

1. An emotionally intelligent person never fails in relationship. Do you agree? Substantiate.

Introduction

Emotional intelligence (EI) is the ability to accurately identify “emotions” – their cause and effect; and respond appropriately. Man is a social animal therefore; EI is a necessary factor to handle and manage all kind of relationships both interpersonal and public.

Emotional Intelligence is a sign of maturity, sine qua non for success in every relationship and indeed in life. An effective leader should have the ability to identify her own emotions and of others and calibrate his/her response in every situations.

Main Body:

1. A person who is emotionally intelligent maintains healthy relations with family and friends and rarely fails at them because
2. Self control – Being aware of the positive and negative triggers makes him more predictable . This gives him self control and tolerance .Eg – The leader of a political party has to come across varied member opinions including negatives. Only tolerance helps him maintain his relationship.
3. Optimism – Self awareness allows him to know what are his strengths and makes him optimistic. This helps him to inspire and motivate others . Eg – Mr B always praises his juniors’ good work and motivates them to do better . He is respected by them.
4. Empathy – He is observant of peoples’s emotions and empathises with them . This is a major demand in personal relationships . Eg – Instead of complaining about his partner inability to perform a task, Mr A decides to talk and realises she had a bad day at office and hence the stress. This saves both of them from more stress .
5. Accountability – An emotionally intelligent person never fails to introspect and take responsibility for his actions . He realises that its not others who are responsible for his emotional state but he himself. Eg – Mr C had promised to take his son to the

amusement park that evening . Earlier in the day he faced a lot of stress at work . But he did not take it out on his family .

Relevance of emotional intelligence in private relationship

Emotions can be irrational. For example, suppose a person receives hatred or anger from the other person. Then either he can negatively react to that or he can control his immediate emotions and try to solve the underlying issue. Thus EI helps people to settle their differences with much ease. It strengthens the quality of relationships.

Relevance of Emotional intelligence In public relationship

A public official is always prone to criticism. To some criticism is a huge discouragement. And for some it is encouragement to do better and reform themselves. EI helps the people and particularly public officials to remain calm while deciding on important matters. This allows their actions to be guided by objectivity and wisdom rather than irrational emotions.

Conclusion

'It takes two to make a quarrel and hence Even an EI may not be able to manage all conflicts if the other person is not willing enough . He might not always win but he rarely fails

2. Why should an administrator have emotionally balanced mind? Examine. Also give suitable examples to illustrate your point of view

Introduction:

Being out of balance emotionally usually involves *either* not allowing yourself to experience your feelings as they evolve by avoiding or suppressing them, *or* being so attached to and identified with them that your feelings are all-consuming. Emotional balance occurs when we allow ourselves to feel whatever comes up, without being overwhelmed by it, and learn to accept our feelings without judgment.

Main body:

- An administrator should be emotionally balanced because of following reasons:
- It helps in taking rational, logical decision coherent to larger goal. And maintaining balance between organization, oneself and the public.
- Tackling pressure at work place especially from political bosses. To achieve amicable work environment. Bureaucrat may face political pressures which can act as hurdle to act in a fair manner. Handling of inter-personal relationships is important to avoid any ego clashes and this becomes possible when one has an emotionally balanced mind.
- Conflict resolution both within and outside the organisation.
- Handling emotionally charged situation like during communal violence.
- Creating social influence which would help one to achieve development targets. Building trust and hence social capital. In certain development projects, the interests of the residents eg. tribal and the interests of the companies might not match. This results in conflict of interest. An emotionally balanced bureaucrat in such situations help generate trust within the people for the government.
- Helps maintain balance between public and personal life
- Emotions may interfere in the decision-making process and thus maintaining a balanced mind helps in taking rational decisions.

