, CHALLENGES IN RTI IMPLEMENTATION	
	<p>Conflict between the RTI act and privacy</p> <p>The government stores a lot of personal information on individuals. This ranges from income tax returns and driving licence details to census data and medical information. When an application is made under the RTI Act for disclosure of some information on an identifiable individual, there is a conflict between the RTI and the RTP.</p> <p>Personal information can be denied if it infringes an individual's privacy. A good example is our medical records. Such information, the disclosure of which would invade someone's privacy, is exempt from the RTI requirements.</p> <p>According to section 8(1) (j) of the RTI Act, if the information is personal and would cause an unwarranted invasion of privacy and serves no public interest, then it cannot be disclosed, unless the central public information officer or the state public information officer, or any other appellate authority, is of the opinion that the disclosure of this information would serve a larger public interest.</p> <p>Challenges in implementation</p> <ul style="list-style-type: none"> • Huge level of pendency of cases both in national and state levels • Non-imposition of penalties- data supplied by 20 commissions shows that penalty was imposed in just 2.4% of the cases disposed of. • More than 40 RTI activists had been killed in the process of exposing the wrong doing • Laxity by public authorities in public information • The RTI Act did not give adequate authority to the information commissions to enforce their decisions. <p>It is still possible to demarcate the extent to which personal information may be disclosed in the general interest. As of now, there is no line of demarcation for</p>	

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	disclosure and non-disclosure. This is a bridge that could resolve at least part of the RTI-RTP paradox.	
2.	LACK OF TRANSPARENCY REMAINS A MAJOR IMPEDIMENT IN UTILISATION OF PUBLIC FUNDS, WHICH IN TURNS AFFECTS OUR DEVELOPMENTAL GOALS.	
	<p><i>‘Public money ought to be touched with the most scrupulous conscientiousness of honor. It is not the product of riches only, but of the hard earnings of labour and poverty.’ – Thomas Paine.</i></p> <p>Efficient utilisation of public funds is necessary for judicious use of financial resources to satisfy the needs of the present society in such a way that it doesn’t compromise the capability of societies of future generations to meet their own needs. Lack of transparency remains a major impediment in utilization of public funds due to</p> <p>Corruption</p> <p>The large sum of money earmarked for public activities are taken away by officials as well as politicians in form of bribes. This results in funds not able to contribute towards development. As our former Prime Minister had remarked, “only 15 paisa for every rupee spent on public welfare actually reaches to the masses”, thereby highlighting the gravity of ineffective utilization of funds in our country</p> <p>Ex: Money allocated for construction of houses for the poor is consumed by corrupt officials.</p> <p>Political rivalry</p> <p>Sometimes the political class indulges in acts of vendetta where they do not cooperate in allocation or release of funds to their opposition. They hope to reap the anger against their opponents for their political gains.</p> <p>Ex: Government in power not allocating developmental funds to opposition MLAs.</p> <p>Diversion</p> <p>The funds allocated to one activity is diverted to another in order to meet strict control over finances.</p> <p>Ex: Funds allocated to road repairs are diverted to giving freebies.</p> <p>Red-tapism</p> <p>Colonial bureaucratic attitude sometimes acts as hindrance in carrying out developmental activities. They complicate the process due to which funds are not properly utilized.</p> <p>Measures to enhance of transparency and accountability:</p> <ul style="list-style-type: none"> It is vital to uphold the ‘social contract’. Citizens must be confident that they are protected by the law and that public institutions and servants will act in 	

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	<p>accordance with it. Public institutions with operational independence from political control are more likely to be trusted to act in the public interest.</p> <ul style="list-style-type: none"> • A well-informed population is far more likely to be confident about investing for the future. This means both providing appropriate information in ways that are accessible and easy to understand, and educating citizens as well as inviting them to participate in decision making. • Effective public financial management requires that decision-makers, citizens and other stakeholders, are able to ‘follow the money’ to see how taxes were raised, why decisions to spend it were made, how the money was actually spent and what was bought. • Where government plans and activities are measured against expected outputs and outcomes, citizens and other stakeholders will be able to judge the performance of the government. This, in turn, provides the basis for feedback and continuous improvement mechanisms. • For the public to believe that public officials will do the right thing, a range of controls to promote integrity and ethical behaviour and to tackle fraud and corruption are required. • Most importantly, the public must believe that individuals will be held responsible for their actions, no matter who they are. • A climate for investment is created when investors believe a state is stable, well run and that political and fiscal risks will be managed effectively. <p>Four principles underpin trust in the public finances:</p> <ul style="list-style-type: none"> • Transparency – accurate records that show where money is raised and spent. • Assurance – figures and processes are checked by independent experts. • Accountability – decision makers are clearly identified and subject to strict rules and review of performance and outcomes. • Objectivity – policies are based on accurate information and rigorous analysis <p>It is important for citizens to trust that the government will act in their interest, if they are to invest their own private resources and so create economic activity and employment. Efficient utilisation of public funds requires a number of reforms for good governance such as decentralisation of power, plugging legislative loopholes, strengthening the public Institutions like CVC and RTI, enhancing administrative accountability and making society more democratic. These reforms could make society more sustainable in the long run.</p>	
3.	WHAT IS A CITIZEN CHARTER? WHY IS IT NEEDED? WHY IT IS NOT A BIG SUCCESS IN INDIA	
	<ul style="list-style-type: none"> • The charter is the declaration of commitment to superiority in service to customers of the department. • The citizen charter declares the standards for various services offered. It includes expectations of the organization from the Citizens for fulfilling its commitment. • The concept of Citizens’ Charter protects the trust between the service provider and its users thus facilitating good governance. 	

