

NEXT IAS

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(To be filled by candidate)

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Roll No. : PTTP 220487

Registration Number : Date of Examination : 18th AUG.

Exam Centre : Old Rajinder Nagar

Bhopal

Online

Test - 8

Code : TC078

MTS IGP Batch 2023

GENERAL INSTRUCTIONS

This Question-cum Answer (QCA) Booklet contains 59 pages. Immediately on receipt of the booklet, please check that this QCA booklet does not have any misprint or torn or missing pages or items, etc. If so, get it replaced by a fresh QCA booklet.

Candidates must read the instructions on this page and the following pages carefully before attempting the paper.

Candidates should attempt the questions strictly in accordance with the instructions specified in the question paper and in the space prescribed under each question in the booklet. Any answer written outside the space allotted may not be given credit.

Question paper will be provided separately and can be taken by the candidates after conclusion of the exam.

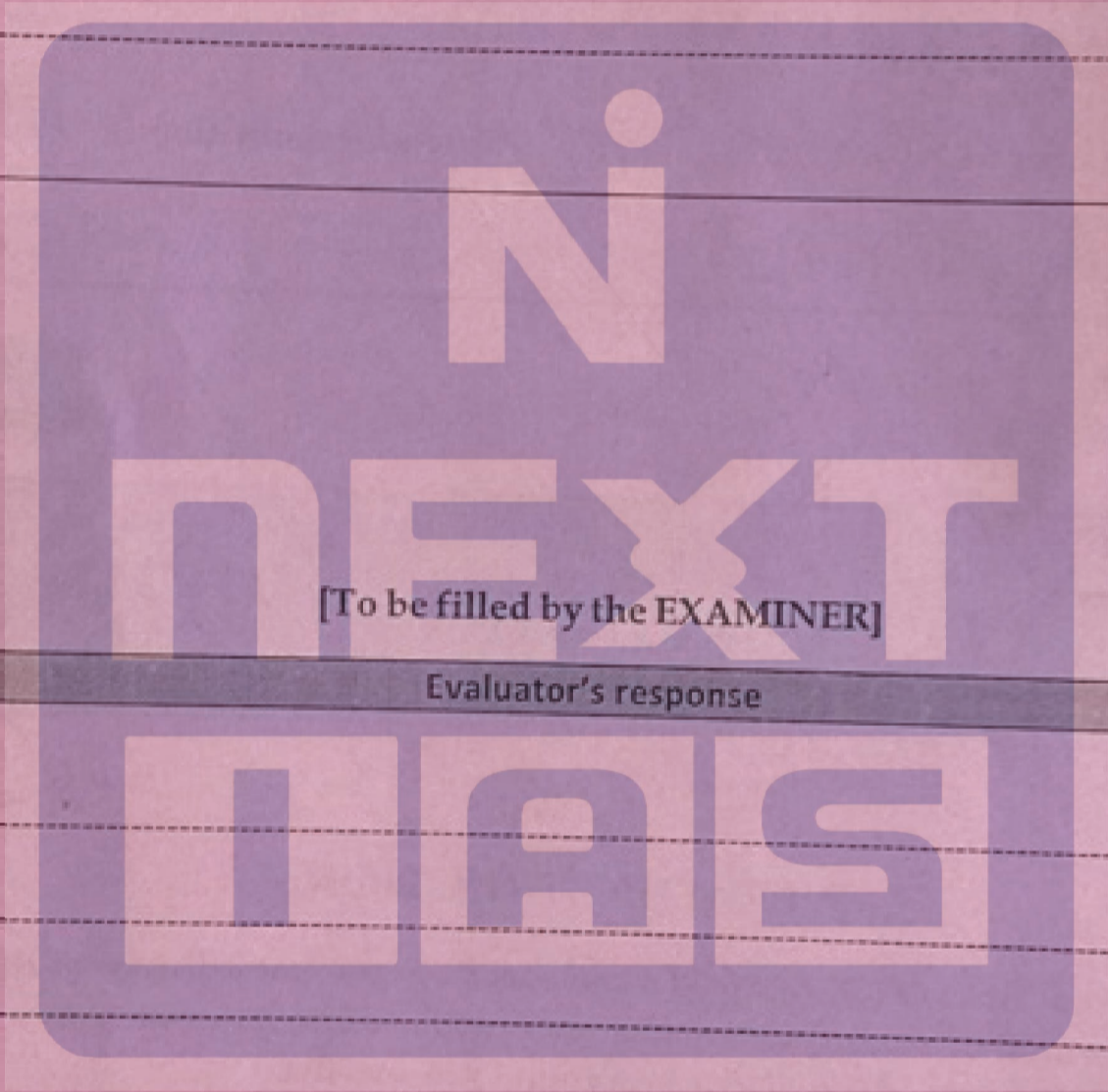
SUBJECT/PAPER
GENERAL STUDIES

Invigilator's Sign. :

[To be filled by the STUDENT]

Student's Queries for the Evaluator (if any write them below)

Form with 6 horizontal dashed lines for writing student queries.



[To be filled by the EXAMINER]

Evaluator's response

Form with 6 horizontal dashed lines for writing the evaluator's response.

(For filling by Examiners only)

Evaluator Code :

Q.No	Pg No.	Maximum Marks	Marks	Total
1. (a)	1			
1. (b)	3			
2. (a)	5			
2. (b)	7			
3. (a)	9			
3. (b)	11			
4. (a)	13			
4. (b)	15			
4. (c)	17			
5. (a)	19			
5. (b)	21			
6. (a)	23			
6. (b)	25			
7.	27			
8.	32			
9.	37			
10.	42			
11.	47			
12.	52			
		Grand Total		

Signature

MACRO COMMENTS



IMPORTANT INSTRUCTIONS

CANDIDATES SHOULD READ THE UNDERMENTIONED INSTRUCTIONS CAREFULLY. VIOLATION OF ANY OF THE INSTRUCTIONS MAY LEAD TO PENALTY.

DONT'S

1. Do not write your name or registration no. anywhere inside this Question-cum-Answer Booklet.
2. Do not write anything other than the actual answers to the questions anywhere inside your QCA Booklet.
3. Do not tear off any leaves from your QCA Booklet, if you find any page missing do not fail to notify the supervisor/invigilator.
4. Do not leave behind your QCA Booklet on your table unattended, it should be handed over to the invigilator after conclusion of the exam.

DO'S

1. Read the Instructions on the cover page and strictly follow them.
2. Write your registration number and other particulars, in the space provided on the cover of QCA Booklet.
3. Write legibly and neatly. Do not write in bad/illegible handwritings.
4. For rough notes or calculation, the last two blank pages of this booklet should be used. The rough notes should be crossed through afterwards.
5. If you wish to cancel any work, draw your pen through it or write "Cancelled" across it, otherwise it may be evaluated.
6. Handover your QCA Booklet personally to the invigilator before leaving the examination hall.

खण्ड-A / Section-A

1. (a) "राज्य लोगों से केवल उनकी समृद्धि सुनिश्चित करने के लिए 'कर' लेता है, जैसे सूर्य पृथ्वी से नमी लेता है और उसे हजार गुना मात्रा में वापस कर देता है।" कालिदास

"वापस लौटाने" की भारतीय अवधारणा और सिविल सेवकों के लिए मार्गदर्शक मूल्य के रूप में इसकी प्रासंगिकता की व्याख्या कीजिए।

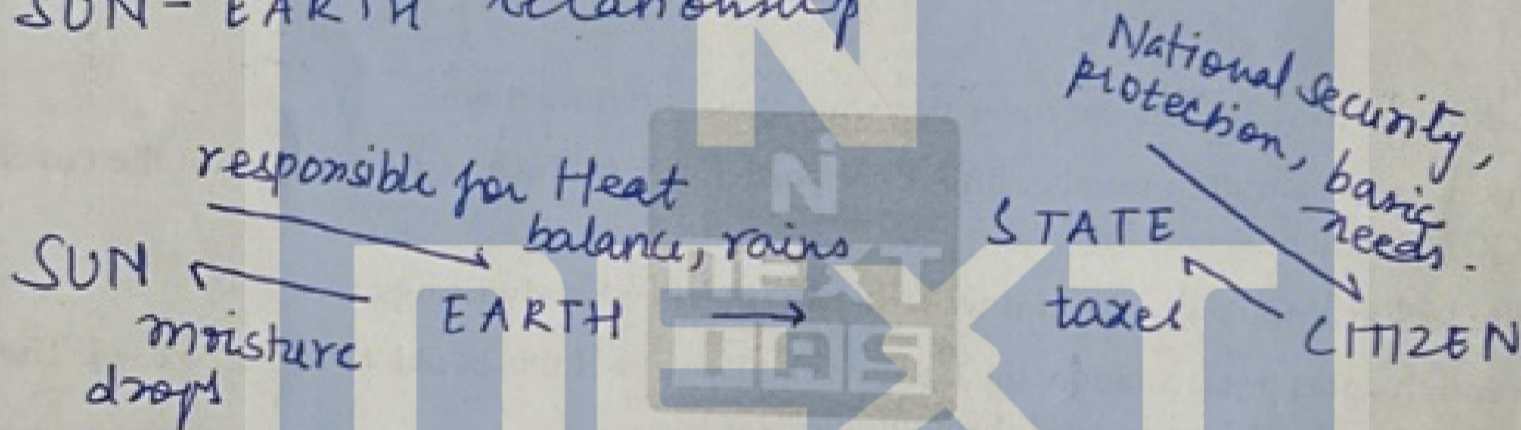
(150 शब्दों में उत्तर दीजिए) 10 अंक

"The State took taxes from the people only to ensure their prosperity in return like the sun takes moisture from the earth only to give it back in thousandfold measure." Kalidasa.

Explain the Indian concept of "giving it back" and its relevance as a guiding value for civil servants.

(Answer in 150 words) 10 Marks

Kalidasa's statement explains "SOCIAL CONTRACT" based on Analogy of SUN-EARTH relationship



This explains "HIGHER duties of STATE" to protect CITIZEN and provide for CITIZEN as a WELFARE state (Article 38)

INDIAN VALUE of "GIVING BACK"

It arises out of PHILOSOPHY of "KARMA" that reasons that there is COSMIC balance of good deeds and bad deeds come back to bite one.

This is also in Buddhist "8 Fold path"
to prioritise GIVING Back with
becoming part of "6 SANGHA"

IN JAINISM, "Pancha mahavratas" prioritise
giving back to SOCIETY through
NON-VIOLENCE

ex: Svetambara wearing
Mask.

SIKHISM promotes Langars, actions of
SERVICE as highest good.

INDIAN muslims donate to WA&F.
ex: WIPRO Azeem Khanji
Foundation.

1. in line with
"SPIRIT of SERVICE"

2. Ab dul Kalam highlighted
"WHAT can I give mindset"
to end corruption

Relevance
to CIVIL SERVANTS

3. help in building COMPASSION
for marginalised
ex: PVTGS

4. Prioritize doing duty as highest
good. ex: Mandurbas DM built oxygen
supply plants

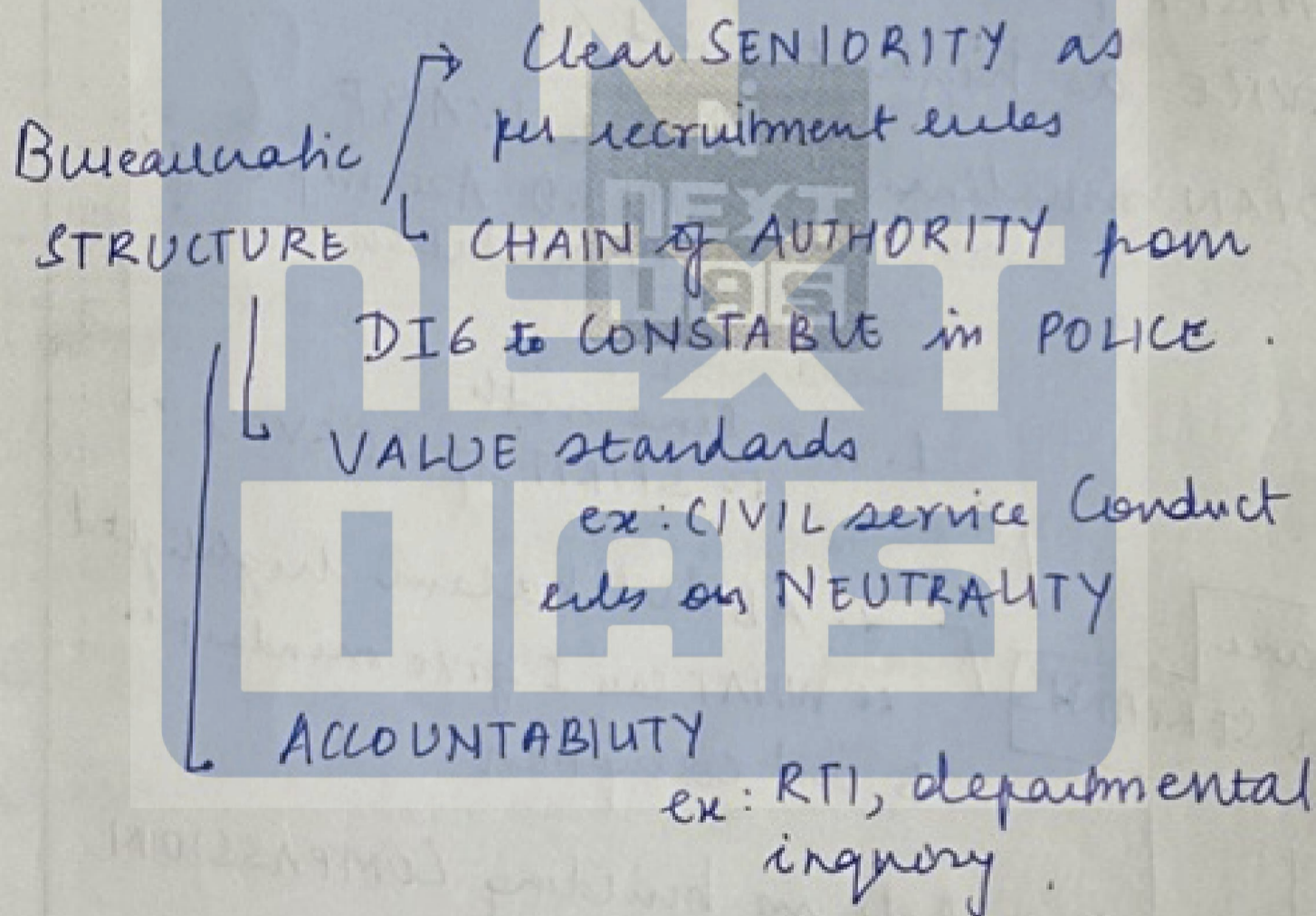
"GIVING back" creates VIRTUOUS cycle of
Prosperity in Society and sows seeds for
INDIA'S CARING Society.

- (b) लोक सेवा, एक नौकरशाही संरचना में निहित होती है जिसमें प्राधिकार की स्पष्ट सीमा, मूल्य मानकीकरण और जवाबदेही तंत्र होते हैं। ऐसी संरचना के भीतर काम करते हुए, आपके अनुसार वे कौन से प्रभाव हैं जो लोक सेवक के नैतिक निर्णय लेने को प्रभावित करते हैं? (150 शब्दों में उत्तर दीजिए) 10 अंक

Public service takes place in a bureaucratic structure with clear lines of authority, value standardization, and accountability mechanisms. Working within such a structure, what do you think are the influences that impact the public servant's ethical decision-making?

