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Roll No. : PTTP220724

Registration Number : ..... **Date of Examination :** .....

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. : .....

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[To be filled by the STUDENT]

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

[To be filled by the EXAMINER]

Evaluator's response

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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			
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

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MACRO COMMENTS

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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

Taxes are the binding glue in social contract theory & link citizens and govt.

Giving it Back.

(1.) Reciprocity or social welfare driven by sense of responsibility. its primary meaning of giving it back.

Eg: Bindeshwar Pathak (CEO Sulabh International)
- constructed 650+ toilets.
- pulled out 2cr+ people from manual scavenging.

(2.) It is an aspect of individual social responsibility.

Eg: Padmashri HariKala Harjabba School. formation. from shop money.

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(3.) shows civic conciousnen. and part of Integrated humanism.

Eg: Gandhi's "lokniti" based politics.

Relevance for Civil Servents.

(1.) Part of Dedication to public seervices. (a foundational value).

Eg: Armstoong Pame. 'giving it back' via. road construction from (roud funding.

(2.) Shows & Increses Empathy for Citizens.

Eg: Dr. Brahma Dutt Sharma 'last mile IAS' for PESA implementation in Chattigarh.

(3.) Increses Grassroot activism. Eg: Ashok Khemka.

(4.) Increses administrative sensitivity. & decreses. Elite nature.

" We are determined in our life by not what we get, but what we give to the Society ".

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(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 services framework is guided by constitutional- legal statutes. and various code of conducts. Eg: AIS act 1968.

Influences that impact Decision making

(1.) Constitutional Morality : Art 51A(j)

⇓

pursue excellence in public life.

(2.) Legal provisions like prevention of corruption act.

(3.) Respect to written orders of hierarchy.

(4.) Code of Ethics for civil servants.

Eg: draft public service code 2007.

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(5.) Voice of conscience. & own sense of morality.

Eg:- TN Seshan Electoral reforms. agenda.

(6.) Horizontal & Vertical accountability structure.

- dept. actions.
- RTI

- Social audit
- PAC.

(7.) Local ground realities. & past experience.

(8.) Dedication to public service level.

Eg:- MG rajan. (IAS) in Kerela floods., Supplied. rice bags on own shoulder.

2nd ARC. argues. foundational values of civil servics. and grassroot activism should guide decisions. in public life.

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2. (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

As per 2nd ARC report 'ethics in administration.

Ethics are a set of standards imposed by society on its members that guide their daily choices & decision making.

Integrity is the virtue of being good & doing good across Time and space. It implies evergreen ethical engagement.

Interrelation

(1) Integrity is binding link between moral thinking and moral action.

(2) Ethics are wider & encompanes integrity.



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Relationship in context of public administration.

(1) Integrity → non-negotiable. → conduct. → Base of public adm ethics.
→ non-selective

Eg: Lal bahudhar shastri early parole exit as work was finished.

(2) Moral Integrity. (decision making based on own analysis)

leads to

- Courage
- objectivity
- non-partisanship.

Eg: Dr. Kalam veto on public office bill.

(3) Intellectual integrity. (Knowing & doing right). creates.

space for constructive criticism & Tolerance.

(4) Proffesional Integrity. leads to → adherence to code of conduct & ethics.

Eg: Hippocrates oath. fulfill by doctors during pandemic.

• Energy and Intelligence without Integrity. create a ethical vaccum & destroys other. two. ' — Warren buffett.

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(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 behaviour implies acting as per broad do's & don't's of society and constitution. It implies differiating between right & wrong and choosing right in social context.

Eg: Good samaritan via taking injured to hospital.

Emotionally intelligent behaviour implies understanding your emotions and impulses. and then managing them to effectively expren in social life. It means right emotions in right context.

Eg: If you are stuck in Traffic Jam, rather than honking or fighting with wife., play a nice song.

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Emotional Intelligence(EI) components.

As per Daniel Goleman, there are 5 components of EI.

(1.) self awarenen. :- Knowing your strength & weaknenes. Eg: Buddha.

(2.) self motivation. :- manage impulses & keep perseverie.

