(M) Mains appearing

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5:00 - 8:20 pm.

NEXT IAS

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Name of Candidate : ANUSHKA KARNWAL

NEXT IAS Roll No.: GSPM23B13087 Date of Examination : 5/08/2023

Exam Centre : Old Rajinder Nagar ☐ Bhopal ☐ Online ☑

Test Code : 053 Program : SLT ☐ SLT+ ☑

MAIN TEST SERIES 2023
(SECTIONAL TEST-7)

GENERAL INSTRUCTIONS

This Question-cum Answer (QCA) Booklet contains 64 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.

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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. : .....

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(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			
5. (a)	19			
5. (b)	21			
6. (a)	23			
6. (b)	25			
7.	27			
8.	32			
9.	38			
10.	43			
11.	48			
12.	53			
Grand Total				

Signature

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MACRO COMMENTS

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SECTION - A

1. (a) "मनुष्य जीवन के एक विभाग (मामले) में सही काम नहीं कर सकता जबकि वह किसी अन्य विभाग (क्षेत्र) में गलत काम करने में लगा हुआ है।" महात्मा गांधी। क्या आपको लगता है कि किसी व्यक्ति की व्यक्तिगत नैतिकता पेशेवर जीवन को प्रभावित करती है या उन दोनों को विभाजित किया जा सकता है? प्रासंगिक उदाहरणों के साथ अपना मत स्पष्ट कीजिए।
(150 शब्दों में उत्तर दीजिए) 10 अंक

"Man cannot do right in one department of life whilst he is occupied in doing wrong in any other department." Gandhi. Do you think an individual's personal ethics impacts professional life or they both can be compartmentalized? Explain your position with relevant examples.
(Answer in 150 words) 10 Marks

Personal ethics deal with the personal judgements of right and wrong practised in personal relationships.

eg Ethics of honesty in family.

The above quote highlights that what we do cannot be segregated and it accumulates to impact all spheres of life.

Personal ethics impacting professional life

(1) strong relationships valued at home leads to valuing relationships at workplace.

(2) values of integrity in personal life brings probity in professional life.

(3) Personal ethics root from family,

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school, peers, society and make up for greater community living.

(4) values like 'non-violence', 'human dignity', 'love' are universal and thus cannot be compartmentalised.

Compartmentalisation is though sometimes needed :-

(1) To deal with conflict of interest

(2) valuing nation over personal moral values of safety and health.

(3) standing up for right causes (Raja Ram Mohan roy stood up against sati (against the societal values).

(4) Element of authority and efficiency at workplace.

However, there is no strict compartmentalisation as human beings are innate whole of the societal interactions. What one does is what one becomes (Gandhi).

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1. (b) अच्छाई जो सही है उसे करने की आंतरिक अनिवार्यताओं का परिणाम है, न कि नैतिक नियमों से उसका स्वीकरण या अपेक्षित परिणामों के रूप में प्राप्त पुरस्कार। क्या आप सहमत हैं? चर्चा कीजिए।

(150 शब्दों में उत्तर दीजिए) 10 अंक

Goodness is the result of internal imperatives to do what is right, not sanctions from moral rules or rewards from expected consequences. Do you agree? Discuss.

(Answer in 150 words) 10 Marks

goodness is in itself a virtue which must be upheld as a part of character despite the consequences. This roots from Aristotle's ideas of moral virtues.

goodness as internal imperative

- Roots from personal moral judgements of NGOs working towards hunger.
- universal value (categorical imperative).
- Basis of entire human existence.
- Ethical competencies to judge the intended benefit of goodness.
- 'Dharma' (duty) to be good.

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However, goodness is a subjective virtue and cannot be universally expected. thus, Moral sanctions and expected consequences play a role.

- For maximum good to all (~~Kant~~) (Bentham)
- For a community 'peace' life.
- Maintaining 'stability' in thoughts and actions → thus greater common good.
- For changing rigid attitudes ⇌ incentives under Matru Vandana yojana.
- For bringing large scale changes ⇌ Life campaign.

Thus, while goodness is an inherent value. For ensuring that it is practised worldwide, moral sanctions can become useful to make it a 'universal' normal value imbibed in everyday character.

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2. (a) "बेटी बचाओ और बेटी पढ़ाओ" जैसे सामाजिक परिवर्तन कार्यक्रम सलाह, परामर्श और अनुनयन का उपयोग करने में विश्वास करते हैं लेकिन कभी–कभी वांछित प्रतिक्रिया प्राप्त करने के लिए कुछ बल का प्रयोग करना भी आवश्यक होता है। क्या आपको लगता है कि सामाजिक रूपांतरण की ऐसी योजनाओं को क्रियान्वित करते समय सार्वजनिक प्रशासकों द्वारा अनुनयन के साथ थोड़े बल का प्रयोग करना एक अच्छा विचार है? प्रासंगिक उदाहरणों के साथ स्पष्ट कीजिए।

(150 शब्दों में उत्तर दीजिए) 10 अंक

Social transformation programs such as "beti bachao and beti padhao" believes in using advice, counseling, and persuasion but sometimes a little force is also necessary for getting the desired response. Do you think it is a good idea to mix little force with persuasion by public administrators while implementing social schemes of transformation? Explain with relevant examples.

(Answer in 150 words) 10 Marks

Social schemes aimed at uprooting social evils need a huge amount of persuasion, counselling and advice

↓

to impact the attitudes

by building → cognitive understanding

→ affection

→ behaviour - attitude strength

Case for little force

(1) To bring changes at an early date

≠ legal penal provisions of female foeticide.

(2) To give an inherent message of urgency

(3) upholding the rule of law

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④ government's legitimacy could be questioned if unable to yield social changes

Case Against force

① social evils rooted in myths and superstition (lack of understanding)

② force as a short term measure.