(Answer in 150 words) 10 Marks

Public SERVICE structure is RATIONALISED and STANDARDISED for Anonymity, UNIFORMITY of service delivery, as per Max Weber



Hence, different things that IMPACT CIVIL SERVANT'S decision making are:

1) CONSTITUTIONAL morality

ex: RATION to poor without Aadhar card

- 2) LAWS as basis
ex: Dowry Prohibition Act to
suspend officers
 - 3) Rules and regulations
ex: Rules on Conduct to
interact with PUBLIC
 - 4) Agencies like CVC
ex: CVC guideline on
no DIWALI gift.
 - 5) Public scrutiny in form of RTI,
social audits
 - 6) SENIOR's instructions and
peer advice. ex: Chain of command
 - 7) PERSONAL values for discretion.
ex: Parmeswaran Iyer in
cleaning Toilet as building
PUBLIC sensitivity and acceptance
- hence, there is a need for CONSTANT learning,
training of CIVIL SERVANTS for upholding
"highest ethical standards" as per
Santhanam Committee.

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(b) 'नीतिकता' और 'सचनियता' शब्दों से आप क्या समझते हैं? क्या आपको लगता है कि वे एक दूसरे से संबंधित हैं? लोक प्रशासन के संदर्भ में नीतिकता और सचनियता के बीच संबंध को उदाहरण सहित स्पष्ट कीजिए।

(150 शब्दों में उत्तर दीजिए) 10 अंक

What do you understand by the terms 'ethics' and 'integrity'? Do you think they are interrelated? Explain with examples the relationship between ethics and integrity in the context of public administration. (Answer in 150 words) 10 Marks

Ethics refers to reasoned framework of

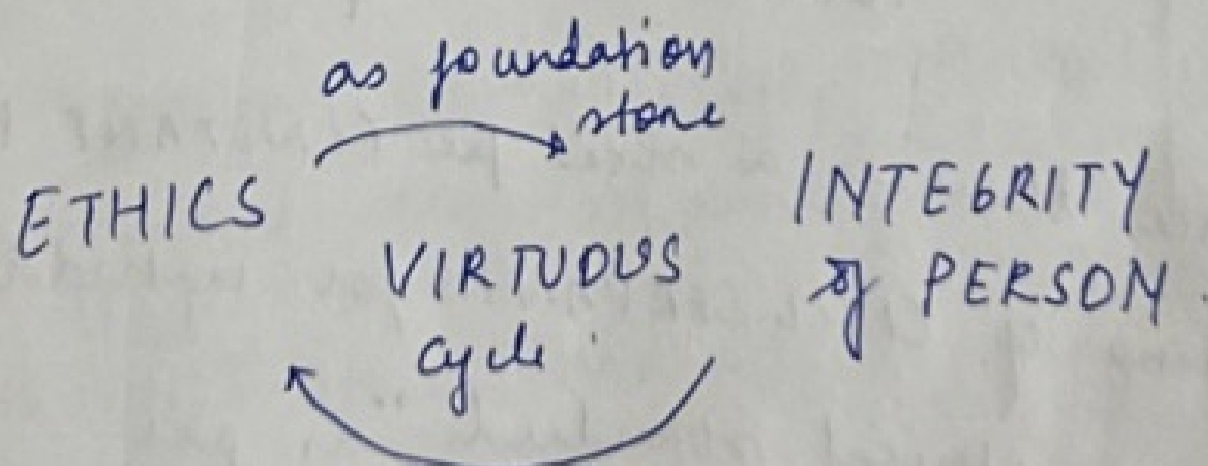
"RIGHT and WRONG" used in societal decision making

ex: BUSINESS ethics and CSR.

INTEGRITY refers to strong framework to stand by ethical principles.

ex: OPRAH WINFREY defined INTEGRITY as doing back of collect thing even when no one is WATCHING.

ETHICS & INTEGRITY are strongly inter-related



help re-impose societal ethics.

1. Strong ethics helps build INTEGRAL administrator

ex: Metro man E-Sreedharan
PUNCTUALLY build DELHI, metro
Konkan rail

2. strong integrity builds PUBLIC TRUST

ex: recent farewell to JUSTICE Muralidhar

3. strong integrity builds ETHICS of INSTITUTION

ex: ECI under TN Seshan as "watchdog" of free & fair elections.

4. Ethics and integrity self-reinforce

ex: Ashoka Khemka sustained 55 transfer in 26 years.

hence, ethics and integrity are COMPLEMENTER and mutual reinforces that enhance PUBLIC welfare as an end.

EXAMPLES for relationship

- (b) 'नैतिक व्यवहार' और 'भावनात्मक बुद्धिमत्तापूर्ण व्यवहार' शब्दों से आप क्या समझते हैं? प्रासंगिक भावनात्मक बुद्धिमत्ता घटकों की पहचान कीजिए जो नैतिक व्यवहार के लिए एक विश्वसनीय मार्गदर्शक के रूप में कार्य करते हैं।
(150 शब्दों में उत्तर दीजिए) 10 अंक

What do you understand by the terms ethical behavior and emotionally intelligent behavior? Identify the relevant emotional intelligence components that act as a reliable guide to ethical behavior.
(Answer in 150 words) 10 Marks

Ethical Behavior refers to reasoned behavior on what is right and wrong

ex: GOOD Samaritan in accident victim to hospital

"EMOTIONALLY intelligent" behavior utilizes knowledge of ones and others emotions for resolution

ex: EI person will also keep engaging with VICTIM to reduce trauma

1. Component of SELF awareness help understand Ethical dilemma if any

ex: Compassion or sympathy for homeless woman.

RELEVANT Components of EI.

2. Self regulation helps in regulating ANGER, envy emotions

ex: for child thief, need to Prioritize
"COMPASSION" over punishment

3. SELF motivation helps in REINFORCING ethics cycle.

ex: Participation in Blood donation every 6 months.

4. EMPATHY helps in understanding other Pain

ex: teaching in orphanages and spending time in old age homes.

5. SOCIAL skills helps in communicating intent

ex: role of ethical visionaries who provided guiding light like MANDELA's "Truth and Reconciliation Commission"

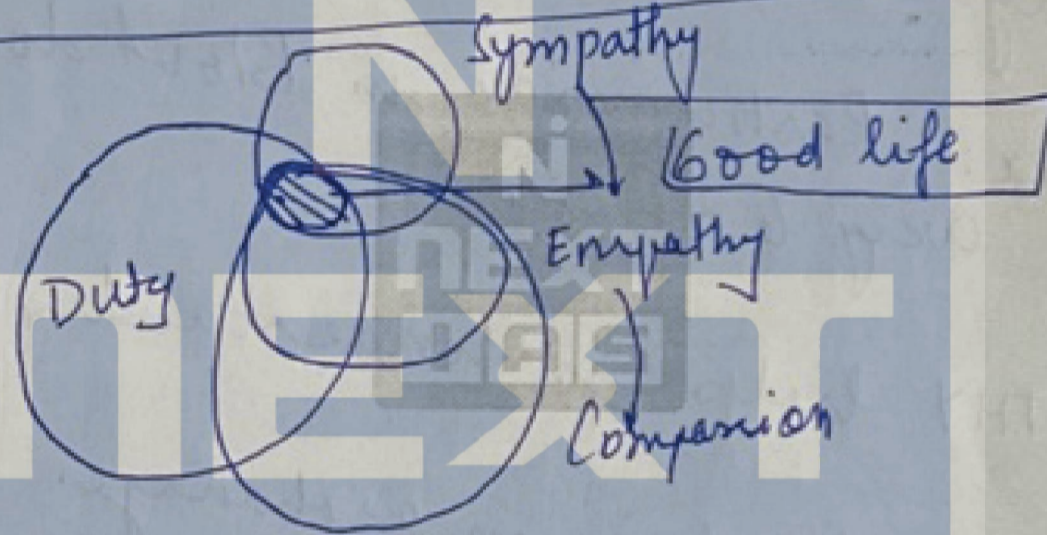
hence, EMOTIONAL intelligence as per DANIEL Goleman is "Trait and ability" that strengthens Personality of ethics and vision.

3.

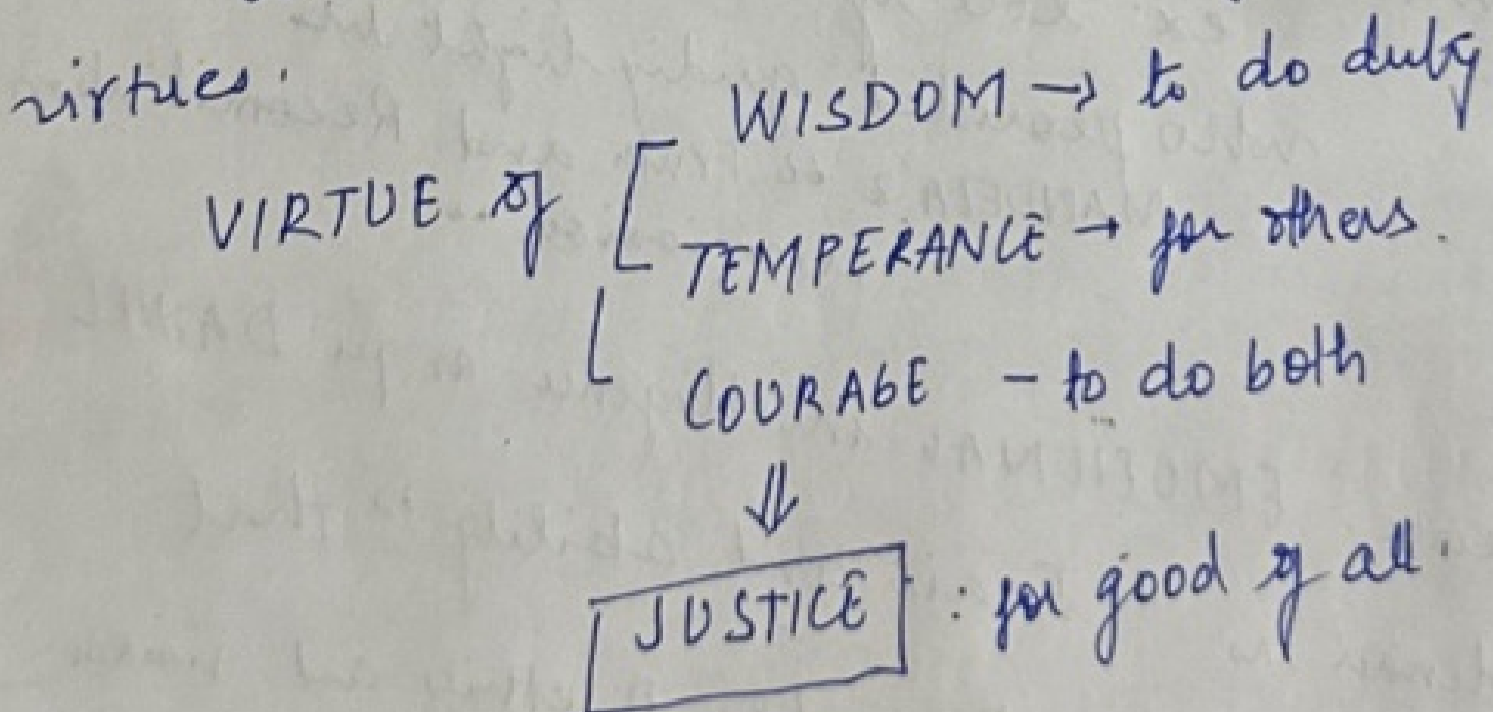
(a) "अच्छा जीवन प्राप्त करने के लिए, कर्तव्य पर्याप्त नहीं है। किसी को दूसरों के प्रति सहानुभूतिपूर्ण भावनाओं को विकसित करने की आवश्यकता होती है, और नैतिक होने के लिए न तो अकेले कर्तव्य और न ही इच्छाशक्ति पर्याप्त है। क्या आप उपरोक्त कथन से सहमत हैं? अपनी स्थिति का औचित्य सिद्ध कीजिए। (150 शब्दों में उत्तर दीजिए) 10 अंक

"To achieve a good life, duty is not sufficient; one needs to develop one's sympathetic feelings for others, and neither duty alone nor good will alone are sufficient to be moral." Do you agree with the above statement? Justify your position. (Answer in 150 words) 10 Marks

This statement highlights need for Balance of DUTY and Sympathetic positions for others for GOOD LIFE.



i) GOOD LIFE as per Aristotle talks of "GOLDEN MEAN" of following



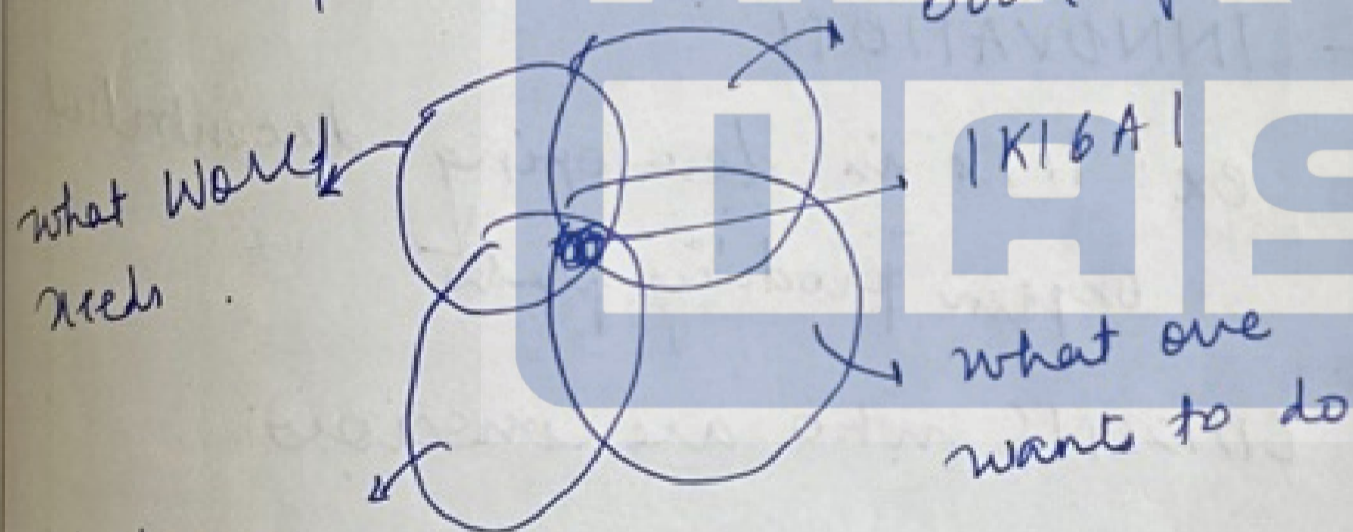
2) Duty without Sympathy leads to Mechanical solution.

ex: DEMOLITION drive w/o Rehabilitation

3) MORALITY needs both duty and good of others

ex: Operation Sulaimani

4) Good life as per IKIBAI is multifaceted



what one gets paid for

5) need for MADHYAM way of Buddha in DUTY and good of others.

Hence, both can enhance VIRTUE of balanced and self fulfilled LIVING for POSITIVE world.

