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NEXT IAS

GS MAINS ADVANCED COURSE 2024

TEST CODE : GSMAC2404 (To be filled by candidate)

Name of Candidate: AAKASH Test No. : 04

Roll No. : NIS 2024 67986 Mobile No. [redacted]

Date of Examination: 5-08-24 Start Time 8:00 PM End Time 11: PM

Medium : English ☑ Hindi ☐

Q. No.	Maximum Marks	Marks Obtained
1. A	10	
1. B	10	
2. A	10	
2. B	10	
3. A	10	
3. B	10	
4. A	10	
4. B	10	
5. A	10	
5. B	10	

Q. No.	Maximum Marks	Marks Obtained
6. A	10	
6. B	10	
6. C	10	
7.	20	
8.	20	
9.	20	
10.	20	
11.	20	
12.	20	
Total Marks: 250		

GRAND TOTAL - ...../ 250 EVAL CODE: ..... EVAL DTE: .....

GENERAL INSTRUCTIONS

1. Immediately on receipt of the QCA 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.
2. Candidates must mention all relevant details like Name, Email, Roll No, Mobile, etc. in the space allocated.
3. Candidate is expected to attempt all 12 questions within the given timeline.
4. Answers must be written in the medium authorized at the time of admission.
5. Candidates must write answers for the specific question under the respective question itself. Any answer written outside the space allotted may not be given credit.
6. Please write neatly. Avoid illegible writing.
7. Do not write/mark irrelevant matters in the QCAB.

सामान्य निर्देश

1. QCA पुस्तिका प्राप्त होने पर कृपया तुरंत जांच लें कि इस QCA पुस्तिका में कोई पृष्ठ या सामग्री आदि गलत छपी हुई या फटी हुई या गायब तो नहीं है। यदि ऐसा है, तो इसे एक नई QCA पुस्तिका से बदल लें।
2. अभ्यर्थियों को सभी प्रासंगिक विवरण जैसे नाम, ईमेल, रोल नंबर, मोबाइल नंबर आदि का आवंटित स्थान पर उल्लेख करना होगा ।
3. अभ्यर्थियों से अपेक्षा की जाती है कि वह आवंटित समय-सीमा के भीतर ही सभी 12 प्रश्नों के उत्तर-लेखन का प्रयास करें।
4. प्रत्येक उत्तर, प्रवेश के समय चुनी गयी भाषा के माध्यम में ही लिखे जाने चाहिए।
5. अभ्यर्थियों को विशिष्ट प्रश्न के उत्तर संबंधित प्रश्न के नीचे ही लिखने होंगे। आवंटित स्थान के बाहर लिखे गए किसी भी उत्तर को क्रेडिट नहीं दिया जाएगा।
6. कृपया साफ-सुथरा लिखें। अपठनीय लेखन से बचें।
7. QCAB में अप्रासंगिक तथ्यों को न लिखें / न ही चिह्नित करें।

REMARKS: .....

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Student Concerns / Query	Evaluator's Feedback / Response
1	1 .....
2	2 .....
3	3 .....

MARKING SCHEME *

Marks Per Ques	Below Average	Average	Above Average
10 Marks	Below 3.00	3.00 - 3.75	4.00 and above
15 Marks	Below 4.50	4.50 - 5.75	6.00 and above

* Subject to change without prior notice.

IMPORTANT QR CODES

Topper's Copy

Common mistake and Correct Filled QCAB

Copy Scanner App

Next IAS Test Centre Location

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MACRO COMMENTS

The Purpose of evaluation@nextias.com is to provide constructive suggestions on 'How to improve Answer Writing and thereby score better marks.

STRENGTHS OF THE CANDIDATE

AREAS OF IMPROVEMENT

IMPROVEMENT SUGGESTIONS

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Q.1

A. "यह मान लेना गलत है कि नैतिक निर्णय पूरी तरह से तर्कसंगत और सैद्धांतिक होते हैं, हो सकते हैं या होने चाहिए। मानवीय भावनाएँ भी हमारे नैतिक जीवन का अभिन्न अंग हैं।" भावनाएँ किस प्रकार हमारे नैतिक निर्णयों को प्रभावित करती हैं? उदाहरण सहित स्पष्ट कीजिए। (150 शब्द, 10 अंक)

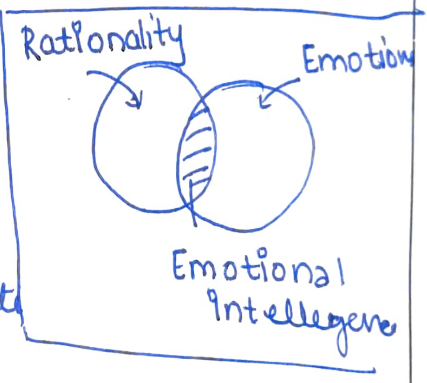
B. नैतिकता प्रबंधन से आप क्या समझते हैं? क्या सार्वजनिक अधिकारी बजट, नीतियों और लोगों के प्रबंधन के समान ही कार्यस्थल में नैतिकता का प्रबंधन कर सकते हैं? क्या आपको लगता है कि कार्यस्थल में नैतिकता के प्रबंधन के लिए आचार संहिता (CoE) और आचरण संहिता (CoC) को अपनाना पर्याप्त है या कुछ और करने की आवश्यकता है? चर्चा कीजिए। (150 शब्द, 10 अंक)

A. "It is wrong to assume that ethical decisions are, can or should be purely rational and principled. Human feelings are an inseparable part of our ethical life." In what way do feelings impact our ethical decisions? Illustrate with examples. (150 words, 10 marks)

B. What do you understand by ethics management? Can public officials manage ethics in the work place in a manner similar to managing budgets, policies and people? Do you think adopting codes of ethics and conduct is sufficient enough for managing ethics in the workplace or something more is needed? Discuss. (150 words, 10 marks)

A. 'HUMAN' is an 'emotional' ANIMAL'

Ethical decisions require rationality / principles but Human feelings and biases are always innate in every decision



(eg) Preference of experienced players over new players in Olympic game selection

Feelings Impacting our ethical decisions

POSITIVE WAY

(1) Fill the gaps in Rationality

(eg) Despite decreasing COVID wave, Dr Rajendra Bharud went for Oxygen plant set up based on feeling of 2nd way

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Candidates must not write on this margin

(2) Helps in decision Making
eg Giving ration to person without documents → COMPASSION.

(3) Fulfilling higher spiritual needs (MASLOW)
eg S. Manjunath (IAS) – gave up his life to protect country from corruption – NHAI scam.

However, many times, feelings affect decisions Negatively

(1) Favouritism / Nepotism – eg in selection / interviews for government post

(2) Personal Greed – can lead to corruption
eg IAS Pooja Singhal MGNREGA fund diversion

(3) Cloud judgement in tough times
eg Whether to attend ailing wife or fight for country in war.

Person must follow 'Sri Aurobindo's Spiritual Evolution' to rise above narrow issue and use feelings for public good (YOGAKSHEMA)

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B. Ethics Management means balancing various moral dilemmas like Swadharma vs SADHARAN DHARMA which a person faces from time to time

(eg) saving own job or BLOW THE WHISTLE

To some extent, officials ethics can be managed through codes of ETHICS AND CONDUCT, LAWS available, CONSTITUTION of India.

But no code/law can be sufficient in itself, there are always cases where person has to make his/her own decisions based on own morals and WISDOM (STITH PRAGYA)

CODE OF ETHICS AND CONDUCT: MANAGING ETHICS

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(1) Provide Visible Path - based on past experience

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(2) Generally based on wider ethical acceptences in the society
(eg) strict no to corruption

(3) Maintain uniformity and predictability in the working of officials

However at times ; insufficient

(1) WHEN quick action is required
Person may use his/her morals only
(eg) whether to kill human shield in time of war.