Eg: Aounima sinha.

(3.) self regulation. :- Express your emotions wisely & use them for your advantage.

Eg: Dhoni 'captain cool' Attitude.

(4.) Empathy: : Have tve regard for others & listen closely to their problems.

Eg: Gandhiji

(5.) Social skills. :- Be Tactful & go for win-win solutions.

Eg: Lal Bahadur shastri &ak visit.

'EI matteres more than IQ' in present world.

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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

The above statement present a equation like

duty ⊕ empathy $\xrightarrow{\text{lead to}}$ good life. But

duty ⊕ empathy + some other are required. virtues

to be moral.

Duty + empathy leads to good life.

(1.) As per Kant 'duty should be done for sake of duty', this ensures 3 categorical imperatives are fulfilled.

↓

if they are fulfilled, makes as virtuous. & capable of being happy.

↓

good life.

(2.) Empathy. is value of feeling other's.

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pain via keeping yourself in their shoes.

This ensures 'Integrated humanism'. If we all do our duty & have some empathy, our lives will be good.

Eg: Gandhiji: duty of leadership to manch.
empathy for all even British.

In order to be moral:

(1) Morality requires choosing right over good.

as per John rawls. In order to do.

- voice of concsience.
- Contemporary idea of Justice.
- integrity.
- emotional intelligence.

are required.

Thus duty can ensure action, empathy. ensures social orientation, but others value like Integrity ensures they are always chosen. & adhered to.

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(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 educational institutions (HEI) are part of comprehensive National power and create. leadership and citizenry of next generation.

HEI can be Instrumental as.

(1.) 1st primary agency of socialization and. (create link between family & society.

(2.) Role model effect of Teachers.

Eg: Raja ram mohan roy & henry vivian. derojio.

(3.) Develop critical literacy & questioning. framework.

Eg: Role of universities during freedom struggle.

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(4.) Realize 'value of values.' (why be ethical & negetive effects of corruption).

Eg: Ashok Khemka describes corruption as modern drain of wealth.

(5.) Develop public Ethics.

Eg: Japanese HEI culture of good citizen. dont litter., stay in own lane etc.

(6.) HEI ⟶ exposure to literature of greats. ↓ role made effect. & Ethical perculation.

Eg: Manjunath. Story of Upighting. corruption.

However, Apart from HEI, society in general needs to provide space for Ethics. And reward the honest. via social respect.

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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) इंद्रियाँ 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

Senses are driven by pleasure and pain Calculus and. deceive us by engaging in immoral acts.

Senses deceive from time to time

(1) Impulses like anger, hatred. → blinds the senses. → Ambiguous & clouded decisions.

Eg: Duryodhana.

(2) Leads to moral myopia. (short term gratifications preferred over long term gains)

Eg: Eating whole cake → Obesity & lifestyle diseases.

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Prudent Never to Trust wholly.

(1) Senses are like 5 horses of chariot. need skilled charioteer (wise mind) like Krishna. to hold reigns.

(2) Senses present a self-Justification bias.

Eg: It's OK to have 1 cigratte.

(3) Slippary slope: Engage in 1 senses create a loop.

Senses must be controlled via Emotional intelligence Training & self awarnen.

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(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

When ethical individuals dont enter politics, the scrupulous men like criminals, money barons etc enter and make rules for all of us.

It leads to lawbreakers being lawmakers.

- lack courage of conviction.

Why indifference to public affairs of good men.

- Criminalisation of Politics.
- Commercialization of Politics.
- Winnability factor 1° in our system.

Price Paid for such difference.

(1) Decline of political culture.

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(2) Negetive Trends like 'Revdi culture' (freebies)

(3) corruption in use of public funds.

(4) Service delivey — Pace & Quality suffers.

(5) Infrastructural deficit

(6) Domino effect on citizens & Civil servents. (Sensitization of corrupt culture).

Ways to forego such indifference

(1) Engage with honest & Form a honesty networks. Eg: Voter Councils

(2) Political culture reforms via electoral reforms.