- (b) वैज्ञानिक दृष्टिकोण, नवोन्मेशी मानसिकता और प्रबुद्ध नागरिकों का विकास करना उच्च शिक्षण संस्थानों का प्रमुख उद्देश्य है। क्या उच्च शिक्षण संस्थान सत्यनिष्ठा की लोक संस्कृति और भ्रष्टाचार मुक्त राजनीतिक संस्कृति स्थापित करने के लिए युवाओं के मध्य सत्यनिष्ठा की शिक्षा को बढ़ावा देने में सहायक सिद्ध हो सकते हैं? यदि हाँ, तो कैसे?

(150 शब्दों में उत्तर दीजिए) 10 अंक

Developing a Scientific temper, innovative mindset, and civic-conscious citizens are major objectives of higher educational institutions. Can higher educational institutions be instrumental in promoting integrity education among youth to establish a public culture of integrity and a corruption-free political culture? If yes, how? (Answer in 150 words) 10 Marks

Higher education INSTITUTIONS can help
MOULD values of youth Multidimensionally

Role

- SCIENTIFIC temper as per 51(A)(b)
ex: Project work, surveys
- INNOVATION
ex: IITs in developing decentralised oxygen producing plants
- CITIZENS who are conscious
ex: MISS secretary, election, Model UN and Parliaments.

HEI in INTEGRITY EDUCATION

1) AS "schools"; they can teach VALUES
ex: Ethics in Curriculum.

2) Through activities like NSS for mentoring children in public schools.

3) Activities like Nukkad natak, Public debates.

4) Building awareness on "CORRUPTION" as unacceptable. ex: DU's ^{Anti} Corruption Pledge

5) Professors as role model. IN OCTOBER

6) PEER-learning ex: exchange students

7) POLITICAL socialization of youth
ex: NGOs promoting VOTER awareness
Quizzes.

Hence, multi pronged approach can enable Ethical atmosphere on long run and build next rung leaders.

4.

निम्नलिखित उद्धरणों का अर्थ स्पष्ट कीजिए और उनकी समसामयिक प्रासंगिकता पर चर्चा कीजिए।

Explain the meaning of the following quotations and discuss their contemporary relevance.

- (a) इंद्रियों समय-समय पर धोखा देती हैं, और जिन लोगों ने हमें एक बार भी धोखा दिया है, उन पर कभी भी पूरा भरोसा न करना बुद्धिमानी है। (150 शब्दों में उत्तर दीजिए) 10 अंक

The senses deceive from time to time, and it is prudent never to trust wholly those who have deceived us even once. (Answer in 150 words) 10 Marks

This quote explains the importance of WISDOM and importance of "TRUST" as VIRTUE.

MEANING
of QUOTE

1. We may not know entire Truth as SENSES can deceive us

2. it is core of ANEKANTAVADA

ex: tale of 5 blind men in explaining Elephant from

5 corners

3. it explains why "TRUST" is essential

ex: INTEGRITY as cornerstone.

4. "once bitten must be TWICE shy"

ex: Cannot trust a habitual offender & even someone who has lied once.

Candidates must not write on this margin

1. to build INTERFAITH, Community dialogue as "what one senses is not ULTIMATE truth"

ex: KUKI-METEI peace talks.

2. CIVIL servant who is corrupt cannot be expected to teach or be TRUSTED

ex: 27 IRS officers compulsorily retired.

3. Those who have deceived state must not be trusted

ex: SAMADHAN strategy for NAXALS

"HRUDAYA

GANDHI highlighted PARIVARTANA

BENEFIT of doubt for Amoral agents [Juveniles in crimes]

REFORMATIVE JUSTICE over RETRIBUTIVE

hence, this explains need for OPEN mindedness with "FORGIVE but not FORGET"

Contemporary relevance.

however

- (b) "सार्वजनिक मामलों के प्रति उदासीनता के लिए अच्छे लोगों को जो कीमत चुकानी पड़ती है, वह है बुरे लोगों द्वारा शासित होना।" (150 शब्दों में उत्तर दीजिए) 10 अंक

"The price good men pay for indifference to public affairs is to be ruled by evil men."

(Answer in 150 words) 10 Marks

This explains importance of SUBSTANTIVE PARTICIPATIVE democracy without which there are no checks and balances from TOTALITARIANISM.

ex: AFRICAN dictator struggles despite independence.

- QUOTE meaning
1. every VOTE is essential for RULE by representatives
 2. Stronger accountability, leads to most efficient administrators.

ex: 67% voter turn out in 17th LS election.

3. Democracy sustains on PUBLIC Political activism

ex: Lokpal post India against Corruption.

4. there is PRICE for apathy
- ex: CAPITOL hill riots.

1. Indifference of TAX payers
leads to large ticket FUGITIVE
OFFENDERS.

ex: Honoring Honest
TAX payer program.

Contemporary
relevance.

2. Urban local bodies not
placing importance of migrant
workers as they are not part
of electorate

ex: REMOTEVM for emancipation.

3. lack of strong corporate governance
leads to FRAUDS

ex: BYJU'S auditor resigns

However, it can be argued that "GOOD MEN"
are not good when they abdicate responsibility

of "SOCIAL CONTRACT" to hold state responsible.

ex: Aruna Roy's MKSS leading to RTI

hence POWER of IS campaign, POLITICAL
attitudes, Empowering citizens with RTI,
CITIZEN charters are pragmatic way forward.

- (c) "मनुष्यों ने स्वभाव को थोड़ा भ्रष्ट किया होगा, क्योंकि वे जन्मजात भेड़िये नहीं थे, और वे भेड़िये बन गये हैं।"
 (150 शब्दों में उत्तर दीजिए) 10 अंक
- "Men must have corrupted nature a little, for they were not born wolves, and they have become wolves."
 (Answer in 150 words) 10 Marks

This quote explains MAN-Surrounding relationship which has become EXPLOITER - EXPLOITED relation gradually.

- Meaning of QUOTE
1. MEN as agents of corrupting NATURE
 ex: untreated effluents, labour law violation.
 2. MEN are not born as WOLVES but are INHERENTLY good as per LOCKE.
 3. "Becoming wolves" signifies exploiting opportunities for POWER capture
 ex: Mob lynching, riots, ethnic hatecrimes.

This QUOTE shows HOW we are Capable of being MORAL while we degenerate

ex: Gandhi's SATYA and Ahimsa as SHIELD.

Continuation of Caste, racial crimes

ex: SEATTLE Anti caste law.

Gender violence on women

ex: Bhitwara, manipur gang rape.

Contemporary relevance

↳ Environmental → ECOCIDES

ex: oil spills in sea.

↳ "Man exploiting man" as per MARX.

ex: SWEAT Labour

However there is scope for Redemption

↳ Repairing self mentality SINNER

ex: VASUDAIYA Kutumbakam

↳ "OUR Common future"

ex: INDC - Panchamrit goals.

↳ building CARING Society with Value education

hence, there is need for Life movement for NATURE/Prakriti to show way of "Eternal giving or over consumption/taking."

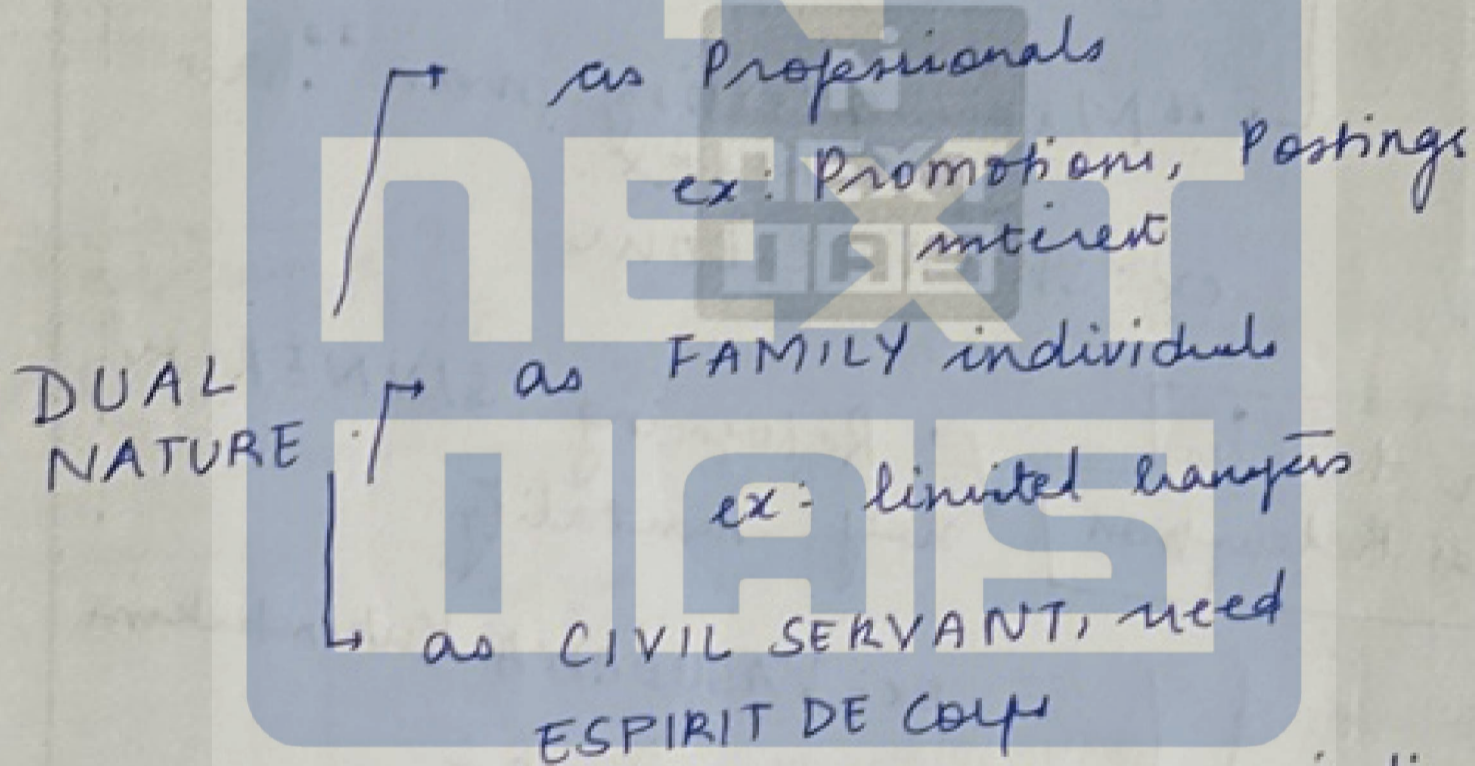
5.

(a) पेशेवर रूप में, सिविल सेवक कैरियर केंद्रित और स्वार्थ-निष्ठ भी होते हैं। साथ ही, उनका सेवा लोकाचार उन पर निस्वार्थ भाव से सार्वजनिक हित की सेवा करने का दायित्व भी थोपता है। क्या एक सिविल सेवक के लिए कैरियर और सेवा दायित्व में सामंजस्य बिठाना संभव है? अपनी स्थिति स्पष्ट कीजिए। (150 शब्दों में उत्तर दीजिए) 10 अंक

As professionals, civil servants are career focused and are also self-interested. At the same time, their service ethos imposes an obligation to serve the public interest selflessly. Is it possible for a civil servant to reconcile career and service obligation? Explain your position.

(Answer in 150 words) 10 Marks

CIVIL SERVANTS are responsible officers of State who are bound by "DUTY and SPIRIT of SERVICE" for upholding citizen's rights for TIMELY and QUALITY service.



ex: Selfless service in times of Flood by Kamal Kishore IAS

Sometimes we see DEVIATION:

- 1) Prioritizing SELF over Public interest
 - ex: PARTIALITY for Plum postings.

- 2) claiming Promotions as "rights"
ex: CAT cases pending
- 3) extreme case, turning unethical for
POLITICAL patronage
ex: Sashikala,
Pooja singhal (IAS)

However, it is POSSIBLE to reconcile
Professionalism with DUTY:

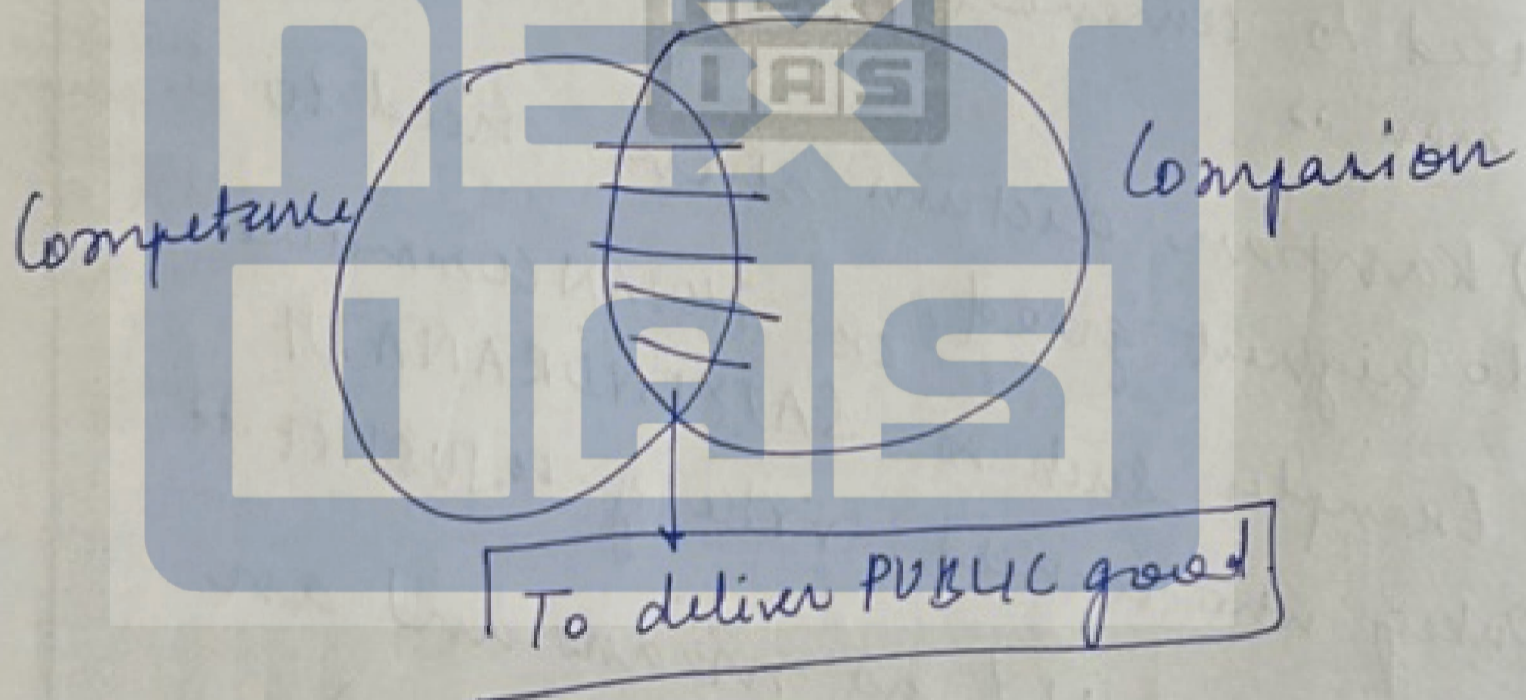
- 1) Gandhian Tolismann highlight the
need to remember "Poorest and weakest
man"
- 2) Kantian dictum shows need to
do highest good
ex: NOLAN committee
SATYENDRANATH
- 3) Examples such as
Duke who upheld virtue of "JUSTICE"
- 4) role of DUTY as means and an
end in itself (KUSHKAM karma)

hence, CIVIL SERVANTS must prioritise
duty over career promotion, family needs for
longer run SUSTAINABLE duty

- (b) "जिस तरह करुणा के बिना सक्षमता निष्ठुर और अमानवीय हो सकती है उसी तरह, सक्षमता के बिना करुणा मदद माँगने वाले व्यक्तियों के लिए अर्थहीन हो सकती है।" उपयुक्त दृष्टांत की सहायता से सार्वजनिक सेवाओं के संदर्भ में उपरोक्त की व्याख्या कीजिए। (150 शब्दों में उत्तर दीजिए) 10 अंक

"While competence without compassion can be brutal and inhumane; similarly, compassion without competence can be meaningless for persons seeking help." Explain the above with the help of a suitable illustration in the context of public services. (Answer in 150 words) 10 Marks

This statement explains COMBINATION
of COMPETENCE or Aptitude and
COMPASSION as part of one's ATTITUDE
are necessary for PUBLIC SERVICE



1) KIRAN Bedi's JAIL reform
Competence of understanding those
JAILED

Compassion for PERPETRATORS
↓
"HATE sin, love sinner" as
per Gandhi
TRANSFORMING TIHAR JAIL

COMPETENCE - Judge who ruled.
 w/o Compassion Molesting without

Skin touch or not
 covered under POCSO

It is brutal INTERPRETATION
 of LAW.
 INHUMANE as it goes against
 INTENT.