③ Clashes in society and thus disturbed social fabric
∴ such violence

④ sometimes the issues are of 'developmental deficit' and thus need to be tackled at their front
∴ extensions.

The government of India is relying more on appeals to bring social transformations ∴ PM dinner with sanitation workers. This would yield long term changes in developed India of Amritkaal.

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2. (b) अंततः प्रत्येक देश की विदेश नीति उस देश की शक्ति पर निर्भर करती है। शक्ति सैन्य या वित्तीय हो सकती है और नैतिक भी हो सकती है। क्या आपको लगता है कि आज के विश्व में सैन्य या वित्तीय शक्ति के बिना नैतिक शक्ति का सम्मान किया जाएगा? अपना मत स्पष्ट कीजिए। (150 शब्दों में उत्तर दीजिए) 10 अंक

Ultimately foreign policy of every country hinges upon the strength which the nation possesses. Strength may be military or financial and may be also...moral." Do you think ethical strength without military or financial muscle will be respected in today's world? Explain your position. (Answer in 150 words) 10 Marks

India's 'no first use policy', 'strong space capability' on one hand and messages for 'vishva shanti' at the other hand presents the case for military, financial and moral power.

Money power
Military power → [respect in world community.]
Moral power

Ethical strength without military or financial power :-

(1) For the greater welfare of the planet

(2) Appeal to the 'emotions' of the common man

∵ blood that runs in humans is red and not divided by country.

(3) Leading by examples.

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∴ India has never started any war and maintains dialogue, diplomacy as a solution → respected world over.

(4) Ineffective results of past ∴ nuclear wars.

But without military power →

(1) sanction is ineffective.

(2) Today's age of 'technological' revolution and 'data warfare'

(3) Run towards resources

(4) Maintaining own strategical autonomy

∴ India as self aligned.

Thus, in today's sensitive geopolitical scenario, even India is building up its defence potential → Brahmos
→ iCET
→ Aircraft carriers.

But with constant messages of peace and timely response from other countries shows that moral ethical strength is a major policy tool for 'Vishwa Mandi'.

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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

Duty rests from individual obligations towards self and society.

Duty and good life

(1) Maintaining integrity in behaviour and thus curbing corruption & unscrupulous malpractices.

(2) upholding 'rule of law' and not bringing subjectivity.

(3) Maintain 'efficiency' of work in personal and professional life

if → study at time (duty) → timely work completion (good life)

→ reach office at time (duty) → timely grievance redressals of people (good life)

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Sympathetic feelings are more needed

① Excessive adherence to duty leads to rigidity
∴ hunger death in Bhanchang.

② To calculate for the special needs of the vulnerable
∴ old age and biomedi issues.

③ Leads to community peace and sorting out community injustice.

④ Personal moral conscience also plays a role in driving decision (Carol gilligan).

Thus, both duty and good moral feelings are needed to ensure

- strength of character
- valuing human dignity
- solving ethical dilemmas.

Morality is more for the society and thinking about the society is the foremost duty (Dharma).

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3. (b) वैज्ञानिक दृष्टिकोण, नवोन्मेषी 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

Educational institutions play a very major role in values acquiring by the individual.

→ Scientific temper: ⇒ Kerala forest department and USC taught students basic robotics in tribal areas.

→ Innovative mindset: ⇒ Delhi government's entrepreneurial push. and Atal thinking labs.

→ Civic conscious citizen: ⇒ In Japan, it is mandatory for students to clean the school premises.

Schools promoting integrity education

① By teaching basic constitutional values of democracy, equality and justice.

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(2) Building a community life and respecting diversity
- Celebrating festivals

(3) Teaching discipline through timetables and schedules.

(4) Promoting debates and discussions around social and political issues.

(5) Involving parents in the process and thus giving essential values in the family structure also.

(6) Research and innovation for greater public welfare.
- IIT roorkee - Thermocol technology for house making.

Thus, HEIs can make a good contribution in making the 'demographic dividend' that is socially, politically, morally clean and community loving.

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

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

4. (a) "सहिष्णुता विशुद्ध रूप से चित्त का कार्य है। यही सद्गुण का सार है। सहिष्णु होना एक ताकत है।"

(150 शब्दों में उत्तर दीजिए) 10 अंक

"To tolerate is purely an act of the mind. That is the essence of virtue. To tolerate is a strength."

(Answer in 150 words) 10 Marks

"We must learn to live together as brothers, or perish together as fools" Martin Luther King.

This quote highlights the role of tolerance and mechanism of its build up.

'Tolerance' gives a sense of peace in the society by being ready to accept the diverse opinions.

Tolerance as strength

① personal moral competency to keep aside personal views.

② Accepting and being open to new ideas.

③ Being able to navigate through the opinions and find a solution acceptable to all.

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Gandhi tolerated the views of both moderates and extremists and tried reconciling them.

I agree that 'tolerance is a strength' which comes from positive attitude and emotion.

However, tolerance is not purely an act of mind as:-

(1) It involves an 'emotion' of respect and love for all beings.

(2) Yet builds in the process of community living

(3) Needs social acknowledgement of Black lives matter.

Thus, to me tolerance is both an act of mind (for cognitive understanding) and an act of emotion (as a moral duty and love for all).

Recently, the vice president highlighted that tolerance is imperative to innovations and thus needs both mental strength and moral strength.