(3) Public putting premium on Ethics in Politics.

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(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

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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 करियर 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

This presents a dilemma. of civil services between personal gains and public interest promotion.

Yes, it is possible to reconcile via.

(1.) Ethical civil servants are awarded in longer run as every govt needs quality manpower to deliver results.

Eg: Ashwini Lohani given multiple charges.

(2.) Public servants - via nomenclature implies 1° priority to public Ethos. This is the definition of Integrity' as per 2nd ARC for public servants.

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(3.) Indian civil service system gives constitutional legal protection to career, while doing duty.

Eg:- Art 311, AIS act.

(4.) Emotional Intelligence. + Dedication to public service.

- work-life balance. and balance career.
- going the extra mile for delivery. (recognition by higher ups) → Boost in career.

(5.) PM-Karmyogi : focus on re-skilling & up-skilling civil servants. Thus makes them ready for newer challanges.

Since public servants are not like Corporate employees, to deliver on oath of office. and public Trust doctrine, service Ethos. always take precedence over career.

Eg: Ashok Khemka. refusal to bend for plum. postings.

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(b) "जिस तरह करुणा के बिना सक्षमता निष्ठुर और अमानवीय हो सकती हैय 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

Competence implies knowing the work and having domain awarnen. Whereas companion is virtue of having empathy and acting on that empathy.

Competance without companion.

Brutal
⇓
leads to rule based.
public service.

Eg: death of women. in JH for lack of fingerprints to give in PDS.

inhuman.
⇓
Creates red Tape.
& Hakim Beaurocracy
↓
Increses. power distance.

Eg: Rehabilitan policy by. Heliroper public servents without ground. reality surveys.

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Companion without Competence.

(1.) Meaningless as will not be able to help.
in right context, right direction.

Eg: A public servant having companion. for MGNREGA worker, but is unaware of how pria-soft or e-gramswaraj works. Can't help him.

(2.) Creates 'verbal' companion. & misses action part.

Eg: A OPD compounder feeling empathy for accident victim, but can't help as is unaware of accident Trauma procedures.

Thus both are required to deliver desired. Outcomes for public. as seen in BN Yugandhar. (poor mans IAS) t/a PDS reforms.

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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

"Since our world is shared, we share common responsibilities to every being"

— Desmond Tutu.

Generate Moral demands as.	Not generate Moral demands as.
(1) Integrated humanism. (we are all human)	(1) Real Politik idea. (govt are responsible for citizen welfare).
(2) Vashudhaiva Kutumbkam. (earth is 1 family)	(2) Realism based foreign policy. (work for National Interest only)
(3) Enlightened self Interest. (creates space for IR ethics). Eg. vaccine maitri	Eg. EU refusal to refugee boats.
(4) UN charter and various treaties create global community responsibi	

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Moral demands of anistance are justified as.

(1) 'injustice anywhere is a Threat to justice everywhere'. If not countered today. will engulf globe Tomorrow.

Eg: ISIS ethnic persecution of Yezdis.

(2) Right to get UN help as per UN chapter.

Governments & morally responsible.

(1) Governments can be held morally responsible as.

- Part of UN are.
- Advanced economies have resources to spare.
- Temporary relief can be provided easily. & lives can be saved.

However: in this race for hegemony & times of limited resources) govt's also have to balance. demographic transition, internal security threats before acting.

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(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

Evergreen dephartmental enquiries, culture of corruption in certain departments 'socializes' newcomers as such. in such pruchies. Whereas sometimes corrupt personalities create a blot on good departments (Eg: ISRO scientist honey Trap case.

Ethical Misconduct is due to

(A) Departmental culture.
- Creates incentive to be corrupt. (Eg: 730 days+ avg enquiry Time).
- decreases 'honest bonafide efforts' via systematic subversion.
  - (Eg: RTO department culture of paning fee.
- Reduces credibility of institution in society.

- lack of Transparency & digitization.
  - (Eg: Patwari office.

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(B) Culpable. weak Individual.