COMPASSION empty words without
 w/o COMPETENCE Tribal empowerment

↳ it does not bring resolution
 and sustainable solution

Balancing both as "GOLDEN mean"
 can also be seen in DALIYA JALAD

Campaign to end manual scavenging,
 "SAVE WOMB campaign" of AMIT Chaudhary
 to bring sustainable social change

6. (a) क्या दुनिया के एक हिस्से में व्यक्तियों का कष्ट उन विदेशियों पर सहायता की नैतिक माँग उत्पन्न करती है जो उनके दूर रहते हैं? क्या सहायता की ये नैतिक माँगें न्यायसंगत हैं? क्या अभाव के समय अंतर्राष्ट्रीय समुदाय की मदद करने में विफल रहने के लिए सरकारों को नैतिक रूप से जिम्मेदार ठहराया जा सकता है? चर्चा कीजिए।
(150 शब्दों में उत्तर दीजिए) 10 अंक

Does the suffering of individuals in one part of the world generate moral demands of assistance on those foreigners who live far away from them? Are these moral demands of assistance justified? Can governments be held morally responsible for failing to help the international community in times of deprivation? Discuss. (Answer in 150 words) 10 Marks

UNIVERSAL declaration of Human Rights (UDHR) calls for "ONENESS of Humankind" and hence it must be seen that threat of INJUSTICE somewhere is threat to JUSTICE everywhere
ex: RUSSIA - UKRAINE as way for TAIWAN

- Moral demand on Foreigners
1. Countries in ICJ file 16 GENOCIDE case on Myanmar for Rohingya crisis.
 2. US & Europe sanctions on RUSSIA.
 3. INDIA upholding diaspora's safety ex: TWITTER diplomacy
 4. Launch of FIPIC & IKIS to help submerging SMALL Island Nation states by INDIA.

it is JUSTIFIED as :

1) Indian ethos of Vasudhaiva Kutumbakam.

2) "ONENESS of mankind"
outlined by NETSCHE.

3) Rabindranath Tagore called
for HUMANISM in INTERNATIONAL
arena ex: Shanti Niketan.

Governments can be questioned on failure
to help:

- ① INDIA's Operation shot to Turkey
to show "ENLIGHTENED nationalism"
- ② COVID-19's Vaccine Nationalism led to
anger on developed world.
- ③ principle of "Common but differentiated
responsibility"

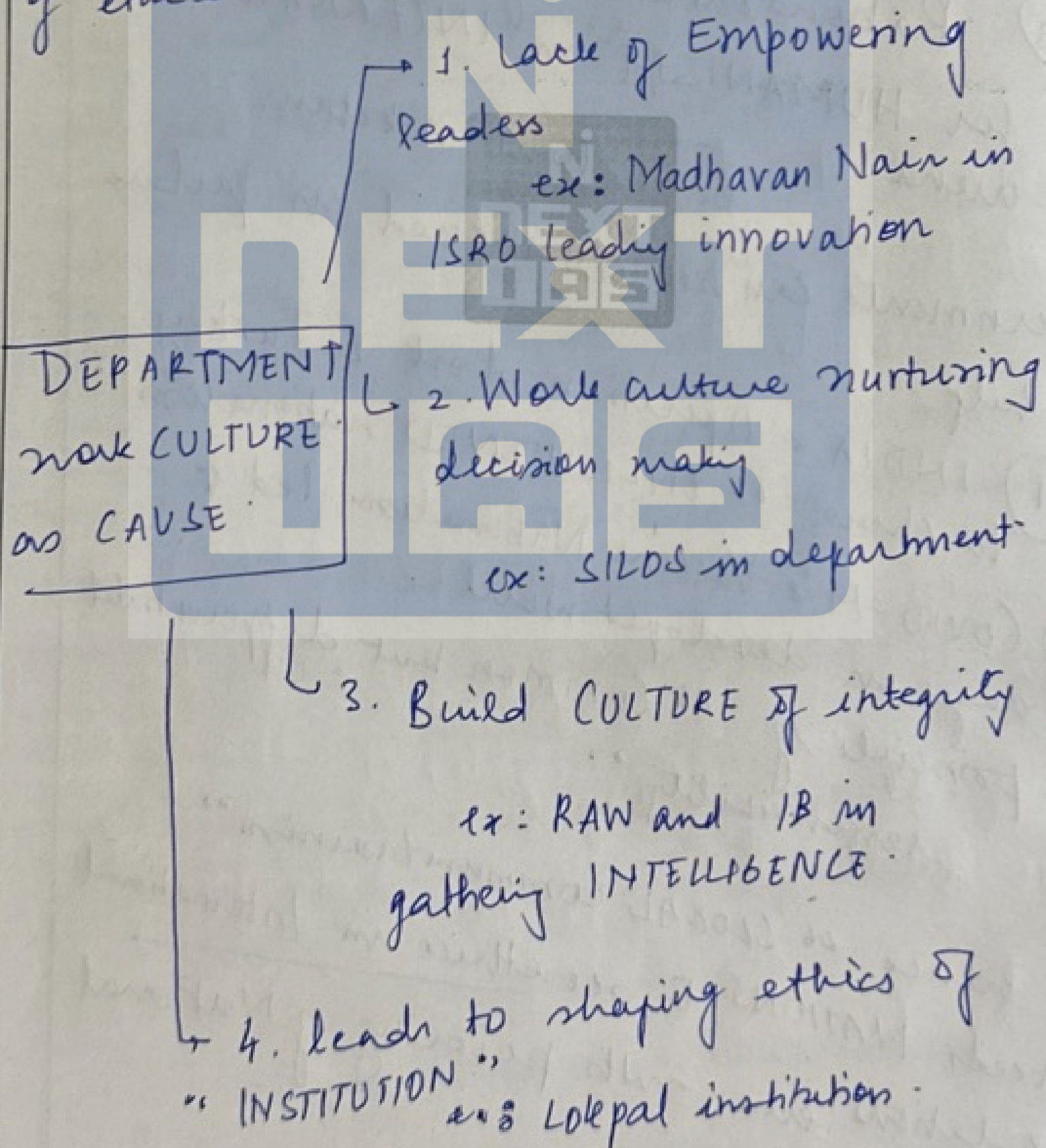
Hence "GLOBAL communitarianism"
needs NATIONS to see ethics in International
relations even with priority of National
interest.

- (b) सिविल सेवा नैतिकता का संबंध प्रबंधन से है। यह जितना विभागीय मामला है उतना ही व्यक्तिगत मामला भी है। जो नेता नैतिक आचरण को सुविधाजनक बनाने वाली प्रणालियाँ बनाने में विफल रहते हैं, वे भी उतने ही दोषी हैं जितने वे जो नैतिक कदाचार में लिप्त हैं। क्या आपको लगता है कि विभागीय संस्कृति नैतिक कदाचार को बढ़ावा देती है या कमजोर इच्छाशक्ति वाला व्यक्ति दोषी है? चर्चा कीजिए। (150 शब्दों में उत्तर दीजिए) 10 अंक

Civil Services ethics has everything to do with management. It is as much a Departmental as a personal issue. Leaders who fail to create systems that facilitate ethical conduct are equally to blame as much as those who indulge in ethical misconduct. Do you think the Departmental culture leads to ethical misconduct or is the individual with weak willpower culpable? Discuss.

(Answer in 150 words) 10 Marks

It is important to see both LEADERS and CIVILSERVANTS as casultives and upholders of ethics.



INDIVIDUAL can propel
bottom up approach
ex: S K Sankaran (IAS)
Tribal sub plan.

Can create strong role
model (IAS)
ex: Sagayam declaring
assets publicly.

INDIVIDUAL
as agent

Build an INSTITUTION
integrity ex: Lal Bahadur
Shastri resigning.

Can change work CULTURE
ex: Gandhiji said "Be change
you wish to see"

hence, both are responsible for
VIRTUOUS cycle of ethics in
Public offices and hence must be
built with training, citizen charters,
honoring ethical decision makers.

खण्ड-B / Section-B

7. आप कम साक्षरता दर और खराब स्वास्थ्य संकेतक वाले जिले में जिला विकास अधिकारी के रूप में तैनात हैं। जैसे ही आपने कार्यभार संभाला, आपके स्वास्थ्य सचिव ने स्पष्ट निर्देश दिए कि आपकी प्राथमिकता स्वास्थ्य सेवाओं की आपूर्ति में वृद्धि करके स्वास्थ्य संकेतकों में सुधार करना है।

कार्यभार संभालने के बाद, आपने स्वास्थ्य सेवाओं में सुधार के तरीकों का अध्ययन करने और उनकी पहचान करने के लिए जिले का दौरा किया। अपनी क्षेत्रीय यात्रा के दौरान, आपको पता चला कि मुद्दा सेवाओं की पहुँच का नहीं है यह कुछ और ही है। आपने पाया कि समस्या मिथकों, भ्रांतियों और कुप्रथाओं का है जो स्वास्थ्य देखभाल सेवाओं को अपनाने में बाधा बन रही हैं। उदाहरण के लिए, लोगों का मानना है कि टीके नपुंसकता का कारण बनते हैं, टीकाकरण जन्म नियंत्रण के लिए किया जाता है, प्रसवपूर्व देखभाल का उपयोग माँ और बच्चे के स्वास्थ्य के लिए प्रतिकूल है, इत्यादि।

आपने महसूस किया कि ये मान्यताएँ व्यवहार संबंधी बाधाएँ हैं जो स्वास्थ्य और पोषण सेवाओं के रास्ते में बाधक हैं। और इन व्यवहार संबंधी बाधाओं के कारण अग्रिम पंक्ति के कार्यकर्ताओं का पहुँचना मुश्किल हो गया है।

आपने स्वास्थ्य सचिव के साथ अपने अवलोकन पर चर्चा की, और उन्होंने आपको पड़ोसी जिले के डीडीओ से सीख लेने की सलाह दी, जो कुछ अच्छा काम कर रहे हैं। जब आप पड़ोसी डीडीओ से मिले, तो आपको पता चला कि वह लोगों को मनाने के लिए आस्थावान नेता के प्रभाव और पहुँच का उपयोग कर रहा है। आप व्यवहार संबंधी बाधाओं को दूर करने में मदद के लिए आस्थावान नेताओं को शामिल करने के बारे में आशंकित हैं। एक सिविल सेवक के रूप में, आपको लगा कि स्वास्थ्य सेवा योजनाओं में आस्थावान नेताओं को शामिल करना एक गलती होगी। जब आपने सचिव के साथ अपनी आशंकाएँ साझा कीं, तो उन्होंने दृढ़तापूर्वक आपको प्रयास करने और कुछ नया करने का निर्देश दिया।

- उपरोक्त मामले में कौन-कौन से मुद्दे शामिल हैं?
- आस्थावान नेताओं को प्रभावशाली और प्रेरक के रूप में उपयोग करने के क्या फायदे और नुकसान हैं?
- यदि आस्थावान नेता नहीं हैं, तो व्यवहार संबंधी बाधाओं को तोड़ने के लिए आपके पास अन्य विकल्प क्या हैं?
- क्या आपको लगता है कि एक सिविल सेवक के लिए सरकारी योजनाओं को बढ़ावा देने में आस्थावान नेताओं को शामिल करना नैतिक रूप से सही है? (250 शब्दों में उत्तर दीजिए) 20 अंक

You are posted as a District Development officer in a district with a low literacy rate and poor health indicators. As you took charge, your Health Secretary had given express instructions that your priority is to improve health indicators by enhancing the delivery of healthcare services.

After taking over, you traveled around the district to study and identify ways of improving healthcare services. During your field trip, you discovered that the issue was not the accessibility of services; it was something else. You found the problem was the myths, misconceptions, and malpractices that hindered the uptake of health care services. For instance, people believed that vaccines caused impotence, immunization was equivalent to birth control, using antenatal care was counterproductive to the health of the mother and baby, and so on.

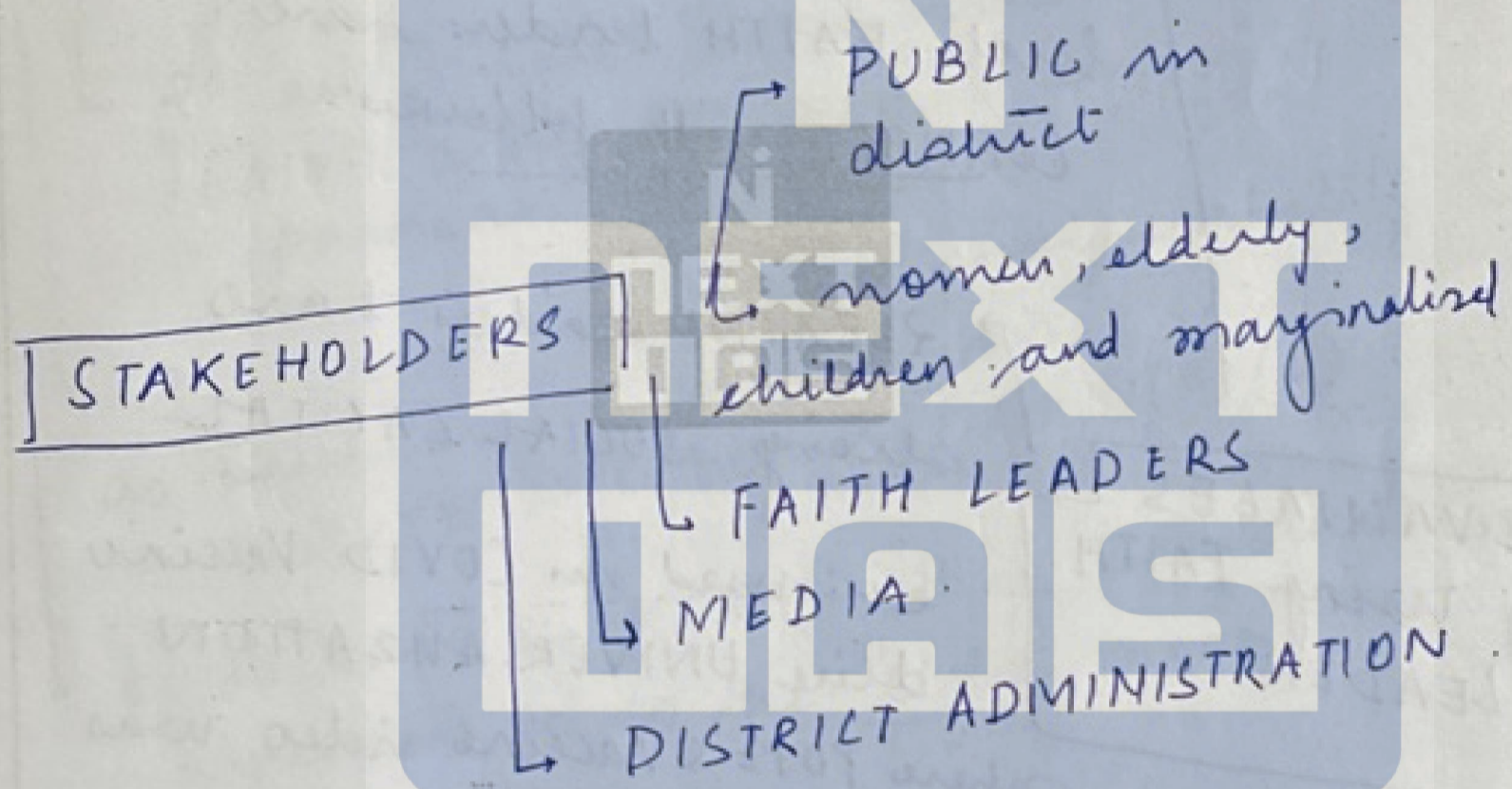
You realize that these beliefs were the behavioral barriers that stood in the way of health and nutrition services. And these behavioral barriers made it difficult for front-line workers to reach out.