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4. (b) "समाज की सेवा करना हमारा प्रथम कर्तव्य है, और हमारे द्वारा ऐसा करने के बाद, हम अपनी आत्माओं के उद्धार में पूर्णतः भाग ले सकते हैं।" (150 शब्दों में उत्तर दीजिए) 10 अंक

"It is our first duty to serve society, and after we have done that, we may attend wholly to the salvation of our souls." (Answer in 150 words) 10 Marks

Recently, Honourable vice president highlighted that duty to serve the poor and needy is of paramount importance to community living.

Duty (dharma) towards society is essential to build a place that can incorporate all life forms. The correct flow of duty happens from society towards self. This is because,

- the society then becomes inclusive of civil rights movements.
- the society gets delinked from the myths and superstitions of gender norms.
- the society creates space for individual innovations and capability creation (Amartya Sen)

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If we attend to our duty towards self first, then it brings 'obsession' with self.

- can create a culture of 'consumerism'
- degrading practices like untouchability continue
- further widens inequality in society ∵ oxfam - top 1% hold 40% wealth.
- No respect for environment and biodiversity
- Against the 'humanistic principles' of 'oneness' and 'love'

In line with the principles of 'Vasudhaiva Kutumbakam' and 'Karma', our duty must flow from society towards self. This is indeed needed for equality, justice and peace in society.

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4. (c) "शांति के काल इतिहास की पुस्तकों के खाली पन्ने हैं" (150 शब्दों में उत्तर दीजिए) 10 अंक

"Periods of peace are the empty pages in the history books" (Answer in 150 words) 10 Marks

history that we know of today has witnessed periods of bloodshed and peace.

- Nuclear wars (bloodshed)
- Policy of dhamma (Ashoka).

The quote highlights the ignorance of world community to the peace periods in history and inability to apprehend the social ethos of peace.

Today's race in all spheres - 'data', 'technology', 'arms', 'space', 'resources' and quest for political might is driving the importance of peace pages.

But, the world community is ignorant of them because they are not talked about.

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Even school curriculum teaches about political, empire wars rather than teaching about the 'peace' that prevailed in society of Indus valley civilisation and community living.

According to me, government of India's attempts to amend the curriculum of history is in line with giving equal importance to peace and wars.

Also, the people nations' war mindset are associated with adjectives like 'The Napoleon', thus further adding to the legitimacy.

Thus, the world community today needs to fill the blank pages of history books with policies like 'Ashoka's dhamma' and 'Indus Valley civilisation' to weigh in the merits and demerits.

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5. (a) 'नैतिकता' और 'सत्यनिष्ठा' शब्दों से आप क्या समझते हैं? क्या आपको लगता है कि वे एक दूसरे से संबंधित हैं? लोक प्रशासन के संदर्भ में नैतिकता और सत्यनिष्ठा 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 the set of standards that a society places on itself which guides human actions, decisions and behaviour." 2nd ARC.

Ethics → how do I live?
→ what is right and wrong?
→ what should I do?

} 3 basic questions

Integrity is the 'wholeness of virtues' and means consistency of thought, actions and words.

Ethics and Integrity

- Knowing what is right and sticking to it
  - Gandhi and satyagraha.
- Being able to differentiate between right and wrongs and thus

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solving dilemmas to maintain integrity.

eg Perks of office V/s personal moral values.

- Ethics guide actions and thus a person who believes in integrity will have a strong correlation between thoughts and actions
- Tackling corruption by knowing it is ethically wrong and against integrity.

eg Shanmugam Manjunath

- giving equal respect to vulnerable sections - empathy, compassion.
- For maintaining dedication to service

eg IAS Sakshi Sowhaney during punjab floods.

Thus [ethics — integrity] ensure that certain ethical principles are upheld and public administration is more vocal to the needs of the society.

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5. (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 behaviour' and 'emotionally intelligent behaviour'? Identify the relevant emotional intelligence components that act as a reliable guide to ethical behaviour. (Answer in 150 words) 10 Marks

'Ethical behaviour' deals with behaviour that is consistent with ethical values like honesty, punctuality.

'Emotionally intelligent behaviour' is the one which is build on proper understanding and management of self and other's emotions for socially desirable actions.

eg solving conflicts based on religion

EI components as a guide to ethical behaviour

① Identification of emotions to ensure that they are managed in an ethical way.

eg Identifying anger and investing it in productive task.

② Managing own emotions by understanding their trigger point.

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- managing isolation by having focus.

(3) self awareness to understand own strengths, passions and weaknesses and working on them to yield right results.

- passion towards societal justice.

(4) social awareness for an inclusive, just and peaceful society

- officials managing morals.

(5). social management to ensure that everybody becomes part and parcel of the society.

Ethical behaviour must be good and seeing equality in society. EI gives that capability to understand the needs of the vulnerable.

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6. (a) क्या दुनिया के एक हिस्से में व्यक्तियों का कष्ट उन विदेशियों पर सहायता की नैतिक माँग उत्पन्न करती है जो उनसे 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

'Suffering anywhere is injustice everywhere'

Moral demands on foreigners

① same existence of humanity and thus 'categorical imperative'

② share same resources and part of same market mechanisms.

③ No continued political ideology of today them, tomorrow us.

The values of humanity and justice creates a demand. The justification comes from the concept of 'Vasudhaiva kutumbakam' and upholding 'one Family'

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government's moral responsibility to save international community arises because all governments are built up on people's will. Any lag in standing up for injustice creates fear in the minds of minorities. This disturbs the social fabric as well as economic well being.

However, governments face restrictions due to the 'ideological' differences. If rights muslims and Rohingyas. Countries internal security challenges and lives of citizens create moral compulsion to not interfere in the personal matters of other country. ⇒ basis of panchsheel.

While, the world governments must not completely ignore the injustices happening world over. This should be in line with the 'sovereignty' and 'Territorial integrity'.

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6. (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

civil service is an institutional framework that builds on both personal moral virtues and departmental conduct.