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Need :

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

Objective of the Citizens' Charter - to empower the citizen in relation to public service delivery.

Six principles of the Citizens' Charter movement as originally framed were:

- Quality: Improving the quality of services
- Choice: Wherever possible
- Standards: Specify what to expect and how to act if standards are not met
- Value: For the taxpayers' money
- Accountability: Individuals and Organisations
- Transparency: Rules/ Procedures/ Schemes/Grievances

Shortcomings of CC in India

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

Reforming CC to make them Effective

- **One size does not fit all:** formulation of CC should be a decentralized activity with the head office providing only broad guidelines.

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	<ul style="list-style-type: none"> • Wide consultation process: CC be formulated after extensive consultations within the organization followed by a meaningful dialogue with civil society. • Firm commitments to be made: CC must be precise and make firm commitments of service delivery standards to the citizens/consumers in quantifiable terms wherever possible. • Redressal mechanism in case of default: clearly lay down the relief which the organization is bound to provide if it has defaulted on the promised standards of delivery. • Periodic evaluation of CC: preferably through an external agency. • Hold officers accountable for results: fix specific responsibility in cases where there is a default in adhering to the CC. • Include Civil Society in the process: to assist in improvement in the contents of the Charter, its adherence as well as educating the citizens about the importance of this vital mechanism. <p>Way Forward</p> <ul style="list-style-type: none"> • A Citizens' Charter cannot be an end in itself, it is rather a means to an end - a tool to ensure that the citizen is always at the heart of any service delivery mechanism. • Drawing from best practice models such as the Sevottam Model can help CC in becoming more citizen centric. • Sevottam is a generic framework for achieving excellence in public service delivery. It comprises of 3 modules namely, Citizen's Charter, Grievance Redressal Mechanism and Capability Building for Service Delivery 	
4.	ETHICAL CLIMATE AND IT'S IMPORTANT FOR ANY ORGANISATION.	
	<p>Organizational ethical climate refers to the moral atmosphere of the work environment and the level of ethics practiced within a company. Instrumental, caring, law and order, rules, and independence are the five types of climates that can exist in an organization. Incivility, harassment, aggression, and discrimination can all produce an unethical and hostile work environment, which can create dissatisfied employees, while a positive ethical environment can make employees more productive and even happier.</p> <p>An organization's ethical climate refers to the shared perceptions of managers and employees about what constitutes ethical and unethical behaviour in the organization.</p> <p>Ethical Climate and context</p> <ul style="list-style-type: none"> • An organization's formal ethical context is distinct from its informal ethical context. The formal context, also known as hard controls, consists of the tangible and explicit parts of an organization, such as its plans, policies, and procedures. • An ethics program is regarded as the most relevant component of the formal ethical context and consists of ethics instruments and measures, such as a 	