You discussed your observations with the Health Secretary, and he advised you to seek inputs from the neighboring district DDO who was doing some good work. When you met with the neighboring DDO, you learned he was experimenting with using the Faith leader's influence and reach to persuade people. You were unsure about roping in faith leaders to help you overcome the behavioral barriers. As a civil servant, you felt it would be a mistake to involve faith leaders in health service schemes. As a civil servant, you shared your apprehensions with the Secretary, he firmly instructed you to try and innovate.

- What are the issues involved in the above case?
- What are the advantages and disadvantages of using Faith leaders as influencers and persuaders?

- (c) If not faith leaders, what are your other options for breaking the behavioral barriers?
- (d) Do you think it is ethically right for a civil servant to involve faith leaders in promoting government schemes?
(Answer in 250 words) 20 Marks

Case study provides for duty of civil servant to abide by CONSTITUTIONAL MORALITY, enhancing "RIGHT to Health" as part of Article 21 and FOUNDATIONAL VALUES of INTEGRITY, OBJECTIVITY in Public Service.



(A) MAIN ISSUES in CASE:

- DISTRICT with TWIN problems of HEALTH indicators and poor literacy
- ISSUE of myths, misconceptions as barriers in CITIZENS accessing their right to health [Article 21]

3. Public beliefs impacting SERVICE delivery of Front line workers [Sense of SERVICE]
4. Use of Faith leaders in adjacent district as an ETHICAL dilemma of NON-PARTISANSHIP vs EFFICIENCY of SERVICE DELIVERY
5. order of HEALTH SECRETARY to IMPROVE METRICS [Rule bound]

- (b)
1. at an INDIVIDUAL level, FAITH leaders have CONNECT with followers.
2. FAITH leaders have strong SOCIAL CAPITAL
 ex: used in COVID Vaccines drive UNIVERSALIZATION where POPE'S Vaccine video was on INTERNET.
3. POWER of SOCIAL INFLUENCE through method of strong "Collective identity" connection
4. Role in MASS mobilization towards VACCINES, IMMUNIZATION and Antenatal care
- ADVANTAGES of using FAITH LEADER

5. Power to reinforce PATRIARCHAL norms for POSITIVE loop.

ex: used in SWACHH Bharat's #DarwazaBand campaign for men to act as "protectors" against women open defecation.

DISADVANTAGES

1. GOING against "SECULARISM" which is BASIC STRUCTURE
2. Can impact other minority and FAITH view on STATE being partisan.
3. It lacks long term sustainability as behavior change not SCIENTIFIC temper [Art 51(A)(h)]
4. As said by KANT, it is categorical Imperative to do the "right means" prioritization

(c) OTHER OPTIONS :

1. UTILIZING RANDOM TRIAL approach of Abhijeet Banerjee to distribute RATION with VACCINES.
2. SOCIAL INFLUENCING through means of COMMUNITY REPRESENTATIVES
ex: Panchayat, ASHA workers

3. ARISTOTLE'S PERSUASION theory

takes of

- ETHOS - showing morality
- PATHOS - showing emotion
- LOGOS - showing STATISTICS on HOSPITAL deliveries

4. BUILDING VERNACULAR Pamphlets
to CONSISTENTLY fight myths, misinformation

5. Roping NGOs, Doctors for HEALTH
check up campaign and session [SCIENTIFIC temper]

(d) It may not be ethically right to INVOLVE faith leaders as:

- 1) duty of OBJECTIVITY, non-partisanship of STATE
- 2) Dysfunction of involvement can impact LONG TERM Beliefs of PUBLIC
- 3) Priority of "SCIENTIFIC MEANS"
to bring SUSTAINABLE attitude change (KANTIAN dictum)

Thus, this case study shows the need for suitable "PERSUASION" tools by state for SUSTAINABLE social attitude change and development [SDG 5, SDG 6]

Candidates write on this

आप एक एजेंसी विशेष प्रयोजन साधन' के प्रमुख हैं, जो आवश्यक सेवाओं की अंतिम-मील वितरण की निगरानी करने और आपके अधिकार क्षेत्र के भीतर नागरिकों की बाधाओं और शिकायतों को सुलझाने के लिए जिम्मेदार है। आवश्यक सेवाओं में मातर एवं शिशु स्वास्थ्य देखभाल, बीपीएल परिवारों को पोषण संबंधी सहायता, पेयजल उपलब्धता आदि शामिल है।

आपकी एजेंसी ने नियमित आधिकारिक संचालन और शिकायतों को संभालने के लिए 15 कर्मचारियों को नियुक्त किया है। चूंकि एजेंसी शिकायतों का निपटान करती है, इसलिए प्रतिदिन भारी मात्रा में सार्वजनिक व्यवहार होता है। कभी-कभी एजेंसी के अधिकारियों को नियमित कार्यालय का काम पूरा करने के लिए कार्यालय समय से परे काम करना पड़ता है, क्योंकि सार्वजनिक व्यवहार में कार्यालय के अधिकांश घंटे लग जाते हैं। कर्मचारी अतिरिक्त काम करने से नाखुश थे क्योंकि उन्हें कोई ओवरटाइम भुगतान नहीं किया जाता है। उनमें से कुछ ने अनौपचारिक रूप से आपके साथ इस मुद्दे को उठाया, लेकिन आप असहाय है क्योंकि एजेंसी के नियम किसी भी यात्रा या ओवरटाइम भत्ते की अनुमति नहीं देते हैं। आपने इस मामले को मुख्यालय के समक्ष उठाने का प्रयास किया लेकिन कोई फायदा नहीं हुआ।

काम का तनाव धीरे-धीरे कर्मचारियों के बीच दिखने लगा, वे शिकायतकर्ताओं से चिड़चिड़े हो गए और कभी-कभी उन पर चिल्लाने लगते हैं। अशिष्टता के अलावा, कर्मचारियों की भाषा दुर्व्यवहारपूर्ण, अपमानजनक और कभी-कभी जातिवादी होती जा रही है। आपने पाया कि उनमें से विशेष रूप से 4 ऐसे हैं जो शिकायतों से निपटने के दौरान बहुत अपमानजनक और भेदभावपूर्ण व्यवहार कर रहे हैं। मुखिया के रूप में आपने उन्हें चेतावनी दी, परंतु उनके कार्यकारी दृष्टिकोण में कोई उल्लेखनीय परिवर्तन नहीं आया। आपकी समस्या को और बढ़ाने के लिए, कुछ ग्रामीणों ने, अपने सरपंच के माध्यम से, आपके मुख्यालय में अशिष्ट, अपमानजनक और भेदभावपूर्ण व्यवहार का मुद्दा उठाया। मुख्यालय ने तुरंत आपको कार्रवाई करने और एक सम्मानजनक और गरिमापूर्ण कार्यस्थल बनाने का निर्देश दिया।

- उपरोक्त मामले में कौन-कौन से मुद्दे शामिल हैं?
- आपके लिए कार्रवाई के कौन से विकल्प उपलब्ध हैं?
- प्रत्येक विकल्प की जाँच कीजिए और अपनी चुनी हुई कार्यवाही की पुष्टि कीजिए।
- मर्यादा से आप क्या समझते हैं? मानवीय और सामाजिक मर्यादा के बीच अंतर बताइए? सरकारी विभागों में देखे जाने वाले सामान्य मर्यादा उल्लंघनों की पहचान कीजिए। (250 शब्दों में उत्तर दीजिए) 20 अंक

You are the Head of an Agency, a special purpose vehicle, responsible for overseeing the last-mile delivery of essential services and sorting out bottlenecks and grievances of the citizens within your jurisdiction. The essential services included Maternal and infant health care, nutritional support to BPL families, drinking water availability, etc.

Your agency employed a staff of 15 to carry out regular official operations and handle grievances. Since the agency dealt with complaints, there was an enormous amount of public dealing daily. Sometimes the agency officials had to work beyond office hours to finish the regular office work as public dealings took away most of the office hours. The employees were unhappy doing the extra bit as they were not paid any overtime. A few of them informally raised the issue with you, but you were helpless as the agency rules didn't allow any travel or overtime allowances. You tried taking up the matter with HQ but to no avail.

The work stress gradually started showing up among the staff, they became irritable with the complainants, and at times they shouted at them. Besides rudeness, the staff's language became abusive, derogatory, and sometimes casteist. You could notice that there were 4 of them in particular who were getting very abusive and discriminatory while handling grievances. As the Head, you warned them, but there was no marked change in their work attitude. To compound your problem, some of the villagers, through their Sarpanch, raised the issue of rude, disrespectful, and discriminatory behavior with your HQ. The HQ immediately instructed you to take action and create a respectful and dignified workspace.

- What are the issues involved in the above case?
- What are the action options available to you?

- (c) Examine each of the options and identify your chosen course of action
- (d) What do you understand by dignity? Distinguish between human and social dignity? Identify the common dignity violations that one notices in government departments.

(Answer in 250 words) 20 Marks

This case study highlights ethics in PUBLIC ADMINISTRATION, importance of "SPIRIT of SERVICE" and Probity in CIVIL SERVICE.

(a) PROBLEMS in the CASE STUDY:

- (1) LIMITED payment and Overtime work of STAFF that was impinging on QUALITY of SERVICE delivery
- (2) IMPACT of RUDE, DEROGATORY and CASTEIST remarks of STAFF on LOCALS.
- (3) Continuation of evildoers despite warning by HEAD of agency [Lack of respect to CHAIN of command]
- (4) Public resentment and Complaint to HQ on Service delivery
- (5) Breakdown of role of SPV in EFFICIENT SERVICE delivery which is core of Welfare State [Art 38] and SOCIAL CONTRACT (Hobbes)

Candidates write on this

Candidates must not write on this margin

(b) OPTIONS AVAILABLE

1. TAKE no action as HQ knows of Problem of overwork and expect situation to improve.
2. Take stern action on 15 STAFF and suspending 4 OFFICIALS immediately.
3. Create stronger SOP & GUIDELINES and speak to village with apology and involve them to create "Cooperative model".

(4) GTW 1

PRO | CONS

→ it will ensure SPV CONTINUATION

→ TIME may lead to reduce in gravity of problem.

→ it is against CIVIL SERVICE Foundational Value & Conduct Rules
 "unbecoming to let go of CASTEIST remark"

→ CITIZENS may stop filing grievances.

→ it can lead to Erosion of public trust

→ Against my CONSCIENCE.

(2)

PRO

- Taking stern action can lead to DETERRENCE.

- may enhance PUBLIC trust in SPV.

- bring change in "nature of service delivery"

- as per CONSCIENCE, LAW, CONSTITUTION (ART 13)

CONS

- SPV may become under staffed

- it may impact worker motivation.

(3)

PRO

- Check on long term solutions

- CREATE model for "SERVICE delivery"

- IMPORTANT to build SPV as an institution.

- GANDHIJI'S HATE the SIN, LOVE the SINNER model.

CONS

- can take longer in developing consensus

- It may have certain obstacles in implementation

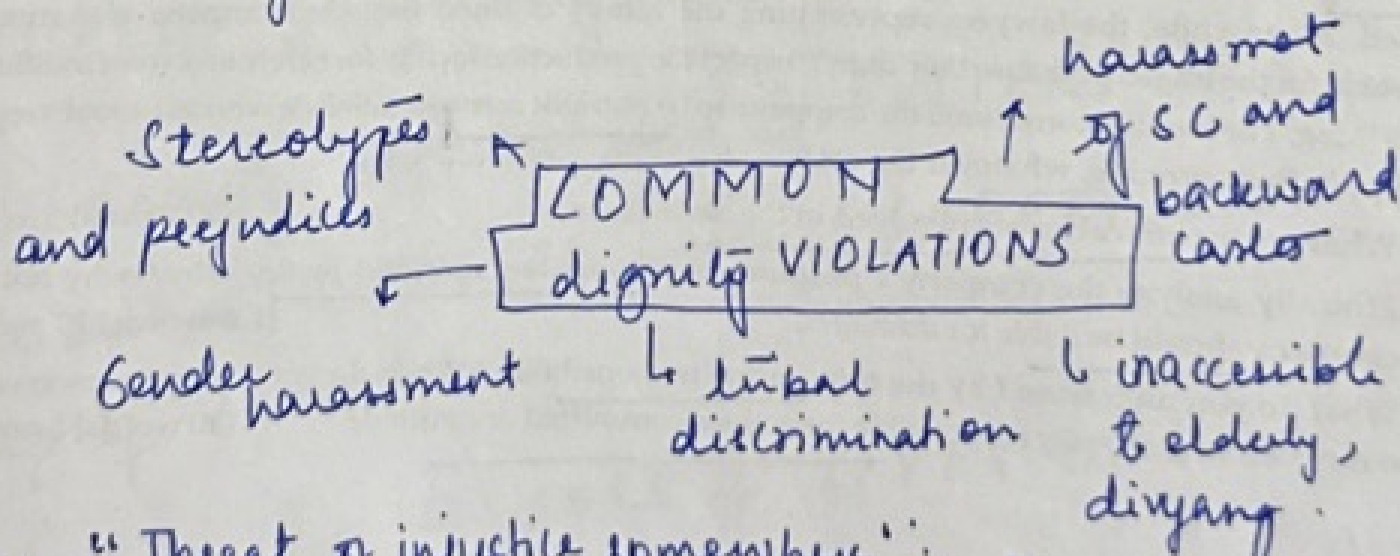
Based on PROS & CONS, step ③ & step ② will be Prioritised with

- ① Suspending 4 OFFICIALS out of 15 with adequate reasoning
- ② creating CITIZEN charter and model guidelines for SERVICE delivery [SEVOTTAM model]
- ③ creating ban on "words" to not being used with citizens [SC's handbook]
- ④ Build strong citizen feedback ex: MO SARKAAR in Odisha.