(2) Not Legally Binding so may not be followed.

MORE IS NEEDED

(1) STITH PRAGYA - Steady Wisdom filled with morals and selflessness.
(2) Integral Unity (Sri AUROBINDO) - above narrow mindedness
(3) MORE SELF AWARENESS, Emotional Intelligence
Personal ETHICS/MORALS act as COMPASS for HUMANS' - they must be strong for a better Ethical Management

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Q.2 A. जबकि पारंपरिक नैतिकता ने न्याय, निष्पक्ष आवंटन और दायित्वों की धारणाओं पर ध्यान केंद्रित किया है, देखभाल की नैतिकता सम्पर्क बनाए रखने और देखभाल को बढ़ावा देने पर जोर देती है। सार्वजनिक सेवाओं के संदर्भ में नैतिक निर्णय लेने के मार्गदर्शन के लिए उपरोक्त दो नैतिक दृष्टिकोणों में से कौन सा अधिक उपयुक्त है। उपयुक्त उदाहरणों सहित अपनी स्थिति स्पष्ट करें।

(150 शब्द, 10 अंक)

B. सेवा वितरण में "गुणवत्ता" शब्द का क्या अर्थ है? सेवा गुणवत्ता के घटक क्या हैं? और दक्षता, मितव्ययिता और प्रभावशीलता के संदर्भ में कुल गुणवत्ता सुनिश्चित करने के तरीके और साधन बताइए? (150 शब्द, 10 अंक)

A. While traditional ethics has focussed on notions of justice, fair allocation and obligations, ethics of care emphasise maintaining connectedness and promoting care. Which of the above two ethical perspectives is more suitable for guiding ethical decision making in the context of public services. Explain your position with suitable examples. (150 words, 10 marks)

B. What does the term "quality" mean in service delivery. What are the components of service quality and indicate ways and means for ensuring total quality in terms of efficiency, economy and effectiveness? (150 words, 10 marks)

A. Public services work for public welfare (YOGAKSHEMA) - for that, it applies various ethics.

(eg) Ethics of care (CAROLE GILIGAN)

Traditional ethics (eg) Justice, obligations)

For Ethical Decisions: IMPORTANCE OF TRADITIONAL APP

(1) Justice to all - to every section of society

(eg) LGBTQIA+ Rights upheld.

(2) FAIR ALLOCATION

(eg) Welfare policies - directed towards the poor.

(3) Obligations - Civil Servants bound by laws to avoid corruption

(eg) Code of Conduct for civil servs

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Candidates must not write on this margin

ROLE OF ETHICS OF CARE

① Reaching the LAST MILE (eg) TRIBAL population

② SARVODAYA THROUGH ANTAYODAYA (Mahatma Gandhi)

(eg) trusteeship model ← Corporate Social Responsibility

PUBLIC SERVANTS should prefer ETHICS OF CARE over Traditional

as HON'BLE PM has said - we must shift from Rule Based → Role Based

(eg) Need for compassion for poor, and hungry without ration card to avail PDS

B. SEVOTTAM MODEL in 2nd ARC emphasises on QUALITY of Service Delivery which is innate part of CITIZEN CHARTER.

QUALITY Service Delivery which is easily, timely, and via legitimately (no BRIBE) received by the public.

(eg) Digilocker App - aided in receiving of official documents online

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COMPONENTS OF SERVICE QUALITY

(1) EFFICIENCY - i.e timely and to right population
(eg) DIRECT BENEFIT TRANSFERS (PM KISAN)

(2) ETHICAL - no bribe should have to be given
(eg) eGOV platforms

(3) INCLUSIVE AND EQUITABLE
available to all without discrimination needy.
(eg) Public Distribution System.

WAYS AND MEANS TO ENSURE:

(1) EFFICIENCY - Bottom-up approach / decentralisation can be followed.
(eg) Swachch Bharat - TOILETS delivered by Panchayat

(2) ECONOMY - Usage of Technology can be done to save cost
(eg) BHOOMI Portal of Karnataka

(3) EFFECTIVENESS - Regular Maintainence, grievance redressel, supply chain management etc.
(eg) Drone use for PMAY Implementation

For fulfilling the goal of 'SARVASIDDHA' BHARAT' quality public delivery is of utmost importance

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Q.3

A. लोक सेवा के सन्दर्भ में लोक सेवा अभिवृत्ति का क्या अर्थ है? उन अभिवृत्ति पूर्वाग्रहों पर चर्चा करें जो एक लोक सेवक को क्षेत्र में निर्णय लेने पर प्रभावित करते हैं? स्पष्ट करें कि एक लोक सेवक इस तरह के पूर्वाग्रहों पर किस प्रकार काबू पा सकता है?

(150 शब्द, 10 अंक)

B. "मैं एक मुसलमान हूं; मैं एक हिंदू हूं; मैं एक ईसाई हूं; मैं एक यहूदी हूं।" महात्मा गांधी। उपरोक्त कथन से महात्मा गांधी का क्या तात्पर्य था? कुछ दार्शनिकों ने तर्क दिया है कि धर्म नैतिक जीवन के लिए हानिकारक है, जबकि अन्य ने दावा किया है कि धर्म नैतिक जीवन के लिए आवश्यक है। धर्म और नैतिकता के बीच संबंध पर अपनी स्थिति स्पष्ट करें।

(150 शब्द, 10 अंक)

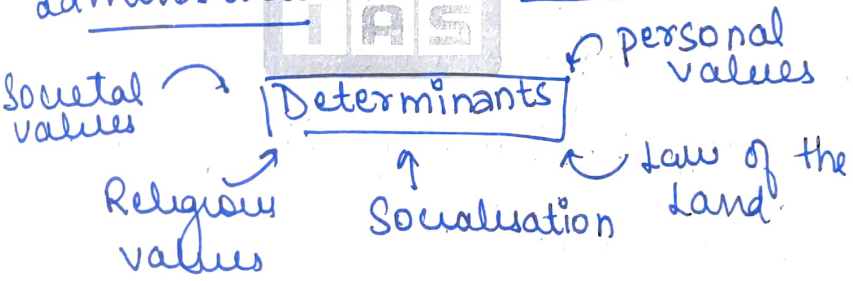
A. In the context of public service, what does public service attitude mean? Discuss the attitude biases that affects a public servants on field decision making? Explain how a public servant can overcome such attitude biases?

(150 words, 10 marks)

B. "I am a Moslem; I am a Hindu; I am a Christian; I am a Jew." Mahatma Gandhi. What did Mahatma Gandhi mean by the above statement? Some philosophers have argued that religion is harmful to the moral life, whereas others have claimed that it is necessary to it. Explain your position on the relationship between religion and morality.

(150 words, 10 marks)

A. PUBLIC Service Attitude means the beliefs that a public servant holds towards population, issues and administration as a whole



Attitude Biases: Affect public servants - decision making

(i) Bias towards Corruption - may consider it as 'OIL IN MACHINERY' ↓ may lead to BRIBERY

(ii) BIASNESS AGAINST some CASTES/TRIBES can lead to exclusion

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(eg) May not provide jobs to particular caste

(iii) Bias against a 'PARTY' ideology may lead to non-implementation of welfare schemes

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PUBLIC SERVANTS – OVERCOMING ATTITUDE BIAS

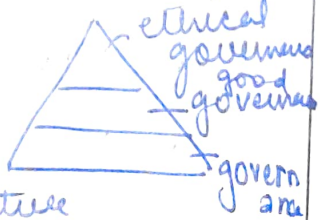
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(1) Following CONSTITUTION of India - which is itself is accomodative of aspirations of all section of country

(2) TOLERANT Approach towards the conflicting opinions.