Conclusion:

To conclude, having an emotionally balanced mind is very important for an able administrator. It helps maintain objective, rationality and impartiality and thus is crucial for good governance

3. There are many problems in our personal and private lives that arise due to lack of emotional intelligence. Comment.

Emotional Intelligence is the capacity to be aware of, control, and express one's emotions, and to handle interpersonal relationships judiciously and empathetically. It is basically the ability to identify and manage your own emotions and the emotions of others.

we need cognitive intelligence to solve problem but cognitive intelligence just represents a small proportion in our daily life. Therefore, emotional intelligence is more important than cognitive intelligence in influencing an individual's success. Emotional Intelligence has the following components:

1. Self-Awareness: your ability to accurately process information about yourself
2. Mood Management: your ability to manage your emotions, shake off bad moods, and create positive moods.
3. Self-Motivation: your ability to persist, overcome frustration, engage in necessary but boring tasks, to initiate productive actions and cut out counterproductive actions.
4. Interpersonal expertise: your ability to give and take criticism, workout conflict, build consensus, develop cooperative relationships.
5. Emotional Mentoring: your ability to respond effectively to the emotions and feelings of others, to help others learn to problem solve.

It is easy to see how each of these emotional intelligence factors impacts our life, marriage, parenting and work. In each of these life arenas, we have to use our emotional intelligence skills to be successful so naturally, it is in your best interest to develop and apply your emotional intelligence

social interaction, to some degree, not only impacts, but actually determines the success or failure of most (if not all) of our personal relationships. Sustaining ongoing relationships with our family members, friends, and spouses requires some amount of Emotional Intelligence.

Small children and adolescents have low EQ, if the parents or guardians also have not developed EQ, they may severely reprimand and punish the child without understanding its ill-effects on the child. This will affect both the cognitive as well as emotional health of the child.

In a marriage, both the spouses may be well educated and having good jobs, but if they lack EQ, ego clashes, misunderstandings and suspicions will gain prominence over compatibility and comfort.

In today's world, parents may not understand the aspirations and dreams of their children, and it may lead to children becoming rebellious. These children may run away from homes or may neglect their parents in their old age.

4. Do you find the ideas of Swami Vivekananda relevant today? Examine

The topic of 'Swami Vivekananda And His Relevance Today' assumes more and more importance in recent times because of the dynamics of globalization, 'free market' economy forced upon or undertaken by one country and on the other hand increasing terrorism, issues like climate change aggravating hunger and poverty and the youths of today feeling disillusioned.

Following is the discussion on relevance of Swami Vivekananda's thought in present world:

Relevance for youth:

"Arise! Awake! and stop not until the goal is reached."- Swami Vivekanand
He wanted the youth to have that much of faith by which they can uproot the mountains and drink up the ocean.
Today if we look around, we will find that the key of each success story is limitless self-confidence and willingness to fight the odds. The youth needs to rediscover Vivekananda's message of looking inward rather than being a restless soul stuck up in an incessant effort of straightening out the world, without first improving oneself.

Universal brotherhood:

Another aspect of Swamiji's personality was his universal brotherhood. Speaking at the Parliament of Religions in Chicago in 1893, he said, "As the different streams mingle their water in the sea, different paths which men take, various though they appear, all lead to the same god".

Today the world realizes that to bring peace, there is no other ideology more proper than this.

Vasudhev Kutumbakam – i.e. belief in world as a family has become necessary in growing era of protectionism and de-globalisation

Education:

Swami Ji always said that ‘lack of education’ is the root cause behind all problems in India. Swami ji believed that education should be freed from the stranglehold of the upper class and spread to every section of the society. Swami ji also had a vision for the kind of education that the people of India needed. He was not in favour of just career-oriented education. He talked about ‘true education’ that will make your character besides boosting your self-confidence. Unfortunately, that kind of education is not available today and given the risk of automation and poor job growth rate in India, gaining true education, as defined by Vivekanand, would surely help youth of today to excel in various fields.

Views on Oppression of underprivileged section of society:

Swami ji said that we talk of highest Vedanta but do not even think about the oppressed classes. We trample them and crush them. That’s why he said that we need to give them back their self-respect, their lost individuality. Allow everybody to move forward.

Women emancipation:

Swami Ji was in favour of allowing women to take their own decisions. Swami ji emphasized on the women’s education and believed that it will lead to greater development of society as a whole. He also advocated the need to impart martial arts training to women so that they could defend themselves. He always cited examples of Rani Lakshmi Bai, Padmini and Ahalya. Considering the girl drop outs from school and also reducing female labour force participation we need to make an effort to make women part of our development story.