Departmental culture

- creates room for transparency and accountability
  ∴ RTI
- ensures that rigidity in hierarchy is not a issue in effective functioning.
- values all employees with no ~~visitors~~ discrimination
  ∴ equal pay for equal work.

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Personal willpower

- allows to stand adversity
- right people and privileges.
- expose already existing corruption & whistleblowers.
- Imparts innovations in system & IN sherman - Reverse looks.

Personal morality comes first as it is right from the childhood. when foundations are strong, adversities can be handled.

When willpower is weak, even existing right departmental mechanisms can be moulded to personal advantage. & corruptions and secrecy.

Thus, both strong departmental foundations are needed to rule out the possibility of ethical misconduct & e-governance and personal willpower to weed out possible future unethical behaviours.

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SECTION - B

7. राष्ट्रीय हित को बढ़ावा देना और अंतर्राष्ट्रीय क्षेत्र में प्रभाव और शक्ति प्राप्त करना प्रत्येक देश की विदेश नीति के दो मूल मंत्र हैं। पिछले दशक से, ABC देश ने आक्रामक तरीके से शक्ति हासिल की और विदेशों में अपने व्यावसायिक हितों का विस्तार किया। ABC देश जिन व्यवसायों को विकसित करने में रुचि रखता था उनमें से एक रक्षा उपकरण और उपग्रह प्रौद्योगिकी था। यह अपने अंतरिक्ष और रक्षा उत्पादों के लिए बाज़ार तलाश रहा था।

देश ने अपनी रक्षा उपकरण निर्माण कंपनियों को नए बाज़ार खोजने और अन्य देशों के साथ विनिर्माण सहयोग तलाशने के लिए प्रोत्साहित किया। प्रमुख रक्षा उपकरण निर्माताओं में से एक, GAMA ने हाल ही में सैन्य सरकार (मिलिट्री जुंटा) द्वारा शासित देश XYZ के साथ संवेदनशील प्रौद्योगिकी हस्तांतरण और उपकरणों से संबंधित कई अरब डॉलर का एक बड़ा सौदा किया। जो कि एक अच्छा व्यवसाय था।

जैसे ही व्यावसायिक विवरण सार्वजनिक हुआ, GAMA की बहुत आलोचना हुई क्योंकि XYZ अपने खराब मानवाधिकार रिकॉर्ड के कारण अंतर्राष्ट्रीय स्तर पर एक परित्यक्त देश था। इसके अलावा, सैन्य सरकार अल्पसंख्यक नृजातीय समुदाय के मूक नरसंहार में शामिल था। इस बात पर काफ़ी हंगामा हुआ क्योंकि इस सौदे में संवेदनशील प्रौद्योगिकी का हस्तांतरण शामिल था जिसका गलत हाथों में दुरुपयोग हो सकता था। संक्षेप में कहे तो, यह अच्छा व्यवसाय था लेकिन संदिग्ध ग्राहकों के साथ। इस बीच, ABC की सरकार GAMA व्यापार समझौते के बारे में चुप रही, और अन्य सरकारों ने चुप्पी को एक ऐसे राष्ट्र के साथ संबंध बनाने का एक सूक्ष्म तरीका बताया जो एक अंतर्राष्ट्रीय रूप से अछूत था।

(a) उपरोक्त मामले में कौन–कौन से नैतिक मुद्दे शामिल हैं?

(b) क्या आपको लगता है कि GAMA जैसे कॉर्पोरेट व्यवसायों को व्यावसायिक हितों को आगे बढ़ाते समय अंतर्राष्ट्रीय नैतिकता पर विचार करना चाहिए? अगर हाँ तो क्यों, अगर नहीं तो क्यों नहीं?

(c) क्या आपको लगता है कि एक कॉर्पोरेट की सामाजिक ज़िम्मेदारी उसके निकट समुदाय से कही बढ़कर अंतर्राष्ट्रीय समुदाय तक फैली हुई है? अगर हाँ तो क्यों, अगर नहीं तो क्यों नहीं?

(d) क्या आपको लगता है कि संवेदनशील प्रौद्योगिकियों का विपणन करने वाली रक्षा क्षेत्र की कंपनियों को उनकी संबंधित सरकारों द्वारा विनियमित किया जाना चाहिए, या विनियमन उनकी उद्यमशीलता और नवाचार ऊर्जा को कम कर सकता है? चर्चा कीजिए। (250 शब्दों में उत्तर दीजिए) 20 अंक

Promoting National interest and gaining influence and power in the International arena are the two basic mantras of every country's external policy. Since the last decade, country ABC has aggressively pursued power and expanded its business interests overseas. One of the businesses ABC was interested in developing was Defence equipment and Satellite technology. It was seeking markets for its space and defense products.

The country encouraged its defense equipment manufacturing companies to find new markets and explore manufacturing collaborations with other countries. GAMA, one of the major defense equipment manufacturers, had recently struck a massive multi-billion dollar deal involving sensitive technology transfer and equipment with a country XYZ ruled by Military Junta. It was good business.

As the business details became public, much criticism came GAMA's way because XYZ was an international pariah because of its poor human rights record. Further, the Junta indulged in a silent genocide of a minority ethnic community. There was a lot of uproar because the deal involved transferring sensitive technology that could be misused in the wrong hands. In short, it was good business but with questionable clients. Meanwhile, the government of ABC kept silent about the GAMA business deal, and other governments interpreted the silence as a subtle way of building relations with a nation that was an international pariah.

(a) What are the ethical issues involved in the above case?

(b) Do you think corporate businesses such as GAMA must consider international ethics while pursuing business interests? Why/why not?