(3) Promoting Participative Approach and Democratic processes

(4) Following Code of CONDUCT and Ethics for public servants.



for Ethical governance, Attitude must be accomodative

~~Aim~~ the goal of MISSION KARMYOGI to train CIVIL SERVANTS into 'BHAVNA VRIKSHA'

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B. Mahatama Gandhi's 'DIVINE THEORY' of 'RAM RAJYA' placed religion at the centre of the society

↓

By this line Gandhiji meant that 'God is one' - there are no differences so I can belong to any religion

There will be no difference

Philosophies of Islam's 'Wahadat AL WAJUD' and NANAK's 'SABKA MAALIK EK' also preaches similar philosophies.

RELIGION - POTENTIAL HARM FOR MASSES

① OPIUM OF THE MASSES (Lincoln) - Religion can be misused by vested interests

(eg) politicians for personal gains

(eg) COMMUNALISM.

② CREATE DIVISIONS in SOCIETIES. → POTENTIAL CONFLICTS (BLIND FAITHS)

(eg) cow meat → important for muslim livelihood

Sacred for Hindus

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(3) Creates Minorities and Majorities in the society
↓
can lead to oppression.
(eg) Pakistan towards Ahmadiyas

(4) Create Rigidities - (eg) Marry within one religion only

RELIGION - NECESSARY FOR MORAL LIFE

(1) ACT AS a LIGHTHOUSE for decision taking
(eg) Idea of ZAKAT in Islam
PHOOL WALON KI SAIR in Hindu

(2) PROVIDE Identity to people. and helping hand in times of crisis
(eg) when no one will be there, god will be there

(3) PROMOTE INTEGRITY in society
(eg) There is a GREATER COURT OF JUSTICE
ie court of god.

I believe religion is one of the source of Morality. We Must/ ~~have~~ can have faith in any religion but must be tolerant and moral in accepting other's religions and societal change too.

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Q.4 A. "व्यवसाय की केवल एक ही जिम्मेदारी है, अपने संसाधनों का उपयोग करना और मुनाफा बढ़ाने के लिए तैयार की गई गतिविधियों में संलग्न होना।" क्या आपको लगता है कि निगम, सामाजिक उत्तरदायित्वों में लिप्त होकर, संसाधनों को अनुत्पादक सामाजिक प्रयासों में लगाकर अपने मुख्य संसाधन उपयोग और उत्पादन उत्तरदायित्व से समझौता कर रहे हैं? (150 शब्द, 10 अंक)

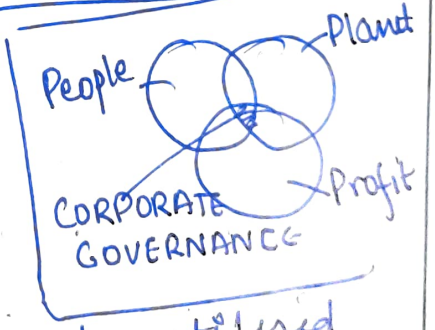
B. क्या आपको लगता है कि पारंपरिक भारतीय ज्ञान में समर्थित "त्याग," "सेवा," "दान," "दमः," (आत्म-नियंत्रण) जैसे मूल्य आधुनिक लोक सेवकों के लिए प्रासंगिक हैं? क्यों? और क्यों नहीं? (150 शब्द, 10 अंक)

A. "There is only one responsibility of business, namely to use its resources and engage in activities designed to increase profits." Do you think corporations, by indulging in social responsibilities, are compromising their core resource utilisation and production responsibility by diverting resources into unproductive social endeavours? (150 words, 10 marks)

B. Do you think values such as "tyaga," (renunciation) "seva," (service) "daanam," (Charity) "damah," (self-control) that are espoused in traditional Indian Wisdom have relevance for modern day public servants? Why? Why not? (150 words, 10 marks)

A. Corporate Governance is based on idea of making profits but along with having social upliftment and Environmental progress too.

(eg) Corporate Social Responsibility - based on Gandhiji's TRUSTEESHIP MODEL



(X) JUST FOCUSSING ON PROFIT

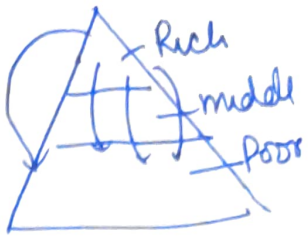
(1) Economic Growth of country
↳ as Resources can be utilised for growth

(2) Duty towards Stakeholders | Employees to provide them maximum benefits and salaries

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Candidate write on

(3) TRICKLE DOWN THEORY



Economic growth will lead to increase taxes
↓
more welfare to the poor.

However - there is a requirement of ethical Social Responsibilities

(1) INCLUSIVE DEVELOPMENT - of entire society and minimising INEQUALITIES

(2) Promoting COMMERCE with MORALITY in the companies → to help the needy.

(3) Public is the Consumer too → ultimately profits coming from so they must be helped socially and financially too

(eg) SBI KA APNA GAON Project

Therefore, there must be social Responsibility for the companies to fulfil our DPSP - Art 39 - to minimise inequalities

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As Ratan TATA has also said "Human Pursuit is not just about doing the right things but doing it rightly and for the right reasons"

B RAJA KARNA, ~~RAJA~~ LORD RAM, and all the kings who achieved greatness in the past were based on values of

'tyaga' - Lord Ram left his wife for PRAJA DHARMA-

'seva' - Raja Harishchandra - helped the masses

'CHARITY' (DANAM) - eg DANVEER KARNA-

DAMAH - controlled own pleasures for welfare of people.

RELEVANCE IN PUBLIC SERVANTS ; MODERN DAY

① 'tyaga' - selflessness - is very much needed for civil servants

eg IAS Swamini (MP) - shifted office's AC's to children homes.

② 'Seva' - Public Service is based

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On 'NAR SEVA, NARAYAN SEVA'

(eg) IFoS officer Kerala, protecting people affected by landslides

(3) 'Daanam' (charity) 'Self control' - Public servants act as 'model' officers in society

(eg) DRESS CODES for CIVIL SERVANTS

(4) 'CHARITY' - Allocating of funds for welfare of people

(eg) PUBLIC DISTRIBUTION SYSTEM

So, these values are very much relevant but are eroding :-

(1) Personal Gratification over Public Service (eg) Incidences of corruption

(2) Aversion from Self control

(eg) IAS officer found Drunk in Mumbai on Road

(3) Misutilisation of funds for personal gains.

Traditional values are still relevant and make the basis of present public services in India

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Q.5 A. हितों के बीच टकराव और अधिकार के विभिन्न स्रोतों के बीच टकराव के मध्य अंतर स्पष्ट कीजिए। प्रासंगिक उदाहरणों से स्पष्ट कीजिए। (150 शब्द, 10 अंक)

B. शासन का क्षेत्र अनिश्चितताओं, अस्पष्टताओं और विरोधाभासों से भरा हुआ है और यह कभी-कभी सार्वजनिक प्रशासकों के बीच कायरता और वापसी का कारण बन सकता है। अस्पष्टताओं पर काबू पाने और उनका मुकाबला करने के लिए आंतरिक साहस की प्रासंगिकता पर चर्चा करें। (150 शब्द, 10 अंक)

A. Explain the difference between conflict among interests and conflict among various sources of authority. Illustrate with relevant examples. (150 words, 10 marks)

B. The domain of governance is ridden with uncertainties, ambiguities and paradoxes and this can at times lead to timidity and withdrawal among public administrators. Discuss the relevance of inner courage for overcoming and coping with ambiguities. (150 words, 10 marks)

A. Conflict among interest arises because of clashes between two values.

(eg) Value of Compassion vs Objectivity in case of PROVIDING RESERVATION to community with spelling error in reserved category list.

while conflict among various sources of authority arises when different agents controlling our ethics ~~too~~ says different things

(eg) Religion vs Morality

may say that entry of women in temples - not allowed

Equality and liberty of women equally important

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Conflict of Interest

① Result in choosing the value which is more internalised

eg Role over Rules for civil servants

② Deep thinking, self awareness can solve the dilemma conflict

eg Through Emotional Intelligence, Compassion can be preferred over objectivity

Conflict among sources of Authority

① Result in choosing of value which we believe is from better source

eg Constitution for civil servant over religion

② Person can face ostracization or legal action on following the contrary

eg Religious ostracisation on not abiding by religious ethics

However all the conflicts can be solved through 'Sthit Pragya' i.e 'STEADY MIND'

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B. Public Services is a diverse job where daily a public servant has to face dilemmas, paradoxes and ambiguities

(eg) following the superior orders or work for the masses.