Conclusion:

Swami Vivekananda has a perennial appeal. He is a phenomenon. His relevance will increase with each passing day. The world today has hardly understood Swami ji. One needs to read him deeply to understand his message properly.

5) Discuss the moral principles given by Mahatma Gandhi. Quote instances from his life where he practiced his principles before preaching them.

“Be the change you want to see in the world.”

Mahatma Gandhi gave the moral principles as the solution to the prevailing social, economic and political problems and evolved a new outlook of life for individual and society. The principles given by his are:

Ahimsa– i.e. non-violence in every aspect of life including doing good to even evil-doer. He immediately forfeited the non-violent NCM after violence was exhibited at Chauri-Chaura

Satya – truth and the power of truth exhibited in Satyagraha. eg- Champaran and Kheda Satyagraha led by Gandhi

Aparigraha – non-possession, Despite being a trained lawyer from a well-to do family, he preferred to live in an ashram with minimum clothing (dhoti) on his body

Fearlessness – important attribute of a satyagraha. eg- He remained fearless in his Dandi March to protest against the unjust salt laws of British government

Equality of all religions – he was against communal division of the country and regarded unity and diversity as integral for India’s existence. Instead of celebrating India’s independence, he travelled across the country to the riot torn areas to appeal to the people to end communal violence

Ending Caste discrimination and service to mankind – He called ‘untouchables’ as Harijans and served in Harijan Sevak Sangh established by A.V.Thakkar

The idealism of his moral principles and setting example by practicing these principles himself was the reason he was considered a ‘Mahatma’ and was able to unite people from every section of the society in the struggle for freedom

6. The ideas of Rabindranath Tagore are truly global and cosmopolitan. Do you agree? Discuss.

- **Idea of Globalism and Nationalism:**

Tagore denounced “nationalism” as a narrow concept that breeds xenophobia, hatred, and war-mongering. Any action can be legitimized in the garb of nationalism no matter how remote it may be from truth and justice.

According to Tagore, the fetish for nationalism is what creates a “brotherhood of hooliganism” – cultivates absolutism, fanaticism, provincialism, greed, selfishness. He viewed British imperialism as a product of British nationalism.

He wanted equal treatment of all human beings, irrespective of nationality, race, religion, caste, sex etc. He advocated for a “rainbow world”, in which all races live together in amity, keeping their distinct characteristics intact, yet united by their bond of humanity and love.

- **Tagore on Cosmopolitanism:**

the philosophical cosmopolitans are moral Universalists. Boundaries between nations, states, culture and societies are indeed irrelevant in terms of morally accepted notion of cosmopolitanism.

cosmopolitanism shares some aspects of universalism, namely the globally accepted notion of human dignity that must be protected and enshrined with the internationalism instead of nationalism.

Rabindranath Tagore's understanding is that, though colonialism steers to nationalism, it has its own boundaries, which must be overcome to acquire a larger citizenship of the world. . He persists beyond nationalism and his closeness towards internationalism predominantly has its ethics and acceptability when the individual is located in the universal domain. Tagore's literary works also reflect his philosophy of universal humanism. It is Tagore's wide travels in almost all parts of the world that led him to think beyond the mere national for a global cooperation of all the nations.

Through his establishment of Visva-Bharati at Santiniketan, he tried to strengthen this notion of 'Universalism': Yatra visva bhabatyek nidam, that is, 'where the whole world would find a shelter'. He wandered to different countries in the west and had rightly understood that coexistence of scientific advancement in the West and traditional culture of the East might have a positive effect in the resurgence of true humanity. Though he was a patriot, he believed and felt that co-existence of cultural and spiritual enlightenment along with the scientific ecstasy of the West could bring about an all-round progress and universal brotherhood. He was really in quest of union of all cultures in one place to signify the meaning of universalism.