- Suppress voice of conscience
  - Eg: engage in groupism.
- engage in conflict of interest.
  - Eg: bid to relative.
- dubious morality. (Ethics change as per context).
  - Eg: Sabotage hasn culture.
- suffer from moral Myopia. (prefer short gains over long term harms).

Both departments and individual. contribute to corruption rankings of India. Need initiative like

@ Departmental level
- Digitization
- data based decision making
- Citizen charter.
- RTI

@ Individual level.
- Ethical literacy.
- punitive deterrance via strict laws.

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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 हैय 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 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. 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?

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(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

The above case highlights attitudnal problems in citizens, which become a barrier to quality of service delivery & result in poor indicators.

(A) Issues involved.

(1.) Denial of basic rights to citizens. — education, health.
[violation of DPSP Art 38].

(2.) Superstitions in modern age., hindering Human capital formation.

(3.) Strict Senior Instructions conflicting with self beliefs.

(4.) Slippary slope of involving religion in secular affairs.

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(5.) Innovation. via copying (or) finding own route to solve problems.

(B) Using faith leaders as Influencers.

Advantages.	Disadvantages.
(1.) Deep penetration. even to illitesate sections.	(1.) Persuasion is based on religious logic. (antithetical to Indian Model of securalism).
(2.) religious morality. more binding effect on actions.	(2.) Increses hold of leades over people more.
(3.) Decrees resistence- to ground workers ASHA, ANM, Anganwadi.	(3.) Can bring short term sucess only.
(4.) Immediate results. as dag in influence den.	(4.) Opposite to ARTSIA (engage in rationalism & scientific thought).
(5.) bring people to schools. ⇓ lead to literacy. ⇓ toryo. Superstitions.	(5.) Creation of new Myths. by leaders which suits them. (Eg) wat condoms.

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(C) options to Break Behavioural barriers.

(1.) forward sections ⟷ fence sitters ⟷ resistors.

- forward sections ⇓ Engage with educated Youth. to bring resistance down.
- fence sitters ⇓ create monetary incentive to engage.
- resistors. model. ⇓ Use punitive deterrance via laws.

(2.) Reduce Power asymmetry & Informational barriers. via

- Nukkad Nataks
- Use of MP & MLA speeches.
- awarness campaign vernacular.

(3.) Empathy based engagement

Eg: Mittali Sethi vaccination of Meghat (MH) model.

- Engage with. their convinience.
- local doctor posting in Area. (to decrease gap)
- myth breaker chains via. School going children.

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(D) Ethical angle of engaging faith leaders.

'since constitutional ethos of principled distance between state & religion exists', using religious leaders for secular gains is contradictory.

Other alternatives exist & faith based appeals can be used only to complement them.

Here engaging faith leaders is good but not right. As per [John rawls], to bring Just society, choose right over good.

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8. 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 मातश 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। 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 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।

(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?

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(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

The above case highlights. work culture. issues & work ethics in public offices having high footfall & workload.

(A) Issues involved.

(1) Denial of Quality of service delivery to citizens.

(2) Rights of employees to get overtime. denied. (code on wages 2019).

(3) Refusal of hierarchial orders from You. (departmental enquiry. issue).

(4) Art 17 violation. via casteist remarks.

(5) Stress in employees. , hindering Quality of work.

(6) Denial of Justice & respect to villagers. (citizen supremacy)

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(B) Action options available.

(&C)

(1.) Start a departmental enquiry. & sent report to HQ., recommending suspension.

(Merits) — punishment to guilty parties.
— domino effect on others behaviour.

(De-merits) — decrease morale of workforce.
— undue burden on employees (Justice is denied to them).

(2.) Give them a memo (written warning) & let them go.

(Positive) — work force morale intact.
— behavioural change in employees.

(Negetive) — slippary slope. (others may also follow suit)
— lack of deterrance.

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My course of action.

(1) Listen to employee goivances & study departmental (HQ) letter wrt sarpanch. grievances.

(2) Ask for written explanation for misbehaviour

(3) start a departmental enquiry. wrt abuses. & derogatory words used.

(4) Written apology. & grievance redressed immediately to villagers. in person.