↓

This may lead to demotivation at times → withdrawal, timidity

Therefore Courage (Plato's cardinal virtue) become most important

RELEVANCE

(i) Face the challenges actively and energetically

(eg) Usagiyam IAS officer despite multiple transfers performed his duties.

(ii) Act as a compass - to work in direction of public welfare always

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(iii) Solve the problems

(eg) Rajani Sibal - exposing the JBT scam

(iv) First of all the virtues (SOCRATES) from this all other virtues arise

(eg) Wisdom, Integrity..

(v) ~~Mot~~ Balance Professional and Personal Lives gives energy and motivation

(vi) Manage Mental health and Pressures better

India faces many challenges. for this there will be many ambiguities so courage will be required in all public Servants

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Q.6 निम्नलिखित दार्शनिकों के तीन उद्धरण दिए गए हैं। वर्तमान संदर्भ में प्रत्येक उद्धरण से आप क्या समझते है?

A. "दूसरों के लिए अधिक, और अपने लिए बहुत कम महसूस करना; अपने स्वार्थ पर लगाम लगाना, और अपने परोपकारी स्नेह का प्रयोग करना, मानव स्वभाव की पूर्णता का गठन करता है।" एडम स्मिथ (150 शब्द, 10 अंक)

B. "सद्गुण हमारी शक्ति में निहित है, और इसी प्रकार दुर्गुण भी; क्योंकि जहाँ कार्य करना हमारी शक्ति में है, वहाँ कार्य न करना भी हमारी शक्ति में है।" अरस्तू (150 शब्द, 10 अंक)

C. "मैं जानता हूं कि मैं बुद्धिमान हूं, क्योंकि मैं जानता हूं कि मैं कुछ नहीं जानता।" सुकरात (150 शब्द, 10 अंक)

Given below are three quotations of philosophers. What do each of the quotations convey to you in the present context?

A. "To feel for others, and little for ourselves; to restrain our selfish, and exercise our benevolent affections, constitutes the perfection of human nature." Adam Smith (150 words, 10 marks)

B. "Virtue lies in our power, and so does vice; because where it is in our power to act, it is also in our power not to act." Aristotle (150 words, 10 marks)

C. "I know that I am intelligent, because I know that I know nothing." Socrates (150 words, 10 marks)

A Service of man, is service to god
– Swami Vivekananda.

The above quote by Adam Smith depicts the value of compassion and, how it is the most superior value of all the others.

To feel for others : little for ourselves → Perfection of human nature

(i) Highest form of ethics is compassion / selflessness

eg IAS. helping in Kerala landslide without thinking about self

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(ii) 'Life lived for others' is the happiest life

(eg) Kuij Kaina - donated his WINDOW WOOD to help the poor live in harsh WINTERS.

(iii) 'Nar Seva, Narayan Seva'
(Service to Men, is like Service to god).
also help in Self discovery
to identify our souls

(iv) Leave a peaceful and happy life

(v) World appears as a single family
VASUDHAIV KUTUMBAK

Present Relevance → Compassion/Selflessness - can stop wars
can make present a 'Ram Rajya'

Atmano Mokshartham Jagadhitya Ca
(For liberation of soul, practice service to people).

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B Here Aristotle says that like doing an action can be a wrong thing, similarly even not taking an action can also be a vice

eg If you see the injustice happening and don't do anything for it it is also a vice

As it is said - 'World is not bad because of bad men but because of good men who didn't take an action'

So, even acting at an situation is virtue

eg Ringing PRESS the BELL Campaign against DOMESTIC VIOLENCE

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In the Rajsabha of Mahabharata Despite having all the powers Bhishma and Dronacharya did not do anything, they became also participant in evil

Not acting at right time shows lack of courage, WISDOM, FARSIGHTEDNESS

eg Harsh Treaty of Versailles imposed on Germany - No one did anything lead to WW II

PRESENT RELEVANCE Civil Servants need to take actions at Right Time Therefore our aim is 'RIGHT PERSON AT RIGHT ROLE AT RIGHT TIME'

- When they came for them, I didn't act
- When they came for you, I didn't act
- When they came for me, there was no one left to save me.

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(C) Here Socrates states that true wisdom is in not knowing everything but real wisdom is eagerness to learn new things

Knowing Nothing : Wisdom

(i) When the glass is empty, it can be filled.

(ii) There is never shortage of never lessons.

(iii) Our wisdom is like a hand full of sand in comparison to whole earth.

(iv) One who learns his entire life is truly intelligent

Once a person thinks that he knows all the things

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he will not strive for more

and that is the biggest

lie he is believing in

(eg) Kalidasa once got ~~arrogant~~ arrogant

of his knowledge - and felt he

knew everything

but then Goddess Saraswati

appeared and humbled him

Life is a phase of Constant learning

and this is the truest wisdom

knowing Nothing - opens you to

world of possibilities, makes

you TOLERANT to contradicting opinions

It Makes you honest with yourself

As THOMAS JEFFERSON Has said 'HONESTY

is THE FIRST CHAPTER in the book

of WISDOM'. One must be honest

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केस स्टडी 1:

आप ग्रीनटेक इंडस्ट्रीज में अनुपालन अधिकारी हैं, एक कंपनी जो पर्यावरण-अनुकूल उत्पाद बनाती है और सकारात्मक पर्यावरणीय प्रभाव डालने में विश्वास रखती है। आपकी प्राथमिक जिम्मेदारी यह सुनिश्चित करना है कि कंपनी पर्यावरण कानूनों और नैतिक मानकों का पालन करती है। कंपनी ने हाल ही में एक नया उत्पाद विकसित किया है जो महत्वपूर्ण पारिस्थितिक लाभों का वादा करता है लेकिन इसमें एक विनिर्माण प्रक्रिया शामिल है जो खतरनाक अपशिष्ट उत्पन्न करती है।

आंतरिक जाँच (ऑडिट) के दौरान, आपको पता चलता है कि नए उत्पाद की निर्माण प्रक्रिया से निकलने वाले खतरनाक अपशिष्ट का निपटान इस प्रकार किया जा रहा है जो तकनीकी रूप से कानूनी मानकों को पूरा करता है लेकिन गंभीर नैतिक चिंताओं को जन्म देता है। मौजूदा कानूनों के अनुपालन में, यह अपशिष्ट प्रबंधन विधि लंबी अवधि में स्थानीय समुदाय के स्वास्थ्य और पर्यावरण के लिए संभावित जोखिम पैदा करती है।