His understanding of nationalism was influenced by the ruthless British colonial rule in India and the latter's anti-colonial struggle for independence. His extensive tours in different countries and British rule in India gave him tremendous insight into the socio-political patterns and narrow interest of power within which western nations were restricted. The imperialistic thoughts embedded in the western nationalism were devoid of spiritual ecstasy. He strongly felt that nationalism finds its true meaning when self is not in subordination.

He wrote at a time when a wind of strong anti-colonial sentiments and extreme nationalistic fervor was blowing all over his country. He was optimistic about India's freedom and also felt the need of independence. But he believed that, a nation, which cultivates this moral blindness as a cult of patriotism will definitely meet with sudden and violent demise.

7. If you are given an opportunity to lead a government initiative, how would you balance between bureaucratic compulsions that lead to delays and urgent needs of the poor requiring immediate attention? Discuss.

Bureaucracy is a bridge between the Government and the people. Government is a steward of public good. It articulates priorities based on the needs of the people, translates them into policies and implements programmes based on those policies, so that lives of the people improve continuously.

These priorities, policies and programmes change with the changing aspirations and requirements of the people, to which the government and bureaucracy has to adjust accordingly.

Leading a Government initiative is replete with huge responsibility and one has to balance between following a strict set of Government procedures and also the aspirations of the beneficiaries whom the scheme is supposed to address.

Since the initiative for example building a housing project for the poor like PMAY, it has various stakeholders like Government, external contractors, various regulatory bodies to provide clearances some delay is bound to happen which may lead to various anxieties amongst the poor which has to be allayed which I will balance in the following ways:

1) First the ground work from my side has to be done like identification and verification of targeted beneficiaries which will make me gain public trust that the project will soon be inaugurated- Reliability

2) Regular updates of the progress must be made known to the beneficiaries by use of regular campaigns on both social media and traditional media- Transparency to increase trustworthiness.

3) I will involve various other stakeholders like the local NGOs, community and village elders to help me in information dissipation. – Stakeholder participation

4) Meticulous follow up in the government offices about the status of the project and reasons for delay. – Steadfastness

5) Will suggest on portals like MyGov.in about e-file system and need for reduction of paperwork (Concept of ERP and paperless office) so that traditional delays will be minimized. – Social responsibility

6) Explain the same to the poor which would be both responsible and responsive for which attributes like patience, honesty and integrity have to be self imbibed so that I can be a model citizen who can be an example for his peers.

Finally I will ensure that despite the delay the initiative started by the government is finished on time and its benefits will reach the truly needy.

8 The Indian constitution has set high moral standards for public life. Do you agree?

Substantiate

(There cannot be only one way to answer this question, the focus is on approach rather than content in this model answer)

It is hard to describe the moral philosophy in the Indian constitution in one word. It resists any single label because it is liberal, democratic, egalitarian, secular, open to community values, sensitive to the needs of religious and linguistic minorities as well as historically disadvantaged groups, and committed to building a common national identity.

In short, it is committed to freedom, equality, social justice, and some form of national unity. But underneath all this, there is a clear emphasis on peaceful and democratic measures for putting this philosophy into practice.

Some people believe that a constitution merely consists of laws and that laws are one thing, values and morality, quite another. Therefore, we can have only a legalistic, not a political philosophy approach to the Constitution. It is true that all laws do not have a moral content, but many laws are closely connected to our deeply held values. For example, a law might prohibit discrimination of persons on grounds of language or religion. Such a law is connected to the idea of equality. Such a law exists because we value equality. Therefore, there is a connection between laws and moral values. We must therefore, look upon the constitution as a document that is based on a certain moral vision for public life.

Here you can write similarly about various moral values from Preamble, Fundamental rights, Fundamental Duties, Directive principles of state policy, various Institutional measures and legislative controls. Need to focus on more specific illustration of constitutional provisions instead of just mentioning them or enlisting them.

9. What are the main causes of ethical dilemma in public life? Discuss. How can one address them?

The public life of an individual is summation of his personal and professional belief , moral values and actions. The social interface is complex and is driven by different role in different circumstances.