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	<p>written code of ethics, an ethics training module, a policy on whistle blowing, and an ethics monitoring system.</p> <ul style="list-style-type: none"> • The informal context, also called soft controls, consists of the intangible and implicit parts of an organization, such as the shared assumptions, values, and expectations. • Two of the most important components of this ethical context are the organization's ethical climate and ethical culture. <p>Importance of ethical climate</p> <ul style="list-style-type: none"> • Organizations rely on many factors to run smoothly and efficiently. Any issues that arise can affect the daily work flow of employees. • Due to these issues it is imperative that an organization has created an ethical environment. • Today's society has been going through major changes morally, religiously, and politically which makes it even more important that an organization has established its ethical climate. • When organizations do not properly establish an ethical climate, an unethical one may take its place. • An unethical climate is when questionable behaviour takes place and there is little action being taken to correct it. • This is why implementing a company's ethical standards is so important. By having these standards in place, it can eliminate a lot of behaviours deemed as unethical. • If an ethical climate is implemented properly, individuals have the knowledge on how to deal with unethical behaviours when they arise. • Organizations can proactively create an ethical climate by its leadership, formal policies, and establishing its core values. • These factors shape the decision-making process of individuals in order to handle unethical behaviours. Having an ethical climate helps to keep an organization strong and running smoothly. Ensuring ethical climate in an organization <p>Clarity: The organization makes concrete, comprehensive, and understandable to managers and employees what sort of ethical behaviour is expected of them.</p> <p>Congruence of (senior) managers: the organization's (senior) managers set a good example for employees regarding ethics.</p> <p>Congruence of supervisors: the organization's supervisors set a good example for employees regarding ethics.</p> <p>Feasibility: the organization provides sufficient resources (e.g., time, budget, information, equipment) for employees to behave ethically.</p> <p>Supportability: the organization creates a shared commitment to behaving ethically through fair treatment and mutual trust within the organization.</p> <p>Transparency: the organization makes ethical and unethical behaviour and their consequences visible to those who can act upon them.</p>	
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	<p>Discussability: the organization provides room within the organization for managers and employees to raise and discuss ethical dilemmas and alleged unethical behaviour.</p> <p>Sanctionability: managers and employees are punished for behaving unethically and rewarded for behaving ethically</p> <p>With ethical issues continuously arising in organizations it is imperative that an ethical climate has been set. When the ethical climate is in place an organization can run more efficiently. Although, there are factors that can interfere with an ethical climate it is important that individuals know they exist like the biases that can occur during decision making. When individuals are aware of these factors there is less of a chance of seeing corruption or scandal in one's organization. Ethics will always be an important feature that helps build the structure of an organization. This is why it is so important each individual has a clear understanding of its ethical climate.</p>	
5.	PROBITY AND ITS RELEVANCE TO CIVIL SERVICES IN INDIA.	
	<p>Probity is “the quality or condition of having strong moral principles, integrity, good character, honesty, decency”. It is the act of adhering to the highest principles and ideals rather than avoiding corrupt or dishonest conduct. It balances service to the community against the self-interest of individuals.</p> <p>Concept of Probity</p> <p>Probity is confirmed integrity. It is usually regarded as being incorruptible. It is the quality of having strong moral principles and strictly following them, such as honesty, uprightness, transparency and incorruptibility. Probity in Governance is concerned with the propriety and character of various organs of the government as to whether these uphold the procedural uprightness, regardless of the individuals manning these institutions. It involves adopting an ethical and transparent approach, allowing the process to withstand scrutiny. Probity goes further than the avoidance of being dishonest because it is determined by intangibles like personal and societal values. Probity has been described as a risk management approach ensuring procedural integrity. It is concerned with procedures, processes and systems rather than outcomes. The principles of probity, ethics and good governance operate on many levels – from, the individual, to the organization and on to the ‘watch-dog’.</p> <p>Probity principles</p> <p>Transparency: It is sizable that the procedure is transparent to the most volume feasible so that each one stakeholder can have faith within the consequences. Transparent, open techniques additionally decline the possibility for, and the threat of, corruption, and fraud.</p> <p>Accountability: It is the responsibility with a view to give an explanation for or account for the manner duties were achieved. The government has to have appropriate mechanisms in the area to expose that they may be liable for their practices and decisions.</p>	

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	<p>Confidentiality: Being employed, all public servants or other employees under a general responsibility of confidentiality to their corporation. Accordingly, it is not vital for participants of the Government Project Team who are public servants to execute a confidentiality project in terms of the mission. Moreover, all Government advisors, servants, members and some other third party that is aware of commercially sensitive statistics ought to ensure a proper venture to Government that they'll preserve this information confidential.</p> <p>Conflict of interest: This is wherein the general public responsibility and private interests of a Board or staff member can be in conflict which results in their personal interest unreliably influencing their duties and needs. Stakeholders have the authority to count on that Board and staff contributors will best make selections in the best interest of the organization.</p> <p>Impartiality: People and companies interacting with an employer are predicted to be independent at every level of the method. If they do no longer trust the process is accurate or fair or unbiased, it may harm the popularity of the enterprise.</p> <p>Relevance to Indian civil services</p> <p>In a democracy, probity espouses the principles of equality before law and a respect for the rights and duties of leaders towards their citizens. Conversely, probity is a societal expectation which citizens demand from decision makers and all those who function as a part of the state's apparatus</p> <p>Legitimacy of the system: Foremost, it helps build up the legitimacy of the system, i.e. the state. It builds trust in the institutions of the state and a belief that the actions of the state will be for the welfare of the beneficiaries.</p> <p>Objectivity: It provides for an objective and independent view on the fairness of the process.</p> <p>Checks and balances: It helps in checking the abuse and misuse of power by various organs of government such as magistracy, police and all other providers of public service e.g. PWD, health, education, etc.</p> <p>Equitable and sustainable development: It is an essential and vital requirement for an efficient and effective system of governance and for socio-economic development.</p> <p>To serve the constitutional cause: Probity in Governance is required to serve the motto of the Constitution. i.e. to provide Social, Political and economic justice to all. It enhances faith in governance.</p> <p>Reduced politicization of bureaucracy: It helps address nepotism, Favouritism, Political partisanship. Public reposes more trust in governance and therefore it facilitates participatory governance. It leads to avoidance of sub-optimal outcomes, corruption and poor perception</p>	
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