(5) sent rehort to HQ along with employees perspectives & older rehort of work stren.

(Why choose this) — Utilitarinism (interests of all parties are represented).

— Driven by (onstitutional Morality. (Art 17 vidlation. not acceptable).

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(D) Dignity. refers to self respect & social respect acquired on account of being a human & citizen. Eg: right to life with dignity (Art 21)

Human dignity. refers to individual self respect.

& social dignity. refers to respectable behaviour in public life. Eg: Art 14 → equal Treatment (human dignity)

Art 17 → no social boycott (social dignity)

Common dignity violations in govt departments.

- Hakim culture: @litenen & denial of citizen dignity.
- Abuses. & derogatory remark
- lack of respect to citizen. (saaheb mentality).
- Gender insensitive remarks.
- Child labour violations. ignore activity.
- Casteist & region based lobbies.
- &c

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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 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

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The above case highlights culture of sweatshops and associated vulnerabilities.

(A) Ethical issues in case.

(1) Due diligence by company missing.
(absence of Ethical compliance)

(2) Violation of labour & safety laws.
(shows lack of Timely audit & inspections).

(3) Profits over purpose chosen by supplier.

(4) Justice to dead workers & their families.

(5) Legal V/S Corporate social responsibility of company.
Accountability not there.

(B) Company's Position

- not legally liable to pay damages.
- It was suppliers fault.
- responsibility to share-holders profits primary.

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Ethical Analysis

(1) Utilitarianism = lives of many take precedence over corporate profits

(2) Kant idea of duty. = It is company's moral duty to give workers safe environment.

(3) categorical imperative. violation.

- Treats humans as means.
- can't become a universal law.

(4) Ayn Rand : Ethical egoism, company. interests are supreme for company. It is right in protecting them.

(5) Constitutional morality. (Art 38 & 39)

- avoid concentration of wealth
- create Just social order.

⇓

Thus workers must be paid.

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(6) Amartya Sen: Violation of Social Justice in society. Rich extracting poor via legal Tweaks.

In all analysis, in line with Company act 2013 and Corporate social responsibility guidelines, Company should pay as.

good ethics is good, busines,

- increase Company credibility
- increase workers morale.
- Talent retention.

(C) Moral responsibility.

It implies. responsibility wrt a act of omission or commission based on own. sense of right & wrong. It is not externally. enforceable but rooted in voice of. Consience.

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Eg. Lal Bahadur shastri moral responsibility us rail minister wst rail accidents.

Moral responsibility arises when.

(1.) When work is directly entrusted to you.

(2.) When due diligence is not done.

(3.) Administrative preparedness & standard operating procedures are not followed.

(4.) When voice of conscience, deems guilty.

(5.) Public opinion deems guilty

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10. 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 धूमिल होगी और परिवार के लिए यह दुखद

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

(b) आपके पास कौन से विकल्प उपलब्ध हैं?

(c) विकल्पों का विश्लेषण करने के बाद अपनी चुनी हुई कार्रवाई का चयन करें।

(d) 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.

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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.

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

(Answer in 250 words) 20 Marks

"Civil servents life is full of crisis, conflicts and criticisms." Here conflict of Interest between duty & friendship is cause of ethical dilemma.

(A) Ethical issues & Dilemma.

(1.) Public interest v/s private relationships. Which one to put above.

(2.) Being Partisan via. leaking information to Ajay

OR.

adhere to Proffesional Integrity & Code of conduct.

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(3.) Direct Senior Instructions. (hierarchy).
V/S.
Use of self discretion.

(4.) Public office & citizen money siphon via Ajay & Ministers. (Justice to diverted parties required).

(5.) Slippery Slope. of choosing. good over right.

(B) Options avaliable:

(1.) Do as per secretary's direction & conduct a raid.

(2.) use own discretion and inform Ajay. to move money & papers.

(3.) Inform Ajay to get minister to Tranfer You and secretary from current posting [recusal].

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(4) Take long leave of absence. & let Secretary proceeds as s/he wants.

(C) **Chosen course of action.**

(i) As evidence is clearly present of disproportionate income wrt ajay, These should be.