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(c) Do you think a corporate's social responsibility extends beyond one's immediate community to the international community? Why/Why not?

(d) Do you think the Defence sector companies marketing sensitive technologies must be regulated by their respective governments, or regulation may curtail their entrepreneurial and innovation energy? Discuss.

(Answer in 250 words) 20 marks

The case presents a situation of building strategic relations with other countries. In pursuit of good relations, country ABC decides to stay silent.

- stakeholders
  - country ABC and XYZ
  - company GAMA
  - Minorities
  - International and National community

(a) Ethical Issues arise from various conflicting values

- Promoting national interest V/s looking at human rights matters
- Corporate profits of company GAMA to earn more profits to clash with the possibility of human dignity trampled in XYZ.

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- looking at narrow short term interest of profit making V/s looking at long term interest of gaining respect in international community.
- human nature of international world community as one V/s compartment-alisation of issues as being nation's personal.

(b) GAMA pursuing international ethics :-

1. will raise its stature in the society
2. will get give more profitable deals by respected countries.
3. Personal moral justifications of GAMA managers uphold.
4. human dignity as the topmost priority (Pope Francis)

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the company honour might loose national government's support and will face backlash at the country x42 But considering that no human is MEANS to attain profit, GAMA must pssue international ethics for greater welfare of mankind.

(c) where the world is one community (Vasudhaiva kutumbakam), any business has spillovers worldwide.

- TO international community

① 'categorical imperative' (Kant) says that certain values are universal

② There is no property right of goods like a clean environment and healthy planet.

③ Corporate revenue model must build on the values of 'gratitude' to give back to international community.

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④ Taking up responsibility of past injustices [developed v/s developing]

Thus, corporate's social responsibility extend to the international community.

(d) For regulation

- 'Ethical business' → equality and justice
- 'To check profiteration' in pursuit of making profit.
- 'world is one family' and injustice anywhere is injustice everywhere.

Against regulation

- Erode the profit making model.
- Cut down on research and development
- will be a 'satellite' in government's hand.

However, in present geopolitical scenario, a world that is weaker together is beneficial for the planet as well as the humanity. (Martin Luther King Jr).

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सिंह गढ़ मुख्य रूप से एक ग्रामीण जिला है जहाँ एक उपभोक्ता वस्तु विनिर्माण संयंत्र को छोड़कर न्यूनतम एवं अपेक्षाकृत महत्त्वहीन औद्योगिक क्रियाकलाप है, जो रोजगार का प्राथमिक स्रोत है। यहाँ स्वास्थ्य, साक्षरता आदि जैसे विकास संकेतक राष्ट्रीय औसत से काफी नीचे थे।

यहाँ विकासात्मक मुद्दों के साथ–साथ, एक और गंभीर चिंता बाल विवाह में हो रही धीमी वृद्धि थी। कानूनी प्रतिबंधों के बावजूद, बाल विवाह बेरोकटोक बढ़ता जा रहा था।

सामाजिक कार्य में स्नातकोत्तर रश्मि, जो कम उम्र में विवाह से बच गई, ने बाल विवाह पीड़ितों को बचाने और पुनर्वास के लिए एक गैर सरकारी संगठन शुरू किया। पिछले पाँच वर्षों में उसने कई युवा लड़कियों को बाल विवाह का शिकार होने से बचाया। उसकी कार्यशैली सरल थी। उसने गाँवों में मुखबिरों का एक नेटवर्क विकसित किया था जो उसे सूचनाएँ देता था और सत्यापन करने के बाद, स्थानीय कानून प्रवर्तन कर्मियों की मदद से रश्मि बाल विवाह को होने से रोक देती थी।

रश्मि ने सराहनीय काम किया, लेकिन इस दौरान उसने कुछ दुश्मन भी बना लिए। स्थानीय नेता विशेषकर महिलाओं और युवा लड़कियों के बीच उसकी लोकप्रियता से नाराज थे। अपनी गतिविधियों का विस्तार करने के लिए, रश्मि ने जिले की एकमात्र औद्योगिक इकाई के प्रबंधन से संपर्क किया। उसने सफलतापूर्वक कंपनी को अपनी गतिविधियों और एनजीओ में योगदान देने के लिए राजी कर लिया। कंपनी ने उसे बाल विवाह के मुद्दे के बारे में जागरूकता बढ़ाने के लिए श्रमिकों के लिए कार्यशालाएँ आयोजित करने हेतु अपनी सुविधाओं तक पहुँच भी दी।

उसने कंपनी परिसर में अपनी कार्यशालाएँ और अभियान शुरू किया। यद्यपि प्रारंभिक प्रतिक्रिया ठंडी और कभी–कभी पूरी तरह से उदासीन थी। लेकिन वह डटी रही। कुछ महीनों के बाद, एक दिन कंपनी यूनियन के सदस्यों ने उसे कंपनी में प्रवेश करने से रोक दिया और उसके साथ हिंसा करने की धमकी भी दी। रश्मि ने प्रबंधन से बात की, जिन्होंने उसका समर्थन किया और उसकी सुरक्षा सुनिश्चित की। प्रबंधन ने रश्मि और उसके एनजीओ का समर्थन करते हुए एक सर्कुलर (परिपत्र) जारी किया।

प्रबंधन को आश्चर्य हुआ, सर्कुलर के एक सप्ताह बाद, यूनियन ने अचानक हड़ताल का आह्वान किया और एनजीओ की गतिविधियाँ जारी रहने पर काम बंद रखने की धमकी दी। कार्यकर्ताओं का मानना था कि रश्मि का अभियान महिलाओं के दिमाग को भ्रष्ट कर रहा है और उनकी परंपराओं का अनादर कर रहा है। आक्रामक प्रतिक्रिया को देखते हुए कंपनी प्रबंधन ने एनजीओ की गतिविधियों को रोककर श्रमिकों को शांत करने की कोशिश की। रश्मि ने समुदाय के प्रति अपनी सामाजिक जिम्मेदारी पर प्रकाश डालकर प्रबंधन को समझाने की कोशिश की। लेकिन प्रबंधन ने दो टूक जवाब दिया कि हर सामाजिक समस्या उनकी नैतिक जिम्मेदारी नहीं है। रश्मि प्रबंधन के फैसले से निराश थी और सोच रही थी कि कंपनी को अपने अभियानों में कैसे शामिल किया जाए।

(a) उपरोक्त मामले में कौन–कौन से मुद्दे शामिल हैं?