(d) DIGNITY refers to HUMAN life with treatment of utmost respect.

HUMAN dignity, is what one acquires on birth as human being ex: AQUINAS calls it NATURAL LAW.

SOCIAL dignity is respect for INDIVIDUAL as a "SOCIAL animal" as said by ARISTOTLE ex: not discriminating based on gender/race/caste/need.



Hence "Threat of injustice somewhere" is threat to JUSTICE everywhere, which must be sternly dealt with for VIKASIT Bharat @ 2047

Candidates must not write on this margin

9. मुंबई में मुख्यालय वाली एक प्रमुख फार्मास्युटिकल कंपनी का परिचालन दुनिया भर में है। यह जेनेरिक दवाओं का एक बड़ा उत्पादक और निर्यातक है। इसकी उत्पादन सुविधाएँ देश भर में फैली हुई हैं। महामारी के बाद, कंपनी ने अपनी जेनेरिक दवाओं की माँग में तेजी से वृद्धि देखी और माँग को पूरा करने के लिए, कंपनी ने छोटे निर्माताओं को उत्पादन का अनुबंध दिया। सौदा यह है कि अनुबंधित आपूर्तिकर्ता पूर्व निर्धारित कार्यक्रम के भीतर एक निर्दिष्ट मात्रा में दवाओं की आपूर्ति करेगा, और डिलीवरी पर भुगतान जारी किया जाएगा। कंपनी ने आपूर्तिकर्ता की सुविधाओं, नीतियों या सुरक्षा मानकों की परवाह नहीं की। यह देनदारियों के बिना आपूर्ति श्रृंखला को चालू रखने का एक सरल व्यापारिक सौदा है।

कुछ आपूर्तिकर्ताओं ने इसे शीघ्र पैसा कमाने के अवसर के रूप में देखा। उन्होंने अपनी उत्पादन सुविधा की सीमाएँ बढ़ानी शुरू कर दीं और सुरक्षा और श्रम कानूनों की कोई परवाह नहीं की। दुर्भाग्य से, एक आपूर्तिकर्ता की भंडारण सुविधा में आग लग गई और इस त्रासदी में 22 श्रमिकों की मृत्यु हो गई। उत्पादन सुविधा बंद कर दी गई, और मृत श्रमिकों के परिवारों ने आपूर्तिकर्ता और दवा कंपनी पर क्षतिपूर्ति के लिए मुकदमा दायर किया। आपूर्तिकर्ता नुकसान का भुगतान करने के लिए सहमत हो गया, लेकिन कंपनी ने किसी भी देनदारी से इनकार कर दिया क्योंकि वे सीधे तौर पर शामिल नहीं थीं। इस बीच, परिवार का प्रतिनिधित्व करने वाले वकीलों ने दावा किया कि कंपनी इस त्रासदी के लिए नैतिक रूप से जिम्मेदार है क्योंकि उन्होंने सुरक्षा के लिए उत्पादन सुविधा का निरीक्षण नहीं किया और हर चीज के प्रति उदासीन थे। परिवारों का मानना है कि कंपनी पूरी तरह से परिणामवादी है, जो अपनी आपूर्ति लाइनों को चालू रखने के बारे में चिंतित है, चाहे लागत कुछ भी हो।

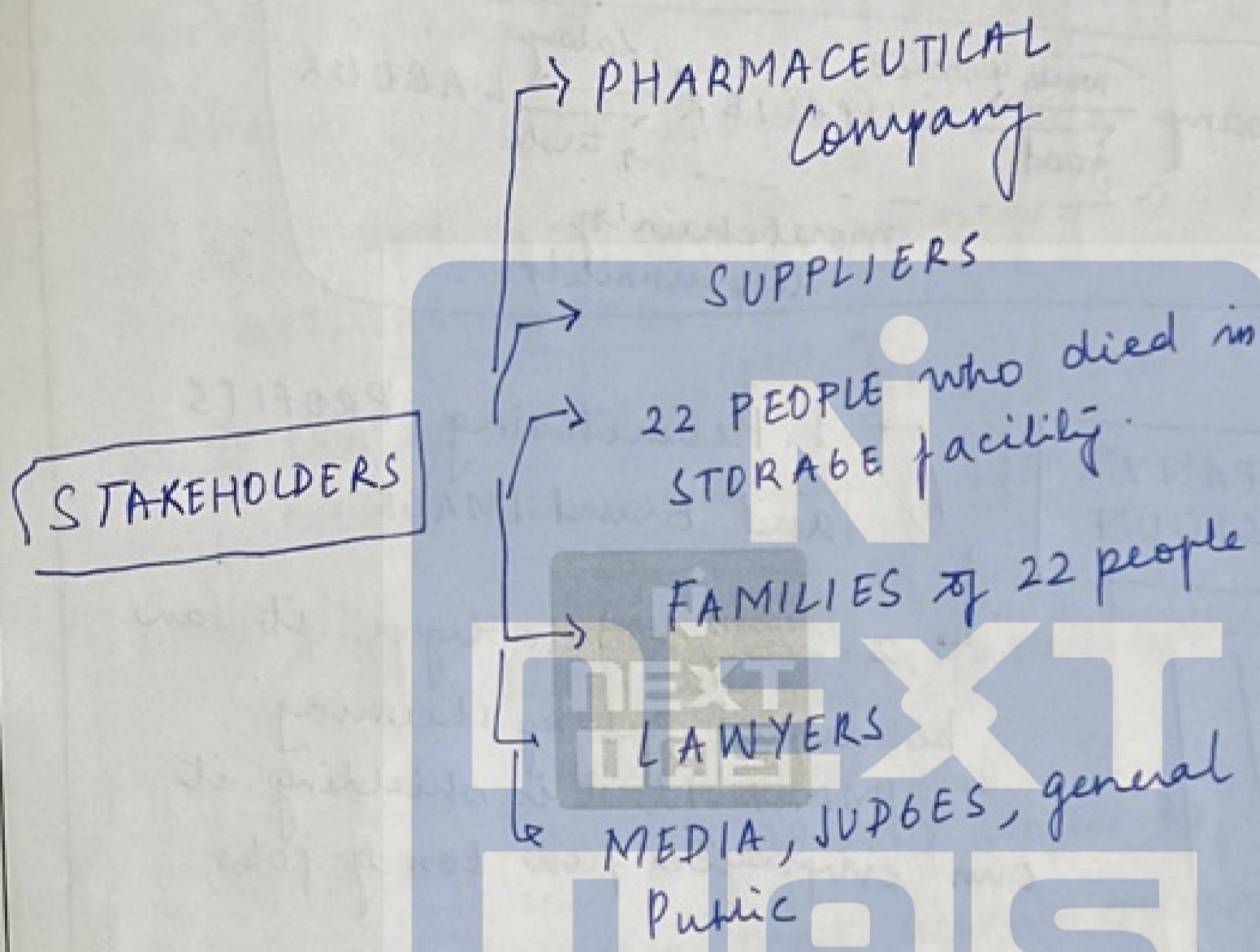
- (a) उपरोक्त मामले में कौन से नैतिक मुद्दे शामिल हैं? (50 शब्दों में) 5 अंक
- (b) नुकसान का भुगतान करने पर कंपनी की स्थिति का नैतिक रूप से विश्लेषण कीजिए और बताइए कि क्यों-क्यों नहीं कंपनी को नुकसान के लिए उत्तरदायी होना चाहिए। (120 शब्द) 10 अंक
- (c) नैतिक उत्तरदायित्व शब्द से आप क्या समझते हैं? आप कब सोचते हैं कि कोई व्यक्ति या इकाई किए गए कार्यों के लिए नैतिक रूप से जिम्मेदार होता है? (80 शब्दों में) 5 अंक

A major pharmaceutical company headquartered in Mumbai had worldwide operations. It was a big producer and exporter of generic drugs. It has production facilities spread around the country. After the pandemic, the company saw an exponential growth in demand for its generic drugs, and to meet the demand, the company contracted out production to small manufacturers. The deal was that the contracted supplier would supply a specified quantity of drugs within the prearranged schedule, and on delivery, the payments were released. The company didn't bother about the supplier's facilities, policies, or safety standards. It was a simple business deal of keeping the supply chain running without liabilities.

Some suppliers saw this as an opportunity to make some quick money. They started stretching the limits of their production facility and didn't mind compromising with safety and labor laws. Unfortunately, a supplier's storage facility caught fire, and 22 workers died in the tragedy. The production facility was closed, and the dead workers' families sued the supplier and pharmaceutical company for damages. The supplier agreed to pay the damages, but the company denied any liabilities as they were not directly involved. Meanwhile, the lawyers representing the family claimed that the company was morally responsible for the tragedy because they didn't inspect the production facility for safety and were indifferent to everything. The families considered the company to be outright consequentialists worried about keeping their supply lines running, whatever the cost.

- (a) What are the ethical issues involved in the above case? (50 words) 5 marks
- (b) Ethically analyze the company's position on paying damages and justify why/ why not the company should be liable for damages. (120 words) 10 marks
- (c) What do you understand by the term moral responsibility? When do you think a person or an entity becomes morally responsible for actions committed or omitted? (80 words) 5 marks

This case study outlines ethics of business, importance of human lives and GANDHIJI'S 7 SINS - "COMMERCE without MORALTY"

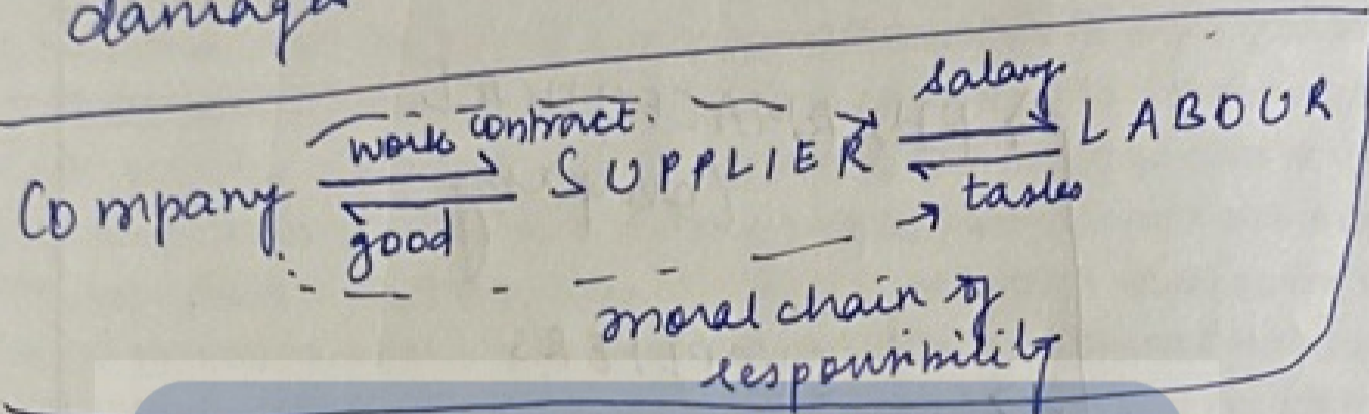


(a) ISSUES INVOLVED

- (1) DUTY of Pharmaceutical Company to INSPECT Supplier facility.
- (2) Lack of ethics on SUPPLIERS to Prioritize PROFITS over SAFETY and life of LABOUR.
- (3) Tragedy of LOSS of LIVES and livelihoods.

(4) moral responsibility on STATE to uphold LABOUR LAWS

(5) Company claiming IMMUNITY from damages

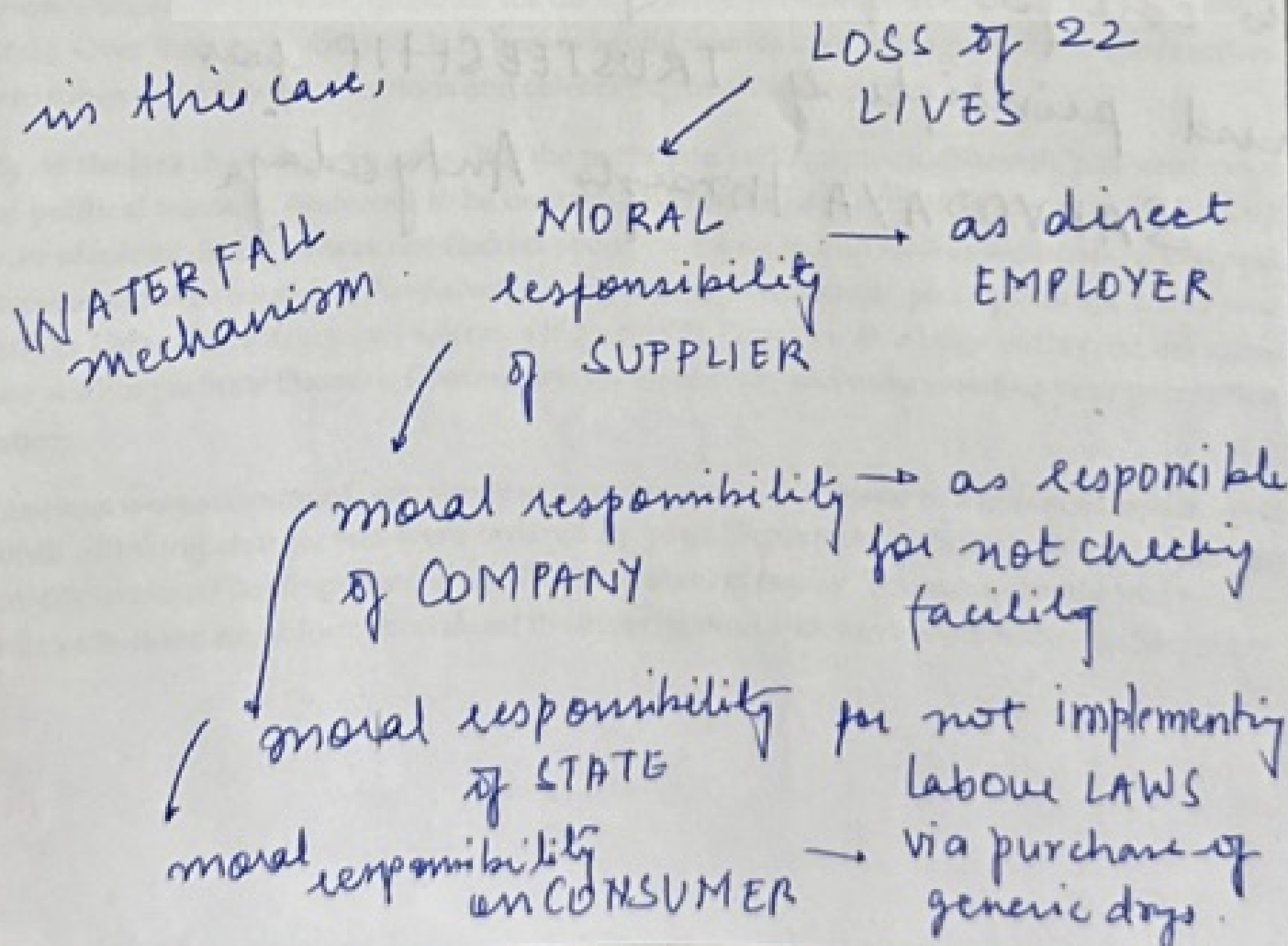


- (b) COMPANY'S POSITION
1. Pericritising PROFITS and Brand IMAGE
 2. As per Teleology, it can be argued that by claiming IMMUNITY, it is shielding its own employees from loss of jobs
 3. But it is against VIRTUE of JUSTICE
 4. as per RAWL'S theory of JUSTICE, it is against "REFLECTIVE EQUILIBRIUM"
 5. it is against KANTIAN dictum to do highest good as "Moral high ground"
 6. it is against "CARE ETHICS" where Company has for direct and indirect employees.