कानूनी तौर पर, ग्रीनटेक इंडस्ट्रीज किसी भी नियम का उल्लंघन नहीं कर रही है। अपशिष्ट प्रबंधन विधि पर्यावरण कानूनों द्वारा निर्धारित अनुमेय सीमा के भीतर है। हालाँकि, नैतिक रूप से, आप जानते हैं कि इस पद्धति का निरंतर उपयोग स्थानीय समुदाय और पारिस्थितिकी तंत्र को काफी नुकसान पहुंचा सकता है।

आप आश्चर्यचकित रह गए, एक ओर, कंपनी कानूनी रूप से सही थी, लेकिन दूसरी ओर, यह पर्यावरण पर सकारात्मक प्रभाव डालने के अपने घोषित मूल्यों के बारे में पाखंडी थी। एक कर्तव्यनिष्ठ पेशेवर के रूप में, आप कार्रवाई करने को लेकर गंभीर हैं, लेकिन चुनौती यह है कि क्या और कैसे।

1. उपरोक्त मामले में आपके सामने कौन-कौन से नैतिक मुद्दे और दुविधाएँ उपस्थित हैं?
2. उपलब्ध विकल्पों पर उनके गुण-दोष सहित चर्चा करें।
3. आपके द्वारा चुनी हुई कार्यवाही क्या होगी? और क्यों? (250 शब्द, 20 अंक)

Case Study 1:

You are the Compliance Officer at GreenTech Industries, a company that manufactures eco-friendly products and believes in making positive environmental impacts. Your primary responsibility is to ensure that the company adheres to environmental laws and ethical standards. The Company recently developed a new product that promises significant ecological benefits but involves a manufacturing process that produces hazardous waste.

During an internal audit, you discover that the hazardous waste from the new product's manufacturing process is being disposed of in a manner that technically meets legal standards but raises serious ethical concerns. While compliant with current laws, the disposal method poses potential risks to a local community's health and the environment in the long term.

Legally, GreenTech Industries is not violating any regulations. The waste disposal method is within the permissible limits set by environmental laws. However, ethically, you are aware that continued use of this method could significantly harm the local community and ecosystem.

You were left wondering, on the one hand, the Company was legally correct, but on the other, it was hypocritical about its avowed values of positively impacting the environment. As a conscientious professional, you are serious about taking action, but the challenge is its whats and hows.

1. What are the ethical issues and dilemmas that confronts you in the above case?
2. Discuss the available options along with its merits and demerits.
3. What will be your chosen course of action? Why (250 words, 20 marks)

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'Concience requires us to more than what law requires but less than what law allows' - Josephson

The case is a conflict of interest between 'Swadharma' of pro maintaining professional loyalty and 'Sadharan Dharma' of protecting environment and local communities

My Vision - ECOCENTRICISM must be followed because environment is not what we inherited, but we borrowed from our children

(1) - Stakeholders - Ethical issues

(i) MC (Compliance officer) → Professional loyality.
↓ Protecting Right to free air (Art 21 - MC Mehta Case)
↓ Duty towards society.
Ethical corporate governance.

(ii) Green Tech Industries → Ethical governance
↓ Corporate Social and environmental Responsibility
↓ Teleological view - duty toward Stakeholders to earn profit
↓ Deontological view - Duty toward society as a whole

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(iii) Environment → Right to clean environment
↳ Even NATURE has LIFE - JAINA philosophy
JIVATMA must be respected

(iv) Legal framework → unable to control the 'ills'

Dilemmas for me

(i) Personal ethics vs Professional integrity

(ii) Self Conscience vs company orders

(iii) laws vs morality

(iv) duty towards society vs duty towards company.

(2) Available Options

(i) Let the Project/Product be approved

Merits	Demerits
- No Professional backlash	- unethical
- Following the laws	- commerce without morality.
- Company will grow ↘ Stakeholders profit, employee salary rise	- crisis of conscience - environment, local community will suffer

(ii) Blow the whistle Report to company's management with complete audit and try to convince them

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Merits	Demerits
• Safety of environment and local community • Company may accept the report	• Company may threaten me professionally • Company may oversee the report since its legal

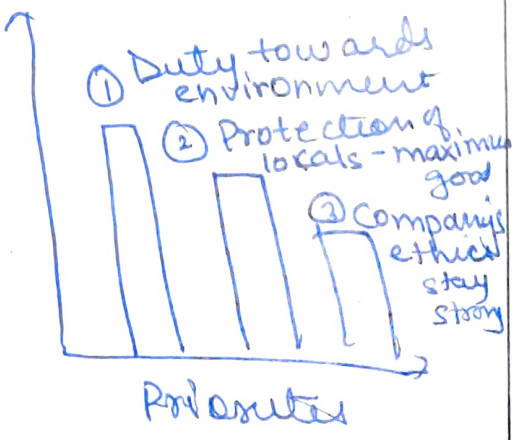
(iii) Resign from job and blow the whistle about company's ethicality

Merits	Demerits
(i) Environment and local communities will be saved. (ii) no crisis of conscience	(i) Escapist tendency company may have accepted the offer (ii) Media may not pay heed since its legal

(3) My chosen course of action will be based on priorities

Course of Action

Step 1 Prepare a comprehensive audit report showing the



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ille the product can cause to environment and locals

↓

Present it company's seniors | managers | stakeholders

↓

Convince them to either MODIFY THE PRODUCT or have HAZARDOUS WASTE MANAGEMENT techniques in place

↓

If company don't accept it

↓

Report it to the local authorities

(eg) Municipalities, local Media channels

↓

In the long Run - can also write petition to lawmakers about the potential loopholes in environment Rules

Justification - Kant's categorical IMPERATIVE

Both Means & Ends must be right for Company

- Commerce without Morality - Sin (Mahatma Gandhi)
- Compassion towards local communities
- Shows my courage and wisdom in tough situation
- Following both Swadharma and Sadharan Dharma

"The Biggest threat to our environment is the belief that someone else will save it" - Robert Swan - that must not be the case.

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केस स्टडी 2:

आप एक ग्रामीण जिले के जिला कलेक्टर हैं जहां पारंपरिक सामाजिक रीति-रिवाज और धार्मिक प्रथाएं दैनिक जीवन को दृढ़ता से प्रभावित करती हैं। हाल ही में, एक स्थानीय मंदिर और उसकी कुछ धार्मिक अनुष्ठानों और स्थानों से महिलाओं को बाहर रखने की लंबे समय से चली आ रही परंपरा से जुड़ा एक मामला सामने आया है।

लैंगिक समानता पर बढ़ती राष्ट्रीय चर्चा से प्रेरित होकर गाँव की शिक्षित युवा महिलाओं के एक समूह ने इन धार्मिक अनुष्ठानों में भाग लेने के अधिकार के लिए याचिका दायर की है। उन्होंने तर्क दिया कि महिलाओं को बाहर करना भेदभावपूर्ण है और उनके संवैधानिक अधिकारों का उल्लंघन है। हालाँकि, मंदिर के अधिकारी और स्थानीय समुदाय का एक बड़ा हिस्सा धार्मिक ग्रंथों और लंबे समय से चले आ रहे रीति-रिवाजों का हवाला देते हुए इस बदलाव का पुरजोर विरोध करता है।

जिला कलेक्टर के रूप में, आपको एक जटिल नैतिक दुविधा का सामना करना पड़ता है। कानूनी तौर पर, आप भारतीय संविधान को बनाए रखने के लिए बाध्य हैं, जो समानता की गारंटी देता है और लिंग-आधारित भेदभाव पर रोक लगाता है। हालाँकि, इस कानून को लागू करने से समुदाय में काफी अशांति फैल सकती है, जहां पारंपरिक रीति-रिवाज और धार्मिक मान्यताएं गहराई से जमी हुई हैं। और आप जानते हैं कि जिले में धार्मिक मामलों पर अशांति का इतिहास रहा है, और स्थानीय राजनेताओं को राजनीतिक लाभ के लिए अशांति फैलाने में कोई आपत्ति नहीं थी।