- **Reason why ethical dilemma occurs in public life:**

1. Personal and professional conflict of interest- Example when a police officers friends son is attested by him in case of molestation.
2. Role of external agencies- The influence of Seniors, Political leaders in driving any action.

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3. When the personal moral values are in against the work assigned.Example when a honest sales man has to sale a defect medical device which may affect patients health.
4. When the roles in public life is not clearly demarcated and assigned.
5. Short sighted objectives which satisfy immediate sense of gratification.

- **Essential Steps for Ethical Problem-Solving:**

1. DETERMINE whether there is an ethical issue or/and dilemma. Is there a conflict of values, or rights, or professional responsibilities? (For example, there may be an issue of self-determination of an adolescent versus the well-being of the family.)
2. IDENTIFY the key values and principles involved. What meanings and limitations are typically attached to these competing values? (For example, rarely is confidential information held in absolute secrecy; however, typically decisions about access by third parties to sensitive content should be contracted with clients.)
3. RANK the values or ethical principles which – in your professional judgement – are most relevant to the issue or dilemma. What reasons can you provide for prioritizing one competing value/principle over another? (For example, your client’s right to choose a beneficial course of action could bring hardship or harm to others who would be affected.)
4. DEVELOP an action plan that is consistent with the ethical priorities that have been determined as central to the dilemma. Have you conferred with clients and colleagues, as appropriate, about the potential risks and consequences of alternative courses of action? Can you support or justify your action plan with the values/principles on which the plan is based? (For example, have you conferred with all the necessary persons regarding the ethical dimensions of planning for a battered wife’s quest to secure secret shelter and the implications for her teen-aged children?)
5. IMPLEMENT your plan, utilizing the most appropriate practice skills and competencies. How will you make use of core social work skills such as sensitive communication, skillful negotiation, and cultural competence? (For example, skillful colleague or supervisory

communication and negotiation may enable an impaired colleague to see her/his impact on clients and to take appropriate action.)

6. REFLECT on the outcome of this ethical decision making process. How would you evaluate the consequences of this process for those involved: Client(s), professional(s), and agency (ies)? (Increasingly, professionals have begun to seek support, further professional training, and consultation through the development of Ethics review Committees or Ethics Consultation processes.)

10. What are the components of ethical governance? Discuss. Also examine the ways that can ensure strengthening of ethical and moral values in governance.

SYNOPSIS:

Ethical governance according to the United Nations refers to the process and procedures, culture and values that ensure highest standards of behaviour both in policy making and implementation.

COMPONENTS OF ETHICAL GOVERNANCE:

Though there are different yardsticks to ensure ethical governance the components can be summarized chiefly into harmonious integration of the below stated four process

- **Accountability & Responsibility:** Accountability is an obligation of individual towards his actions , administrators must take responsibility not only of their jobs but the benefits of government programmes reaching people and in case of any failure must be held accountable
- **Openness & Transparency:** In the era of e-governance the administrators must ensure the maxim of “Minimum government and maximum governance” so that the public is aware of all the benefits of the programs, financial status of them and those in position of implementation must ensure last mile delivery of them the recent examples of PFMS (public finance management system), PM Jan dhan yojana are steps in that direction.

- **Decentralization & devolution:** It is a necessary step as decentralisation leads to transfer of power to the lowest tier which will ensure passage of benefits as well as responsibility to the Government closest to the beneficiaries. The 73rd and 74th amendment gave power to the panchayats and municipalities and is a chief feature of a true democracy.
- **Corruption free public service:** This is the most crucial aspect of ensuring benefits to the citizenry and the personal traits of the staff at all echelons like honesty and integrity is brought to the forefront which will create a more egalitarian society.

WAYS TO STRENGTHEN ETHICAL AND MORAL VALUES IN GOVERNANCE:

Though the Government has ensured numerous ways like Central civil service rules 1964, public service delivery bill 2006, RTI 2005 many feel that these are mere paper promises and a lot needs to be done

The Second Administrative reforms commission has suggested the following methods

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

All these will be ensured only if there is a well-informed citizenry who has ethos towards society so that ethical governance remains at the forefront to ensure a egalitarian society.

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