(b) आपको क्या लगता है रश्मि को क्या करना चाहिए? क्या रश्मि के लिए स्थानीय प्रशासन को शामिल करना अच्छा विचार होगा? कार्यान्वयन योग्य कार्यवाही का सुझाव दीजिए।

(c) क्या आपको लगता है कि कंपनियों को उस क्षेत्र की सामाजिक समस्याओं के लिए भी जिम्मेदारी स्वीकार करनी चाहिए जहाँ वे अपना कार्य करती हैं? अगर हाँ तो क्यों, अगर नहीं तो क्यों नहीं?

(d) श्रमिक संघ की इतनी आक्रामक प्रतिक्रिया के क्या कारण हो सकते हैं? आपके अनुसार रश्मि को कर्मचारी संघ को कैसे संभालना चाहिए?

(250 शब्दों में उत्तर दीजिए) 20 अंक

Singh Garh is a primarily rural district with minimal, relatively insignificant industrial activity, except for one consumer goods manufacturing plant, which was the primary source of employment. Development indicators such as health, literacy, etc., were much below the national average.

Along with developmental issues, another grave concern was the slow rise in child marriages. Despite the legal sanctions, child marriage continued to rise unabated.

Rashmi, a social work postgraduate who escaped an early marriage, started an NGO for rescuing and rehabilitating child marriage victims. In the last five years, she saved a lot of young girls from becoming victims of child marriage. Her modus Operandi was simple. She had developed a network of informants

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in villages who relayed information to her, and after verifying, Rashmi with help from local law enforcement personnel, prevented the marriage from happening.

Rashmi did commendable work, but she made some enemies in the process. The local leaders resented her popularity with women and young girls in particular. To expand her activities, Rashmi contacted the management of the only industrial unit in the district. She successfully persuaded the company to contribute to her activities and the NGO. The company even gave her access to their facilities to conduct workshops for workers to raise awareness about the issue of child marriage.

As she started her workshops and campaign on the company premises, the initial response was lukewarm and, at times, complete indifference. But she persevered. After a couple of months, one day, the company union members stopped her from entering the company and even threatened her with violence. Rashmi spoke with the management, who supported her and ensured her safety. The management issued a circular supporting Rashmi and her NGO.

To management's surprise, after a week of the circular, the Union called for a flash strike and threatened to continue the work stoppage if the NGO activities continued. The workers believed that Rashmi's campaign was corrupting the women's minds and disrespecting their traditions. The company's management seeing the aggressive reaction sought to assuage the workers by stopping the NGO activities. Rashmi tried to persuade the management by highlighting their social responsibility to the community. But the management was curt in replying that every social problem is not their moral responsibility. Rashmi was disappointed with the management's decision and wondered how best to involve the company in her campaigns.

(a) What are the issues involved in the above case?

(b) What do you think Rashmi should do? Would it be a good idea for Rashmi to involve local administration? Suggest an implementable course of action.

(c) Do you think companies should also accept responsibility for the social problems of the region where they operate? Why/why not?

(d) What could be the reasons for such an aggressive reaction from the workers union? How do you think Rashmi should handle the workers union? (Answer in 250 words) 20 marks

clash with progressive and regressive attitudes is the crux of this case.

stakeholders → Rashmi and her NGO
→ singh gaon (village)
→ company
→ workers
→ women
→ local leaders.
→ government and community at large.

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(a) **Issues** involved in this case are.

- poor development indicators in the village
- Rise in child marriage → against the right to education and prevention of child marriage act.
- Regressive attitude of workers and local leaders.
- Management's dilemma to support social initiatives v/s continue production and loss revenue.
- Workers's use of force against Rashmi.

(b) Rashmi has the following possibilities in front of her.

Option 1 → to involve the local administration

Option 2 → influence and talk to women to standup for their rights

Option 3 → Involve media and other leading NGOs to take up the issue.

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Involving local administration

merit	demerit
- can use strike.	- against worker's will
- may get further support	- local leaders and nexus
	- threat to life.

Given, the district is backward and Rashmi has possible threat to her life, involving local administration might not be a good idea for long term solution.

Course of action – Rashmi can adopt a mix of actions

① writing to the local administration about the need of awareness programs and having a provision of asking for local help.

② Talking to her colleagues to stand up for her and for the village

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(3) using media to generate funding by the government. This would also be a way to use the local leaders' backward attitude.

(c) companies should take up responsibility of social problems because:-

- social indicators decide the wealth of the community.
- Moral responsibility to part a share of profit with the community.
- will turn counterproductive if not taken care of because sooner or later, people realise and rise in revolt of the injustices (ex National freedom struggle).

(d) workers' reactions not from

- Influence of reactionary element like leaders who want to maintain their power position

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- Poor understanding of concepts of gender and child marriages.
- social evils and customs of patriarchy which justifies 'male dominance'.
- women as the 'weaker gender'

Rashmi can handle the union by 'talking to them', giving them a long term view of the problem. The problem is of the attitude and mindset which can be handled with social influence and persuasion with schemes like 'Beti Bachao Beti Padhao'.