लैंगिक समानता का नैतिक तर्क समुदाय की धार्मिक भावनाओं से टकराता है। मंदिर के अधिकारियों का मानना है कि रीति-रिवाजों में बदलाव करने से उनकी पवित्र परंपराएं अपवित्र हो जाएंगी। इस बीच, प्रवेश की मांग कर रही महिलाएं इसे अपने अधिकारों के लिए नैतिक और कानूनी लड़ाई के रूप में देखती हैं। एक जिला कलेक्टर के रूप में आप एक अनिश्चित दुविधा में थे, एक ओर एक प्रगतिशील अधिकारी होने के नाते आप जानते थे कि क्या करना सही है, लेकिन दूसरी ओर एक प्रशासनिक पेशेवर के रूप में आप अपने हाथों से धार्मिक स्वर में अशांति नहीं चाहते थे।

1. उपरोक्त परिस्थिति में कौन-कौन से प्रशासनिक और नैतिक मुद्दे शामिल हैं?
2. उपरोक्त परिस्थिति में आपके पास क्या-क्या विकल्प उपलब्ध हैं?
3. प्रत्येक विकल्प के गुण और दोषों पर चर्चा करें और कारणों सहित अपने द्वारा चुनी हुई कार्रवाई की व्याख्या करें।

(250 शब्द, 20 अंक)

Case Study 2:

You are the District Collector of a rural district where traditional social customs and religious practices strongly influence daily life. Recently, a case has emerged involving a local temple and its long-standing tradition of excluding women from certain religious rituals and spaces.

A group of educated young women from the village, inspired by the increasing national dialogue on gender equality, has petitioned for the right to participate in these religious rituals. They argued that excluding women is discriminatory and violates their constitutional rights. However, the temple authorities and a significant portion of the local community vehemently oppose this change, citing religious texts and long-standing customs.

As the District Collector, you face a complex ethical dilemma. Legally, you are obliged to uphold the Indian Constitution, which guarantees equality and prohibits gender-based discrimination. However, enforcing this law could lead to significant unrest in the community, where traditional customs and religious beliefs are deeply entrenched. And you are aware that the district has a history of unrest on religious matters, and local politicians did not mind stoking the unrest for political gains.

The moral argument for gender equality clashes with the community's religious sentiments. The temple authorities believe that altering the rituals would desecrate their sacred traditions. Meanwhile, the women demanding entry see this as a moral and legal fight for their rights. You as a district collector was in a precarious dilemma, one on hand being a progressive officer you knew what is the right thing to do but on the other as an administrative professional you didn't want an unrest with religious tone at your hands.

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1. What are the administrative and ethical issues involved in the above situation?
2. What are the options available to you in the above situation?
3. Discuss the merits and demerits of each option and explain your chosen course of action along with reasons. (250 words, 20 marks)

The case depicts the conflict between Art 14 (Right to equality) and Art 26 (Right to Religion) of the Indian Constitution. This was seen in the case of SABARIMALA TEMPLE CASE.

MY VISION - There must be a balance between protection of rights which goes in conflict



① Administrative issues involved.

(i) Protecting / Giving Right to equality of women to visit public places.

(ii) Protect religious sentiments of the community

(iii) Avoid unrest in the region.

Ethical Issues

(i) Right to control own religious practices (Art 26).

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(ii) Women's liberty and life with dignity at stake (Art 21)
(iii) Personal conscience - women equality
(iv) Social ethics different from personal morals.

(2) Options available

(i) Give entry to women in the temple

Merits	Demerits
• Uphold Right to equality • women empowerment • Personal morals upheld	• can lead to social unrest • Art 26 may be violated

(ii) Disallow women to enter the temple

Merits	Demerits
• Right to religious determination (Art 26) protected • Social unrest will be avoided	• women - equality and liberty hampered • Crisis of Conscience • Women may be rejected

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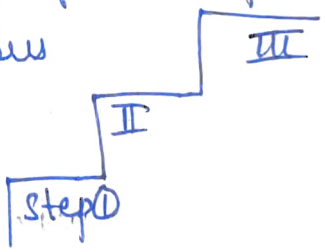
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(iii) Meet with religious leaders and community and try to convince them

Merit	Demerit
• leaders may understand the women's rights issue.	• They may not understand and stay on their stand
• Avoid social unrest	• May lead to resentment in community

(3) **Course of Action**

will follow a stepwise approach



Step I – Meet with religious leaders, community and bring them at table with educated women

↓

Step II – Understanding 'COMMUNITY's' POINT OF VIEW of non allowance. and trying to 'nudge' them towards women equality.

↓

STEP III – Check the Precedents that have happened eg Sabarimala case where 'ESSENTIAL

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RELIGIOUS PRACTICE WAS APPLIED and women entry was allowed

↓

IF COMMUNITY still not agrees, court case can be filed.

NGOs for women empowerment may be called

↓

Whatever the final decision of judiciary will be must be implemented

JUSTIFICATIONS - Change in the mindset of community is the need of the hour.

→ If Community's resentment will be there, then giving women liberty may still fail due to fear of Boycott

→ 'Social PERSUASION' will lead to harmony in the Society.

'Changes MUST come from the bottom and should not be IMPOSED' but at times it can come from a 'legal nudge' | judgement first

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केस स्टडी 3:

यह विधानसभा चुनाव का समय था, और आपको चुनाव ड्यूटी पर एक निर्वाचन क्षेत्र में प्रतिनियुक्त किया गया था जहां आपकी उत्तरदायित्वों में से एक उम्मीदवारों के अभियान (कैंपेन) के दौरान खर्चों की निगरानी करना और अभियानों (कैंपेन) की वीडियोग्राफी की निगरानी करना था। जैसे ही आप कार्यभार संभालते हैं और काम करना प्रारम्भ करते हैं, आपको एहसास होता है कि आप किस चुनौती से जूझ रहे हैं। दो उम्मीदवारों की पृष्ठभूमि आपराधिक थी और पूरा मुकाबला कमोबेश इन्हीं दोनों के बीच था।

जैसे-जैसे अभियान (कैंपेन) ने गति पकड़ी, आपने देखा कि दोनों उम्मीदवार जाति और धार्मिक आधार पर मतदाताओं को भड़काने में लगे हुए हैं। इसके अलावा, वे चुनाव आचार संहिता का खुला उल्लंघन करते हुए आर्थिक प्रलोभन दे रहे थे। आपके वीडियोग्राफर को धन्यवाद, आपके पास यह सब रिकॉर्ड पर था।

आपने कोई भी सख्त कार्रवाई करने से पहले उन्हें चेतावनी देने का फैसला किया, इसलिए आपने उन्हें बुलाया और सबूतों के साथ उनका सामना किया। आपकी राहत के लिए, उन्होंने चुपचाप गलती स्वीकार कर ली और संहिताओं का पालन करने का वादा किया।

बैठक के दो दिन बाद आपको खबर मिलती है कि आपके एक वीडियोग्राफर को एक प्रत्याशी के गुंडों ने बुरी तरह पीटा। और वीडियोग्राफर की पिटाई का मतलब आपके लिए चेतावनी थी। इसके अलावा, उसी शाम आपको एक कॉल आती है जिसमें अभियान में हस्तक्षेप करने पर गंभीर परिणाम भुगतने की धमकी दी जाती है।

आपको एहसास होता है कि आपके फैसले आपके साथ काम करने वाले लोगों के लिए खतरनाक साबित हो रहे हैं। आपको अपने कर्मचारियों की सुरक्षा को खतरे में डालना अच्छा नहीं लगा।

1. उपरोक्त मामले में कौन-कौन से मुद्दे शामिल हैं?
2. क्या कर्मचारियों की व्यक्तिगत सुरक्षा की कीमत पर कर्तव्य के प्रति समर्पित रहना नैतिक रूप से उचित है? चर्चा कीजिए।
3. आप अपने कर्मचारियों की सुरक्षा से समझौता किए बिना अपने चुनाव कर्तव्यों का पालन कैसे करेंगे? व्याख्या कीजिए।

(250 शब्द, 20 अंक)

Case Study 3:

It was Assembly election times, and you were deputed to a constituency on election duty where one of your responsibilities was to monitor candidates' campaign expenses and supervise the campaigns' videography. As you take charge and start working, you realise the challenge you have got into. Two of the candidates had a criminal background, and the whole contest was more or less between these two only.