Company is not justified in ^{not} providing COMPENSATION citing "No direct relationship" as

- 1) Company did not do its duty to check SUPPLIER facility.
- 2) it did not create strong ethical CONTRACT
- 3) loss of lives is ^{lack of} HUMANE and MORAL Responsibility of Company.
- 4) lack of long term trust will impact COMPANY's future operation.

(1) "MORAL RESPONSIBILITY" refers to accountability that accrues owing to ethical basis



1. there is "CHAIN of ACTIONS" involved.
2. As per "SOCIAL contract", state always has moral responsibility for citizen (Locke)
3. moral responsibility comes of VIRTUE of "JUSTICE"
4. As per Confucius Golden Principle, it comes from "TWO way" relationship.
5. it arises out of "CARE ethics" as per Carol Gilligan.

MORAL responsibility accrues when

despite distinct basis, moral responsibility is core for upholding BUSINESS ethics, and principle of TRUSTEESHIP for SARVODAYA through Antyodaya.

आप और अजय एक साथ कॉलेज में थे, सिविल सेवा परीक्षा के लिए उत्तीर्ण हुए, प्रशिक्षित हुए और एक ही राज्य में काम किया। इन वर्षों में, आप और अजय अच्छे दोस्त और सहकर्मी बन गये। यहाँ तक कि पारिवारिक रूप से भी आप दोनों काफी करीब आ गए और छुट्टियाँ और त्योहारों को एक साथ मनाने लगे।

व्यावसायिक तौर पर पिछले 15 सालों में दोनों आगे बढ़े, लेकिन आपके और अजय के रास्ते अलग-अलग थे। आपने राजनीतिक आकाओं से दूरी बनाए रखा, तटस्थ रहना पसंद किया और किसी भी समूह, लॉबी या विचारधारा से जुड़े रहने से परहेज किया। लेकिन अजय अपने झुकाव को लेकर विवेकशील नहीं थे और वह अच्छे नेटवर्क और पहुँच वालों से जुड़े हुए थे। अपनी नेटवर्किंग के कारण, अजय की पोस्टिंग को हमेशा 'प्लम पोस्टिंग' माना जाता था। अजय को 'शहरी अवसंरचना परियोजनाओं' के सीएमडी के रूप में तैनात किया गया, जो एक भारी लागत वाली हाई-प्रोफाइल परियोजना है। साथ ही आप तीन वर्षों से राज्य योजना आयोग में कार्यरत हैं और अपनी पदोन्नति एवं नवीन पदस्थापना की प्रतीक्षा कर रहे हैं।

जब नई पोस्टिंग की घोषणा हुई तो आप सतर्कता विभाग में अपना स्थानांतरण देखकर आश्चर्यचकित रह गये। कार्यभार संभालने के एक महीने के भीतर ही आपके विभागीय सचिव ने आपको एक मंत्री और उनके परिवार से जुड़े भूमि सौदों की विवेकपूर्ण जाँच करने का आदेश दिया। आपको सख्ती से कहा गया कि इसे गुप्त रखें और जाँच के बारे में सचिव के अलावा किसी और के साथ कोई भी जानकारी साझा न करें।

जैसे ही आपने पूछताछ शुरू की, आपको एहसास हुआ कि अजय, मंत्री और उनके सौदों के साथ घनिष्ठ रूप से जुड़ा हुआ है। जैसे-जैसे सबूत इकट्ठा होने लगे, आप मंत्री और दोस्तों के पक्ष में अजय के संदिग्ध फैसलों को देखकर चकित रह गए। इसके अलावा, आपको अजय के पास उसकी घोषित आय के स्रोतों से कहीं अधिक संपत्ति होने के सबूत भी मिले। जब आपने सचिव के साथ विवरण साझा किया, तो उन्होंने तुरंत आपको अजय के कार्यालय और घर की तलाशी लेने का आदेश दिया क्योंकि उनका मानना है कि अजय ही वह माध्यम है जिसके माध्यम से वे मंत्री को संदिग्ध भूमि सौदों के लिए पकड़ सकते हैं।

आप असमंजस में हैं क्योंकि आप जानते हैं कि तलाशी अभियान से अजय की प्रतिष्ठा घूमिल होगी और परिवार के लिए यह दुखद

- उपरोक्त मामले में कौन से नैतिक मुद्दे और दुविधाएँ शामिल हैं?
- आपके पास कौन से विकल्प उपलब्ध हैं?
- विकल्पों का विश्लेषण करने के बाद अपनी चुनी हुई कार्रवाई का चयन करें।
- उपरोक्त मामले में आपकी नैतिक प्रेरणा क्या होनी चाहिए? क्या यह कर्तव्य, दायित्व या परिणाम होना चाहिए?

(250 शब्दों में उत्तर दीजिए) 20 अंक

You and Ajay were in college together, qualified for the civil services examination, trained, and worked in the same State. Over the years, you and Ajay became good friends and colleagues. Even the families became close to the extent of taking vacations and celebrating festivals together.

Professionally, in the last 15 years, both grew, but the paths you and Ajay took differed. You kept your distance from political masters, preferred to be neutral, and refrained from being identified with any group, lobby, or ideology. But Ajay was not discreet about his leanings, and he was well-networked and connected. Because of his networking, Ajay always had postings considered "plum postings." Ajay was posted as CMD of Urban Infrastructure Projects, a high-profile Project with a huge outlay. At the same time, you were working in State Planning Commission for three years and were awaiting your promotion and new posting.

When new postings were announced, you were surprised to see your transfer to Vigilance Department. Within a month of taking charge, you were ordered by your Departmental Secretary to conduct an inquiry discreetly into land dealings involving a Minister and his family. You were strictly told to keep it discreet and not to share any information about the investigation with anybody besides the Secretary.

As you started the inquiry, you realized Ajay was closely involved with the Minister and his deals. As evidence started piling up, you were shocked to notice Ajay's questionable decisions favoring the Minister and friends. Further, you found evidence of Ajay having assets disproportionately much higher than his declared sources of income. When you shared the details with the Secretary, he immediately ordered you to search Ajay's office and home as he believed Ajay was the medium through which they could catch the Minister for shady land deals.

You were in a bind as you knew a search operation would tarnish Ajay's reputation and be traumatic for the family.

- What are the ethical issues and dilemmas involved in the above case?
- What are the options available to you?
- Select your chosen course of action after analyzing the options.
- What must be your moral motivation in the above case? Should it be duty, care, or consequences?

(Answer in 250 words) 20 Marks

This case study highlights role of PROBITY in PUBLIC SERVICE, menace of CORRUPTION, ANONYMITY and IMPARTIALITY as CIVIL SERVICE values.

(a) ETHICAL ISSUES

- Questionable decision of Ajay by violating principles of NON-PARTISANSHIP, Anonymity for PLUM POSTINGS
- Ajay's INVOLVEMENT in MINISTER's land deals equalling to CORRUPTION.
- Dilemma of doing DUTY of SEARCH over PRIVATE relation with AJAY.
- Loss of Reputation for AJAY and FAMILY
- Dilemma of SVA DHARMA (- as Public servant) vs SADHARAN DHARMA. (as a friend)

- (b) (1) to do duty of SEARCH
 (2) to alert Ajay beforehand to avoid his arrest.
 (3) to delay inquiry hoping things will sort out.

CONS

(1)

PRO

- it is in line with duty as CIVIL SERVANT.
 (Kantian dictum)
 as per order of
 vigilance SECRETARY (order of
 Command)

may lead to
 Ajay's Suspension,
 image tarnishing

IMPACT ties
 between families.

it is a deterrence
 for protecting PUBLIC
 EXCHEQUER from
 Corruption

Breakdown of PERSONAL
 relationship

it is as per my
 CONSCIENCE

CON.

(2)

PRO

balance duty and
 friendship.
 Ajay's FAMILY will
 be saved from public
 shaming

it will create
 miscarriage of justice.

Against DUTY of
 Civil Servant to breach
 Anonymity of SEARCH
 operation

it will be against
CONSCIENCE

it is against PUBLIC
TRUST and Public Exchequer

(3) PRO

it might lead to
transfer of case or
Secretary
can avoid dilemma

CON.

this will impact my
HONEST duty

TRUTH will TRIUMPH
despite delay

Against my CONSCIENCE

Against NISHKAAM
KARMA

(4) (1) will be chosen as COURSE OF ACTION
as:

① SATYAMEVA JAYATE [Truth always
Triumphs]

② DUTY as OFFICER is of primary
importance

③ as per BENTHAM, it is greatest
good for greatest number of CITIZENS
(deter corruption)

④ it is in line with KANTIAN
dictum.

(d) MORAL MOTIVATION in this case must be "DUTY" as.

1) DUTY is in line with LAW, RULES, CONSCIENCE as a civil servant.

2) DUTY is "CATEGORICAL imperative" as an end in itself.

3) CONSEQUENCES of action come secondary as Gandhiji said "MEANS define purity of intention".

4) CARE as per Carol Gilligan are facet in doing DUTY without regard for self.

5) NOLAN Committee highlighted "SELFLESSNESS" as Public Service Virtue.

this case study shows need for stronger ethics to resolve dilemma and uphold ETHICS of PUBLIC SERVICE (Mission Kamayogi)

11. आप एक युवा पुलिस अधिकारी हैं जो अपने कुछ बैचमेट्स के साथ फील्ड ट्रेनिंग ले रहे हैं। आप और विकास एक पुलिस स्टेशन में दो सप्ताह बिता रहे हैं और फील्ड-स्तरीय पुलिसिंग की बारीकियों को सीख रहे हैं। हर दिन कुछ नया सीखने को मिलता है।

एक दोपहर स्टेशन को थोक बाजार बीट में काम करने वाले एक बीट कांस्टेबल से एक संकटपूर्ण कॉल प्राप्त हुई। व्यापारियों के दो समूहों के बीच झगड़ा शुरू हो गया और जो जल्द ही हिंसक हो गया। उन्होंने अपने सहकर्मी के साथ हस्तक्षेप करने की कोशिश की, लेकिन दे घीजों को नियंत्रण में रखने में असफल रहे। कुछ व्यापारी सिपाहियों के खिलाफ हो गये और उन्हें लोहे की छड़ों से पीटना शुरू कर दिया। कॉल तब आई जब एक कांस्टेबल के सिर पर गंभीर चोटें आईं और उसे आपातकालीन देखभाल की आवश्यकता थी।

मदद के लिए एक टीम मौके पर पहुँची और स्थिति को संभाला। जब तक टीम पहुँची, बदमाश मौके से भाग चुके थे। घायल कांस्टेबल को बेहद नाजुक हालत में अस्पताल ले जाया गया। अपने सहकर्मी को गंभीर रूप से घायल और जीवन के लिए संघर्ष करते देख, धाना क्रोधित हो गया और अपराधियों को पकड़ने के लिए दृढ़ संकल्पित हो गया।

देर शाम तक थाने की टीम ने कुछ बदमाशों को हिरासत में ले लिया, लेकिन कुछ अभी भी लापता थे। पकड़े गए बदमाशों को रात भर हिरासत में रखा गया और अगले दिन अदालत में पेश किया जाना था। उस रात आपने और विकास ने देखा कि कुछ वरिष्ठ पुलिसकर्मी अधिक जानकारी के लिए और पुलिसकर्मियों से दूर रहने का सबक सिखाने के लिए बदमाशों की जमकर पिटाई कर रहे थे। यह सब कुछ घंटों तक जारी रहा, और जब तक यह रुका, बदमाशों में से एक बुरी तरह से कांप रहा था जो कि उसे हृदय रोग के पूर्व इतिहास के कारण मामूली स्ट्रोक आया था। उसे अस्पताल ले जाया गयाय सौभाग्य से, वह बच गया। रात का घटनाक्रम मुख्यालय तक पहुँचा तो जाँच बैठाई गई।

पूछताछ के दौरान थाने में मौजूद सभी लोगों को पूछताछ के लिए बुलाया गया। उपस्थित सभी लोगों ने पिटाई को कुछ थप्पड़ों के अलावा और कुछ नहीं कहकर कम महत्त्व दिया। आपसे और विकास से भी अनौपचारिक रूप से इस घटना को कमतर करने का अनुरोध किया गया था। विकास आराम से इसे कमतर आँक रहा था, लेकिन आप असहज थे और आपको लगा कि सच्चाई से हटकर कुछ भी बोलना आपकी ईमानदारी के खिलाफ है। आप सोच रहे हैं कि क्या पुलिस सुरक्षा के लिए है, हिरासत सुरक्षा के लिए है, और जो हुआ वह दुर्व्यवहार है, सेवा मूल्यों के विरुद्ध है। आप तनाव में हैं और विकल्पों पर विचार कर रहे हैं।

- उपरोक्त मामले में कौन से नैतिक मुद्दे शामिल हैं?
- आपके अनुसार उपरोक्त मामले में सिद्धांत-उन्मुख और नियम-पालन करने वाले पुलिस कर्मियों को क्या करना चाहिए और क्यों? तर्क दीजिए।
- आपके अनुसार सिविल सेवा में किसे प्राथमिकता दी जानी चाहिए, विभाग के प्रति निष्ठा, या अपने निर्णयों और सेवा मूल्यों में निष्पक्ष और गैर-पक्षपातपूर्ण होना?

(250 शब्दों में उत्तर दीजिए) 20 अंक

You are a young police officer undergoing field training along with some of your batchmates. You and Vikas are spending two weeks in a police station learning the nitty gritty and nuances of field-level policing. Every day there was something new to learn.

One afternoon the Station received a distress call from a beat constable working the wholesale market beat. A quarrel had broken out between two groups of traders and which soon turned violent. He tried intervening with his colleague, but they failed to keep things in control. Some traders turned against the constables and started beating them with iron rods. The call came in when one of the constables had taken severe blows to the head, and he needed emergency attention.

A team rushed to the spot to help and take charge of the situation. By the time the team reached, the miscreants had fled the scene. The injured constable was rushed to the hospital in a very precarious

condition. Seeing their colleague severely hurt and struggling for life, the station was enraged and determined to apprehend the culprits.

By late evening the station team had rounded up a few miscreants, but some were still missing. The rounded-up miscreants were kept in custody for the night and were to be presented in court the following day. That night you and Vikas noticed that a few senior policemen were seriously beating up the miscreants for more information and to teach them a lesson to keep off from policemen. The "treatment" continued for a few hours, and by the time it stopped, one of the miscreants was severely shaken that he had a minor stroke because of a prior history of a heart condition. He was rushed to the hospital; fortunately, he survived. When the events of the night reached HQ, an inquiry was instituted.

During the inquiry, everyone in the Station was called in for questioning. All of them present played down the beatings as few slaps and nothing more. You and Vikas were also informally requested to play down the incident. Vikas was comfortably underplaying it, but you were uncomfortable and felt it was against your integrity to speak something far from the truth. You were wondering if police are for safety, custody is for protection, and what happened was abuse which was against the service values. You were tensed and weighed the options.