For a society to flourish, women must be happy and respected.

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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।

(a) उपरोक्त मामले में कौन–कौन से मुद्दे शामिल हैं?

(b) आस्थावान नेताओं को प्रभावशाली और प्रेरक के रूप में उपयोग करने के क्या फायदे और नुकसान हैं?

(c) यदि आस्थावान नेता नहीं हैं, तो व्यवहार संबंधी बाधाओं को तोड़ने के लिए आपके पास अन्य विकल्प क्या हैं?

(d) 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 travelled 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 behavioural barriers that stood in the way of health and nutrition services. And these behavioural 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 neighbouring district DDO who was doing some good work. When you met with the neighbouring 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 behavioural barriers. As a civil servant, you felt it would be a mistake to involve faith leaders in health service schemes. When you shared your apprehensions with the Secretary, he firmly instructed you to try and innovate.

(a) What are the issues involved in the above case?

(b) 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 behavioural 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

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The above case relates with superstitions holding people back on the path of development.

eg Vaccines causing impotency.

These arise from

- poor cognitive understanding
- regressive mindset
- society being primarily driven by cultures.

(a) Issues involved root from clash between scientific temperament and regressive, irrational norms.

- People's belief in their culture vs government promoting medicines or modern line.
- Some people's 'belief' clashing with 'life of others'
- Clash of 'secularism' with 'modernity'.

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- using 'faith leaders' or trying other civil measures.
- Behavioural biases leading to loss to country in terms of resources.

(b) using **Faith leaders** as persuaders and influencers

Advantages →
- can appeal to people's emotions
- respect accorded to faith leaders
- getting work done without boundary people's passion further strengthens the social fabric and 'state - religion', 'state - culture' relationship.
- 'minorities' feel safe.

Disadvantages →
- incompetency of the administration
- may be counterproductive further divides the society on religious and cultural lines.

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(c) Apart from involving faith leaders, the other options are:-

(1) Involving civil society.

→ They have better understanding of the ground reality and will not invite resistance from the community itself.

→ However, issues like vaccination are of national importance and urgency. This may lead to deterioration of indicators.

(2) using mechanism of rewards and punishment and assuring awareness campaign.

→ 'social validation' plays a role by rewarding those who vaccinate themselves.

→ More 'regressive' people can be handled both pressure from the family, media and children in school.

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(d) Ethicality in making faith leaders

① 'India' as a secular country provides for 'positive' relationship between state and religion.

② Social values of community using necessitates that the reforms come from the community.

③ As long as the country gains as a whole, faith leaders can be involved.

However, in long term, it is needed to build :-

- school curriculum based on scientific lines (Panchakosha system)
- maintaining a healthy distance between state and culture
- Building competencies of civil servants to handle public values (Mission Karmayogi)

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10. 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 मातृ एवं शिशु स्वास्थ्य देखभाल, बीपीएल परिवारों को पोषण संबंधी सहायता, पेयजल उपलब्धता आदि शामिल हैं।

आपकी एजेंसी ने नियमित आधिकारिक संचालन और शिकायतों को संभालने के लिए 15 कर्मचारियों को नियुक्त किया है। चूँकि 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 हैं 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।

(a) उपरोक्त मामले में कौन–कौन से मुद्दे शामिल हैं?

(b) आपके लिए कार्रवाई के कौन से विकल्प उपलब्ध हैं?

(c) प्रत्येक विकल्प की जाँच कीजिए और अपनी चुनी हुई कार्यवाही की पुष्टि कीजिए।

(d) 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.

(a) What are the issues involved in the above case?

(b) 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

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The above case presents the importance of a sensitive governance, that is respectful towards the society.

Stakeholders → I, as head of agency.
→ My staff
→ local people
→ Research and administration
→ government.

(a) **Issues** involved in the case are :-

- Taking overtime work with no overtime payment.
- Deteriorating mental health of employees and maintaining quality of service delivery.
- Villagers and the disrespect shown to them is violative of human dignity.
- My incapability as a head to ensure the health of the employees as well respond to the public grievances.

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(b) options available to me are as under :-

option 1 :- sensitisation Training of the employees.

option 2 :- working out with the timings of redressal and making working shifts

option 3 :- In layer interest of employees as well as the villagers, contact the higher administration for more staff or overtime payments.

(c) Examination of options

option 1 :- Training

merits	demerits
- sensitive performance	- injustice to employees
- greater public good	- might not improve the efficiency at work.
- respect of working	

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option 2 :- shift in timings

merits	demerits
- effective handling of responses	- tamper with grievances
- justice to employee health	- justice delayed
- good work culture	

option 3 :- flexible administration

Merits	demerits
- Issue in light	- HR in bad light
- overtime wage payments or extra staff	- easy way out and not address the core problem of bad attitude
- justice to villagers	

My course of action would be a mix of various options

① In most terms, I will begin with the sensitisation training. This

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will reduce the mental agony.

(2) And I would work out a way with both the villages & understand the work pressure and the administration to give extra compensation.

(d) Dignity as per me is the respect of a particular individual for the sake of humanity.

→ humans as ends in themselves and never as a means. (Kant)

→ no distinction based on social status.

human dignity V/s	social dignity
◦ individual human dignity	◦ community dignity of underprivileged.
◦ personal injustice of gender	◦ community injustice of untouchability.

common dignity violations

(1) Elite V/s poor distinctions

(2) Male V/s Female distinctions

(3) caste distinctions

(4) Insensitive to special needs of self age, disabilities etc.

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11. 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 थी। 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.