As the campaigns picked pace, you noticed that both the candidates indulged in inciting the voters on caste and religious grounds. Further, they were doling out monetary inducements in blatant violation of the election code of conduct. You had all of it on record, thanks to your videographer.

You decided to warn them before taking any strict action, so you called them and confronted them with the evidence. Much to your relief, they quietly accepted the mistake and promised to comply with the codes.

Two days after the meeting, you get the news that one of your videographers was severely beaten by the goons of one of the candidates. And the beating of the videographer was meant as a warning to you. Further, the same evening you get a call threatening you with dire consequences if you interfere with the campaigns.

You realise that your decisions are proving to be dangerous for the people working with you. You didn't feel good about endangering the safety of your staff.

1. What are the issues involved in the above case?
2. Is it ethically justified to be devoted to duty at the cost of the personal safety of the staff? Discuss.
3. How will you go about doing your election duties without compromising the safety of your staff? Explain.

(250 words, 20 marks)

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The case is related to Model Code of CONDUCT BREACH, violation of Representation of People's Act and Bhartiya Nyaya Samhita rules by polarising the community and inciting violence

MY VISION - TO FULFILL - BASIC STRUCTURE of CONSTITUTION - free and fair Elections alongwith protecting my subordinates and myself (SWADHARMA)

① Issues with case

(i) Violation of constitutional morality ie FREE AND FAIR ELECTIONS

(ii) Promoting Religious animosities against Right to equality on basis of Religion.

(iii) Sin - Politics without Principles (Gandhiji)

(iv) focussing on ends rather than means (Teleology)

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(v) Duty towards population, Society as a politician neglected.

(vi) Breaching criminal laws by beating videographer.

(vii) Lack of fear for law and moral compass in threatening a public servant on duty.

(2) Person has Swadharma to protect oneself and subordinates at all cost then only he/she can fight for others.

so, it is not always ethically justified to devote to duty at cost of personal safety and staff

But as per, Plato's Cardinal Virtue - Courage, wisdom must be shown to achieve justice in the society

DEVOTION TO DUTY at cost

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staff and
Personal safety - Justification

① To achieve higher level satisfaction (Maslow)
④ Satyendra Dubey (Bihar Golden Quadrilateral case)

② for utilitarianism - to protect public from polarisation
more more public good (YOGAKSHEMA)

③ To ~~not~~ stop the evil from progressing
As Plato said - 'The worst thing honest man can do is stay silent to the evil'

Therefore, there is a need to balance duty towards self (personal safety) and staff as well as fulfilment of duty/law

③ Course of Action

(i) Putting a formal Complaint to police authorities and Electro

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commission of India

(ii) Demand for security personnels for myself as well as the staff at all the times.

(iii) Proper and fast Investigation to be done in the case

↓

if Politicians found guilty

↙ disqualified from election

↘ legal Punishment under criminal laws

(iv) Personal care must be given to the staff by me as their protection is a must

(v) Security Cameras - to be installed in the place of 'stays' of staff personnel

JUSTIFICATION This will help me and my staff perform my duty in safe Environment and also will help in free and fair election.

As is 'said' - FREE AND FAIR ELECTIONS are the Backbone of DEMOCRACY

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केस स्टडी 4:

एक स्मार्ट सिटी परियोजना चल रही है, और आपको खरीद का प्रमुख नियुक्त किया गया है। इस कार्यभार से पहले, आपने एक प्रमुख सार्वजनिक क्षेत्र के उपक्रम (पीएसयू) में समान भूमिका निभाई थी, जहां आपने अपने निविदा प्रारूपण और विक्रेता प्रबंधन कौशल के लिए प्रतिष्ठा अर्जित की थी। स्मार्ट सिटी परियोजना के पैमाने और महत्वपूर्ण खरीद आवश्यकताओं को देखते हुए, आप खरीद अनुभाग का नेतृत्व करने के लिए बिल्कुल उपयुक्त लग रहे थे।

एक महीने पहले, आपके अनुभाग ने भवन निर्माण आपूर्ति के लिए निविदाएं आमंत्रित की थीं। आवेदकों में एक आपूर्तिकर्ता मिस्टर शर्मा भी शामिल थे, जिसे आप पीएसयू में अपनी पिछली भूमिका से जानते थे। मिस्टर शर्मा आपके पड़ोस में रहते थे और आप लोगो की पत्नियाँ मित्र थी। इस व्यक्तिगत संबंध के बावजूद, आपने हमेशा सख्त व्यावसायिक सीमाएँ बनाए रखी हैं।

सभी निविदाओं की जांच करने पर, आपके अनुभाग ने मिस्टर शर्मा की शर्तों को सबसे अधिक प्रतिस्पर्धी पाया, इसलिए निविदा उन्हें प्रदान की गई। हालाँकि, एक बार जब निर्णय सार्वजनिक हो गया, तो एक अन्य विक्रेता, मिस्टर पटेल, ने आप पर आपके पिछले संबंधों के कारण मिस्टर शर्मा के साथ मिलीभगत का आरोप लगाया।

मिस्टर पटेल ने मिस्टर शर्मा के साथ आपके पूर्व संबंध का साक्ष्य प्रदान करते हुए विभाग के वरिष्ठों के पास एक औपचारिक शिकायत दर्ज की। परिणामस्वरूप, एक जांच शुरू की गई और आपको उसका परिणाम आने तक अनिवार्य अवकाश पर भेज दिया गया। इस स्थिति ने आपको यह प्रश्न करने पर मजबूर कर दिया कि व्यावसायिकता बनाए रखने के आपके प्रयासों के बावजूद आप कहां गलत हो गए हैं।

1. क्या आपको लगता है कि उपरोक्त मामले में हितों का टकराव शामिल है या और अन्य भी मुद्दे शामिल हैं? व्याख्या कीजिए।
2. उपरोक्त मामले को परिप्रेक्ष्य में रखते हुए, पेशेवर मूल्य के रूप में निष्पक्षता और गैर-पक्षपात की प्रासंगिकता पर चर्चा करें।
3. आपको क्या लगता है कि आप उपरोक्त अप्रिय स्थिति से किस प्रकार बच सकते थे? (250 शब्द, 20 अंक)

Case Study 4:

A smart city project is underway, and you have been appointed Head of Procurement. Before this assignment, you held a similar role in a major public sector undertaking (PSU), where you earned a reputation for your tender drafting and vendor management skills. Given the smart city project's scale and significant procurement requirements, you seemed the perfect fit to lead the procurement section.

A month ago, your section invited tenders for building supplies. Among the applicants was Mr. Sharma, a supplier you knew from your previous role at the PSU. Mr. Sharma lived in your neighbourhood, and your spouses were friends. Despite this personal connection, you have always maintained strict professional boundaries.

Upon scrutinising all the tenders, your section found Mr. Sharma's terms the most competitive, so the tender was awarded to him. However, once the decision was made public, another vendor, Mr Patel, accused you of colluding with Mr Sharma due to your previous relationship.