'No misplaced sympathies'

(ii) Thus proceed to raid on home & office.

(iii) As a good friend in private life, you can console the family & help ajay see the right perspective.

(iv) But being a civil servant,

'Swadharma' (role clarity) & constitutional duty to act right pushes you to take action.

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(D) My moral motivation in above case.

(i) Duty. > consequences > care.

Duty → Kantian ethics demand duty fulfillment to lead virtuous life.

consequences → if I don't act, breach of public Trust & departmental enquiry on me.

care →
① Ethics in public & private life - differe.
② for civil servants public interests are primary.

(ii) If I don't act on my duty today.

leads to →
- Knower does split. (crisis of conscience)
- Integrity is non-selective conduct → Domino effect on others in department.
- violation of oath of office.

"We become brave, only by doing brave Acts" will be my guiding principle here.

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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 वे चीजों 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, थाना 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।

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

(b) आपके अनुसार उपरोक्त मामले में सिद्धांत–उन्मुख और नियम–पालन करने वाले पुलिस कर्मियों को क्या करना चाहिए और क्यों? तर्क दीजिए।

(c) 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

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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

The custodial violence deaths in Tamil nadu. last year, highlight culture of police brutality..

(A) Ethical issues involved

(1) Role of police as a instrument of state. not as armed millitia.

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(2.) Dignity of citizen. (Art 21)

(3.) Supreme court guidelines vidation.
'a person in prison doesn't become a non person' has all rights.

(4.) Voice of conscience V/s spirit of comradarie. with fellow uniformed officers.

(5.) eye for an eye. V/s. Procedural integrity.
(constable to misreatres). to due procen of law.

(B) Cause of Action.

(i) Intervene. in times of violence.
(show fortitude & moral stance).

(ii) Present a non-partisan. view of the case. to enquiry commitee.

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(As) — prevents harm in future.
— absolves you of any. legal issues.
— in long term, Truth will come out.
— constitutional stance > departmental loyalty.

(iii) Rules of police conduct, 2nd ARC. etc. recommends. 'Non-partisanship' as foundational value of civil servants.

(C) What must assume Priority.

⇓

Values v/s departmental loyalty.

(i) Since civil servants hold public office. & are paid by public money.

⇓

They are responsible To public only.

Thus choose values.

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(ii) Hierarchy of values for civil servants.

Non-partisanship & Integrity takes precedence over loyalty.

(iii) impartial & Non-partisan culture - lead to

- Departmental work culture improvement
- Credibility in public eye.
- public Trust Increases.

(iv) Departmental loyalty leads to — Parochial outlook
discrimination to non-departmental entities.

Thus values of impartial & Non-partisan be preferred as they are foundational values of Civil services. (2nd ARC).

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Candidates write on thi

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 हैंय 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

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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.

(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

Diaspora are the living bridges between India & world. We need to energetically engage with them now — PM Modi

(A) Ethical Issues.

(1.) National Economy interests (v/s) diaspora local rights.

(2.) Justice to Indians wrt racism.

(3.) Cultural rights of Indians getting violated. despite all legal procedure.

(4.) Citizens v/s diaspora priority to government.

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(B) My position:

Yes, I agree with ambanador's position. as.

(i) Real Politik dostine of Kautilya.
(In International relations, National Interest are 1°).

(ii) You as IFS are responsible to citizens first as paid from public funds.

(iii) Economics → India's development
↓
role as global superpow
↓
Increase diaspora rights & status.

(iv) Matter is sub-judice and courts will rule over it.

(v) Apt SIA (Just & honorable relations) paradigm.

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(C) Among these 3, (consequentialism (greatest good to greatest number of people) should guide foreign policy as.

(i) Upholds collective welfare. for citizens.

(ii) case. is subjective. & duty is always towards nation in IR.

(iii) National Interest. matters most in IR.

(iv) IR is a 'hegemony race.', requires pragmatism over ethics. (Henry Kissinger).

Thus "Enlightened self Interest" & India vision 2047 should guide foreign policy of India)