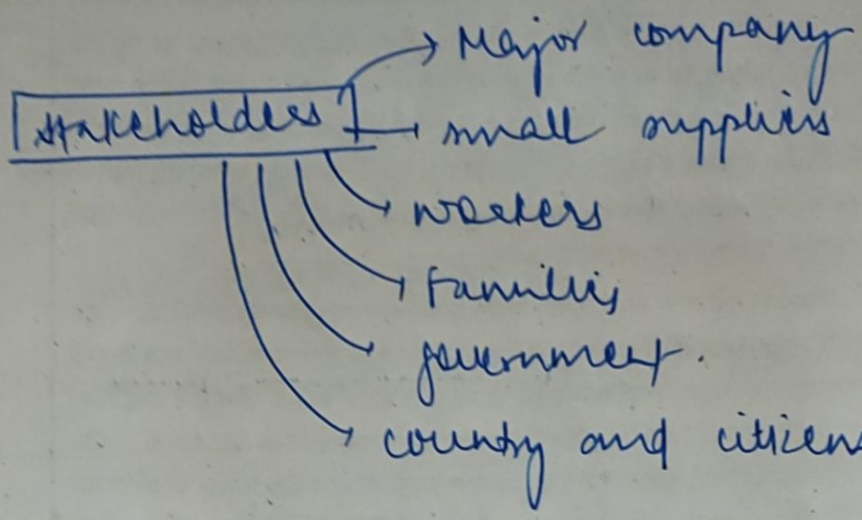
(a) What are the ethical issues involved in the above case? (50 words) 5 marks

(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

The case presents the issues of profit making and safety violations seen in unethical business practices.

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(a) Ethical Issues involved are.

- Irresponsible behaviour of the company to check for loses and capabilities.
- Pursuit of quick money and violating of safety and health standards.
- Indifferent attitude towards loss of human life and running away from accountability.
- Profit motives clashing with the health of the workforce.
- Injustice met out to families who lost their loved ones.

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(b) Company's position can be assessed as :—

① small suppliers are part of company's supply chain, hence business ethics to check for safety.

② however, company's business model cleared it that it was not liable.
- decision of the suppliers to make quick profit.
- company has a deal with the suppliers about the supplies and not safety.
- Lag was at the end of the supplier.

however, despite the issue was at ~~that~~ supplier's end, the company is liable to pay the damages because :-

① Business ethics says that every production and consumption point is part of the supply chain.

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(2) 'Dharma' (or duty) of the company to pay compensation as part of its moral responsibility.

(3) Respect in society comes from valuing human life.

(4) Profit can be no reason to danger the lives of people

(5) Even small suppliers are the company's responsibilities as the work done is for it.

Thus, the company is liable to pay the damages in line with 'good' business practices.

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(1) Moral responsibility involves taking up accountability of the actions for the inner moral sense of right or wrong.

eg TN Shashan → took Laxmi nagar metro collapse responsibility.

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Ethical **Moral responsibility** comes when

(1) you have positive or negative externalities in the society.
- A firm doing pollution.

(2) For the 'health and safety' of the planet as a whole.

(3) Every small action accumulates to become global action and therefore counts for moral responsibility.

Thus, as an individual, we have inner moral duties to be respectful, dutiful of our moral actions.

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12. 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 आप्रवासियों 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 पार्षदों ने इसमें भाग लिया और यह मुद्दा उठाया कि कैसे भारतीय प्रवासियों के पास अपना सांस्कृतिक स्थान होने से अन्य आप्रवासी समुदायों की ओर से भी इसी तरह की माँग 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 वह स्थानीय राजनीति में नहीं पड़ना चाहते। भारतीय उस देश के नागरिक हैं; जातीयता के अलावा उनका भारत से कोई लेना–देना नहीं हैं। 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

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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.

(a) What are the issues involved in the above case ?

(b) Do you agree with the Ambassador's position of prioritizing economics over helping the diaspora? Why/why not?

(c) 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

The above case presents the racial discrimination faced by diaspora in foreign countries.

= of student killings in Australia.

This arises because of perceiving attitudes of colour and race.

= of white race being the superior race.

Stakeholders
- Indian diaspora
- both the governments
- countries
- international community
- I, as Foreign Service official.

(a) Issues involved in the case are.

- Priority to national economic interests over diaspora interests

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- Racist attitude which tramples upon the human dignity.
- Indifferent attitude of the Ambassador → thus a breach of duty.
- My personal values of compassion and empathy with the diaspora v/s professional duty to follow the Ambassador
- 'Nation first' approach v/s 'people first' approach.

(b) I do not agree with the Ambassador's position because

(1) It is his duty – both personal and professional to safeguard the interests of the diaspora.

(2) More than the diaspora, the 'people' themselves are a part of 'human society'

(3) 'citizenship' criteria cannot be an

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excuse of running away from moral duties.

(4) Even 'respect of the country' rests upon how well it can protect the interest of its citizens and diaspora.

Thus, for long term respect in world community, the Ambassador must pick up the issue to set a robust and caring image of the country.

This is in line with India's policy of keeping diaspora at the centre of foreign policy - 'diaspora as a unique force' - Pranab Mukherjee.

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11) Core as an appropriate perspective

- For welfare of the diaspora
- handling times of crises
  - Mission Sunya.
- Diaspora as ambassadors of Indian interest.

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Consequentialism perspective

① For building strong relations with nation

② greater good and thus interests of minorities can be kept at helm

③ 'Nation first, always and forever'

Duty perspective

① 'Dharma' to protect every living being

② duty as a state and political entity.

Care and duty are the more important perspective in guiding foreign policy. While in larger interest 'Consequentialism' is also needed to maintain sovereignty and autonomy on world stage..