- (a) What are the ethical issues involved in the above case?
- (b) What do you think principle-oriented and rule-abiding police personnel must do in the above case? Why? Justify
- (c) What do you think must assume priority in civil service, loyalty to the department, or being impartial and non-partisan in your decisions and service values?

(Answer in 250 words) 20 Marks

Case study shows ethics of POLICING, duty of POLICE while INQUIRY to prioritize LAW and CONSCIENCE and importance of Foundational Value of HONESTY and INTEGRITY.



(a) ETHICAL ISSUES INVOLVED :

- (1) Violence between two groups as FAILURE
 → Police duty to maintain "LAW and ORDER"
- (2) attack on POLICE constable in uniform
 as equivalent to "HARM Principle" (Bentham)
- (3) Police beating up Miscreants for information
 and deterrence
- (4) One of miscreant suffering MINOR
 attack which is against POLICE custody
 rules.
- (5) HA INQUIRY where police personnel
 are playing down the physical violence as against
integrity
- (6) Request to Probationers also to "lie" by playing
 down the inquiry method.

(b) As a PRINCIPLE-oriented & rule abiding
 police must:

- 1) Prioritize health of injured MISCREANT
 [CARE ethics]
- 2) Report ethically to HA that Physical
 treatment was taken on miscreants
 [HONESTY]

- 3) Lead to VOLUNTARY suspension of officers for breaching CODE of CONDUCT, Law on Custody (IPC 1860)
- 4) Build stronger sensitivity of POLICE for duty to prioritise SMART POLICING with training, role models.
- 5) Proactive Policing to avoid such incidents of VIOLENCE in markets.

Reasons:

- 1) Golden Rule of CONFUCIUS states "DO WHAT you want other to do to you"
- 2) as said by KANTIAN DICTUM, doing right thing as an end in itself
- 3) as GANDHIJI said "eye for an eye makes whole world blind"
- 4) need to differentiate POLICE's Reaction from "response" as an agent of STATE.
- 5) Stronger protocols of citizen prioritization in CUSTODY can play a role in "POLICE image" in Public.

(C) IN CIVIL SERVICE; there is need for "MADHYAM MARG" between values of LOYALTY and NON-PARTISANSHIP as foundational values.

But in case of CONFLICT, IMPARTIALITY and NON PARTISANSHIP are of PRIMACY as

1) They showcase one's COMMITMENT to FAIR and JUST CIVIL SERVICE.

2) they help prioritise MEANS as an end in itself (KANTIAN dictum)

3) it is in line with RAWL's theory of SOCIAL JUSTICE, where as an agent of state it must be doing duty over loyalty

4) Help uphold ethics of CIVIL SERVICES

["STEEL Frame" as per Sardar Patel]

hence, this case study outlines goal to remain INTEGRAL even in times of crisis and uphold ethics of UNIFORM for "POLICE friendly" image on long run.

आप विदेश सेवा के एक अधिकारी हैं जो विदेश में किसी दूतावास में कार्यरत हैं। आपका एक कर्तव्य स्थानीय भारतीय समुदाय, जो देश के सबसे बड़े अप्रवासी समूहों में से एक है, के साथ संपर्क स्थापित करना है।

धनी भारतीय अप्रवासियों का एक समूह अपनी भाषा और संस्कृति को बढ़ावा देने के लिए एक पूजा स्थल और एक स्कूल बनाना चाहता है। स्कूल का उद्देश्य अप्रवासियों के बीच भारतीय संस्कृति को बढ़ावा देने और संरक्षित करने के लिए एक केंद्र के रूप में कार्य करना है। भारतीय समुदाय के नेताओं ने भूमि अधिग्रहण के लिए सभी कानूनी प्रक्रियाओं को पूरा किया, भवन योजनाओं को नगर परिषद से मंजूरी दिलाई और सभी स्वीकृतियों के साथ, निर्माण कार्य शुरू हुआ।

निर्माण के कुछ महीनों बाद, स्थानीय लोगों ने शोर के बारे में शिकायत करना शुरू कर दिया और धीरे-धीरे एक धार्मिक संरचना के निर्माण के खिलाफ एक अभियान शुरू हो गया। स्थानीय नगर पार्श्वों ने इसमें भाग लिया और यह मुद्दा उठाया कि कैसे भारतीय प्रवासियों के पास अपना सांस्कृतिक स्थान होने से अन्य अप्रवासी समुदायों की ओर से भी इसी तरह की मांग की जाएगी। और इससे विभिन्न जातीय समूहों के बीच असहिष्णुता बढ़ सकती है। स्थानीय राजनेताओं ने निर्माण को रोकने और जो कुछ भी बनाया गया था उसे ध्वस्त करने के लिए एक सार्वजनिक मुकदमा दायर किया। भारतीय समुदाय ने उनके मुकदमे का जवाब दिया और मदद के लिए दूतावास से संपर्क किया। वे चाहते थे कि राजदूत इस मुद्दे को सरकार के सामने उठाएँ।

इस बीच, राजदूत ने आपको इस मुद्दे को समझने और एक रिपोर्ट तैयार करने के लिए भारतीय समुदाय के नेताओं से मिलने के लिए नियुक्त किया। आपने समुदाय के नेताओं से मुलाकात की और पाया कि भारतीय समुदाय के प्रति स्थानीय नापसंदगी का कारण केवल अव्यक्त नस्लवाद और असहिष्णुता की अभिव्यक्ति थी। आपने राजदूत के समक्ष अपना अवलोकन प्रस्तुत किया और उनसे कुछ करने का अनुरोध किया क्योंकि भारतीय सही थे और नस्लवादी व्यवहार के शिकार हो रहे थे। बदले में, राजदूत ने उत्तर दिया कि यह स्थानीय राजनीति में नहीं पड़ना चाहते। भारतीय उस देश के नागरिक हैं जातीयता के अलावा उनका भारत से कोई लेना-देना नहीं है। इसके अलावा, आने वाले हफ्तों में दोनों देशों के बीच एक महत्वपूर्ण आर्थिक समझौते पर हस्ताक्षर होने वाले हैं, और वह कुछ स्थानीय राजनीति को लेकर दोनों देशों के बीच बढ़ते संबंधों को खतरे में नहीं डालना चाहते हैं। आप यह देखकर आश्चर्यचकित रह गए कि अर्थनीति को प्रवासी भारतीयों पर प्राथमिकता मिल रही है।

- (a) उपरोक्त मामले में कौन-कौन से मुद्दे शामिल हैं ?
- (b) क्या आप प्रवासी भारतीयों की मदद के बजाय अर्थनीति को प्राथमिकता देने के राजदूत के रुख से सहमत हैं? अगर हाँ तो क्यों, अगर नहीं तो क्यों नहीं ?
- (c) दायित्व, परिणामवाद और कर्तव्य के बीच, आपके अनुसार भारतीय विदेश नीति का मार्गदर्शन करने के लिए उपयुक्त परिप्रेक्ष्य क्या है? तर्क दीजिए।

(250 शब्दों में उत्तर दीजिए) 20 अंक

You are a Foreign Service official working in an embassy overseas. One of your duties was to liaise with the local Indian community, one of the country's largest immigrant groups.

A group of wealthy Indian immigrants wanted to build a place of worship and a school to promote their language and culture. The school was intended to act as a center for promoting and preserving Indian culture among the immigrants. The Indian community leaders went through all the legal procedures to acquire the land, got the building plans approved by the city council, and with all the approvals in place, the construction work began.

A few months into the construction, the locals started complaining about noise, and slowly a campaign began against the construction of a religious structure. The local city councilors joined in and raised the issue of how Indian immigrants having their own cultural space will lead to a similar demand from other immigrant communities. And this may escalate intolerance among different ethnic groups. The local politicians filed a public lawsuit to halt the construction and demolish whatever was built. Indian community responded with their lawsuit and approached the embassy for help. They wanted the Ambassador to take up the issue with the government.

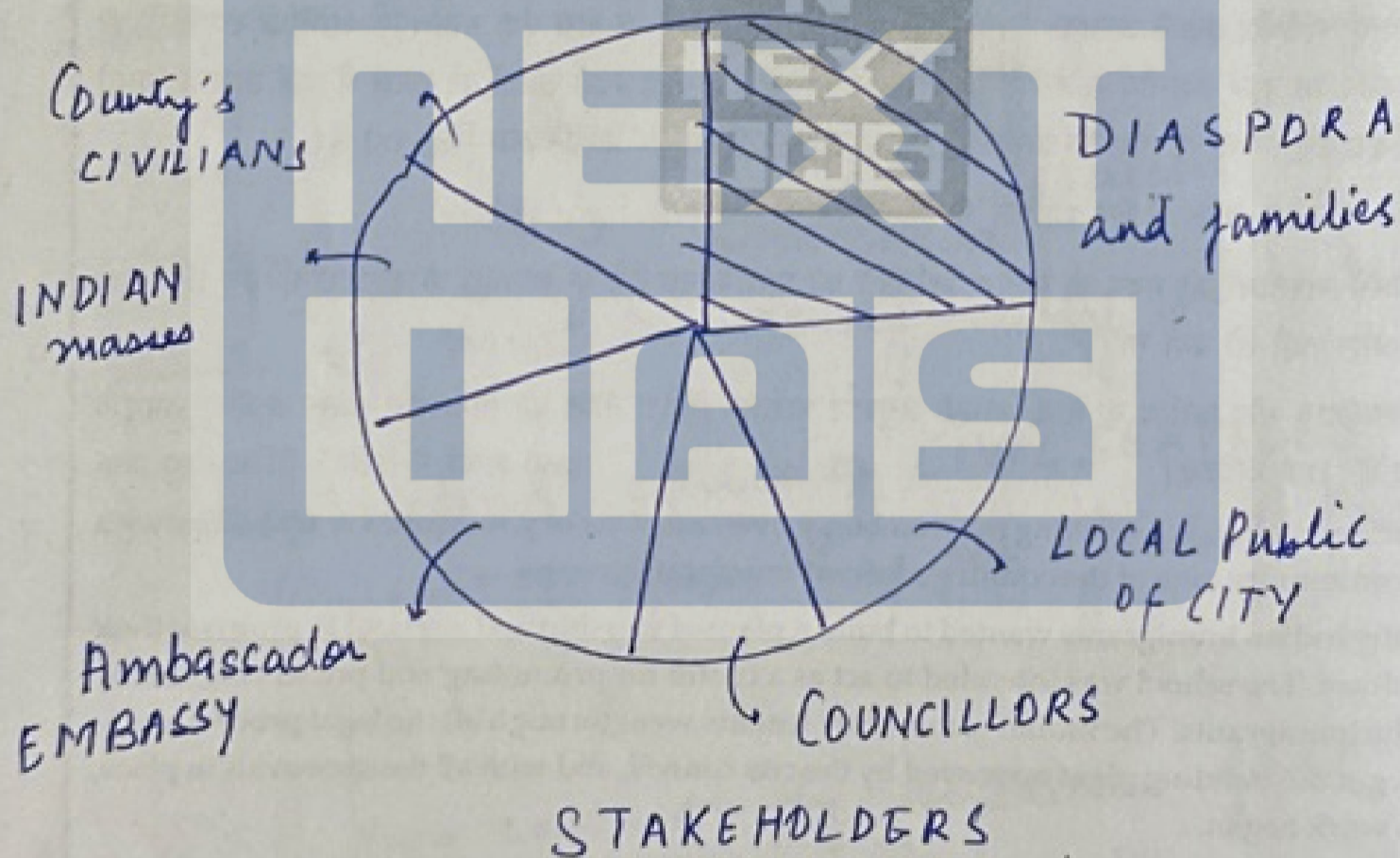
Meanwhile, the Ambassador deputed you to meet the Indian community leaders to understand the issue and prepare a report. You met with the community leaders and found that the reason for local antipathy towards the Indian community was just an expression of latent racism and intolerance. You presented

your observations to the Ambassador and requested him to do something as the Indians were on the right and were being victims of racist behavior. The Ambassador, in turn, replied that he would not like to get involved in local politics. The Indians were citizens of that country; they had nothing to do with India besides ethnicity. Further, a crucial Economic agreement was about to be signed between the two countries in the coming weeks, and he did not want to jeopardize the growing relations between the two countries over some local politics. You were shocked to see economics getting priority over the diaspora.

- What are the issues involved in the above case?
- Do you agree with the Ambassador's position of prioritizing economics over helping the diaspora? Why/why not?
- Among Care, Consequentialism, and Duty, what do you think is the appropriate perspective to guide Indian Foreign policy? Justify.

(Answer in 250 words) 20 Marks

This case study highlights importance of ethics in FOREIGN Policy, "DIASPORA as a LIVING BRIDGE" and importance of MADHYAM MARG for amicable solution.



(a) ETHICAL ISSUES in the case:

- LOCAL COUNCILLORS raising LAW SUIT to halt a LEGALLY PERMITTED religious SACRED CONSTRUCTION.

(2) IMPACT on Beliefs of IMMIGRANT Community and their right to WORSHIP as per UNIVERSAL DECLARATION of HUMAN RIGHTS, 1949.

(3) AMBASSADOR prioritizing economic deal over DIASPORA.

(4) Existence of INTOLERANCE and latent racism which can impact diplomatic relations

(5) ethical dilemma on Prioritizing COUNTRY'S economic deal or DIASPORA'S request.

(b) AMBASSADOR'S POSITION on Prioritizing Economics is based on

1. CONSEQUENTIALISM: greater number of INDIANS will benefit with strong agreement ex: Exports enhanced

2. Minimising issues in agenda of TWO Countries for stronger ties

3. VIEWING site construction as part of LOCAL politics and an internal matter of the other country (PANCHSHEEL)

But, it is important to Prioritize diaspora over Economics deals as:

1. INDIA's Foreign policy is balance of ETHICS and Pragmatism
ex: INDIA first to raise Apartheid
 2. KANTIAN Categorical Imperative highlights that "Do a duty as a highest good", here champion for DIASPORA rights is highest good.
 3. DIASPORA as "LIVING BRIDGE" are means to stronger ties with Country
ex: 123 Agreement lobbied with diaspora.
 4. Threat of intolerance, latent racism are INJUSTICE [VEIL of IGNORANCE]
 5. RELIGIOUS structure is an long run part of INDIA'S SOFT Power, Cultural diplomacy
- Hence a balanced position with DIASPORA'S needs must be signalled in talks with the Country as it is of CONSEQUENCE for long term BILATERAL ties.

(A) in FOREIGN POLICY:

1. CARE refers to "ETHICS of CARE" for a Nation towards all its citizens and their well being
ex: OPERATION KAYERI for HAKI PIKE Tribes

2. CONSEQUENTIALISM refers to greatest good for greatest number.

ex: Trade deals for Manufacturers and Exporters in INDIA.

3. DUTY: refers to Responsibility on state to do "HIGHEST good" as an end in itself.

ex: INDIA in Operation Rahat to bring back citizens from Yemen.

DUTY must be prioritised as "GUIDING Light".

1. GANDHISI called duty as most primary aspect in relationships
2. KANTIAN dictum highlights duty based ethics
3. BUDDHA'S MADHYAM MARG highlights need for strong duty at core.
4. INDIA'S Panchasheel doctrine is built on principles of duties.

This case study sheds light on conducting foreign policy with "DUTY based ethics".
for INDIA to be VISHWA GUARD.