Mr. Patel filed a formal complaint with the Department Seniors, providing evidence of your prior association with Mr. Sharma. As a result, an enquiry was initiated, and you were placed on compulsory leave pending its outcome. This situation left you questioning where you might have gone wrong despite your efforts to maintain professionalism.

1. Do you think the above case involves a conflict of interest or there are more issues? Explain
2. Keeping the above case in perspective, discuss the relevance of impartiality and non-partisanship as professional value.
3. In hindsight, how do you think you could have avoided the above unpleasant situation.

(250 words, 20 marks)

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'PATH OF INTEGRITY can be challenging still it is the path worth travelling'

This case depicts a false complaint by an interested party without adequate facts and lack of experience (naiveness) of myself in handling the situation better earlier.

(1) According to me, this is ~~a~~ a case of conflict of interest

Because :-

(i) Public interest and project's interest is in getting the most competitive tender

↓

it aligns with my personal interest too.

(ii) Mr Sharma's terms were accepted based on Merit but he is also close to me and my family

However, it was also made to look like a conflict of interest by Ms Patel

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due to lack of adequate details or potential vested interests / vengence of not getting the project

Other Issues

(i) Lack of Transparency in allocating the tender.

(ii) Lack of Precautions taken by me before checking / accepting the tender

(iii) Charges of partisanship and Partiality applied.

---

(2) Relevance of Impartiality and Non-partisanship : Professional values

(i) Decisions Based on Merit

Avoid favouritism, nepotism in public service

(ii) Maintains Public interest

gets the most competitive tender cheaper

save public exchequer money

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(iii) Promote Accountability and Transparency
Increased efficiency in public service delivery

(iv) Decreases crisis of conscience
↓
both means and ends followed (Kant's dictum)

(3) In the hindsight, I could have avoided the present situation

(1) Removing myself from the case/post as there was a conflict of interest at that time

Mr Sharma was a neighbour and my spouse's friend.

Mr Sharma was coming with a tender.

(ii) Informed the Department Seniors about the situation

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(iii) Preparing a comprehensive Report on the merits of Ms Sharma's tender over others for future proofs.

(iv) Taking Ms Patel in the loop over the merits and demerits of the project.

'TRANSPARENCY' can solve many problems in the system. Like these, If I would have been more transparent, tooks seniors in confidence, I would have been saved. But even now, the contract was based on merit, so I should have nothing to fear.

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केस स्टडी 5:

आप हाल ही में राज्य के सांख्यिकी विभाग में उप अभिलेख प्रमुख के पद पर नियुक्त हुए हैं। आपके कर्तव्यों में डेटा के समय पर प्रवाह की निगरानी करना, डेटा स्रोत की जांच करना और डेटा प्रविष्टि और अद्यतन सुनिश्चित करना शामिल है। आपके पास प्रबंधन के लिए 32 लोगो का स्टाफ था, और यह एक मिश्रित समूह था; जिनमे कुछ युवा भर्ती थे, कुछ स्टाफ कुछ समय से विभाग में थे, और कुछ सेवानिवृत्ति के कगार पर थे। कुल मिलाकर, स्टाफ बहुत कुशल नहीं था, लेकिन किसी तरह उन्होंने अपना काम चलाया।

एक बैठक में, विभाग के प्रमुख ने लागत में कटौती के उपाय के रूप में आपके कर्मचारियों की नौकरियों की आउटसोर्सिंग का उल्लेख किया। लेकिन कोई गंभीर विचार-विमर्श नहीं हुआ, इसलिए आपने इसके बारे में ज्यादा नहीं सोचा।

लेकिन कल, आपको एक आधिकारिक आदेश प्राप्त हुआ जिसमें कहा गया था कि आपके विभाग के कार्यों को आउटसोर्स किया जाएगा और आपके कर्मचारियों की संख्या कम कर दी जाएगी। आपको आउटसोर्सिंग से कोई समस्या नहीं थी, लेकिन आप कर्मचारियों की संख्या कम करने के पक्ष में नहीं थे, क्योंकि इससे लोगों की नौकरियाँ चली जातीं।

आपने नए आदेश के प्रभावों, विशेष रूप से आकार घटाने वाले हिस्से पर चर्चा करने के लिए अपने प्रमुख के साथ एक बैठक की मांग की। आपके प्रमुख पूरी प्रक्रिया के बारे में बहुत स्पष्ट थे और ऐसा लग रहा था कि उन्हें लोगों की आजीविका खोने की कोई चिंता नहीं थी। निराश होकर, आप अपने कर्मचारियों की नौकरी बचाने के उपायों के बारे में सोचते हुए अपने कार्यालय वापस आ गए। अत्यंत हताशा में, आपने संबंधित मंत्री को पत्र लिखा और इसकी एक प्रति अपने प्रमुख और मुख्य सचिव को भी भेजी। मंत्री ने सहानुभूतिपूर्वक नोट प्राप्त किया और उन्होंने कुछ सकारात्मक कार्रवाई का आश्वासन दिया। लेकिन आपके प्रमुख आपके बिना उनकी सहमति के ऊपर जाने से खुश नहीं थे। वह तुरंत आपके स्थानांतरण का आदेश देते है और कार्यालय के आदेश का अनुपालन न करने पर अनुशासनात्मक कार्यवाही शुरू करते है।

1. उपरोक्त मामले में शामिल प्रशासनिक और नैतिक मुद्दों पर चर्चा कीजिए।
2. क्या आपको लगता है कि मंत्री को पत्र लिखना आपकी ओर से नैतिक रूप से सही था? औचित्य सिद्ध कीजिए।
3. आपके विरुद्ध शुरू की गई कार्रवाई पर आप कैसे प्रतिक्रिया देंगे? उपलब्ध विकल्पों पर चर्चा करें और आपके द्वारा चुनी गई कार्यवाही को उचित ठहराएँ।

(250 शब्द, 20 अंक)

Case Study 5:

You have recently joined the Statistical Department of the State as Deputy Head of Records. Your duties involved supervising the timely inflow of data, scrutinising the data source and ensuring data entry and updating. You had a staff of 32 to manage, and it was a mixed bag; some were young recruits, some were in the department for some time, and some were on the verge of retirement. Overall, the Staff was not very efficient, but somehow they managed their jobs.

In one of the meetings, the Head of the Department mentioned outsourcing of jobs of your staff as a cost-cutting measure. But there were no serious deliberations, so you didn't think much of it.

But yesterday, you received an official order stating that your department tasks will be outsourced and your Staff will be downsized. You had no problems with outsourcing, but you did not favour downsizing, as it would lead to people losing their jobs.

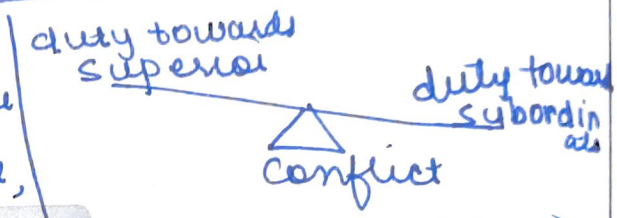
You sought a meeting with your Head to discuss the ramifications of the new order, specifically the downsizing part. Your Head was very emphatic about the whole process and seemed to be least concerned with people losing their livelihood. Disappointed, you got back to your office thinking of ways of saving your staff's jobs. In utter desperation, you wrote to the concerned Minister, marking a copy to your Head and the Chief Secretary. The Minister sympathetically received the note, and he assured some positive action. But your Head was not happy about you going above without his consent. He immediately orders your transfer and starts disciplinary proceedings for non-compliance with the office order.

1. Discuss the administrative and ethical issues involved in the above case.
2. Do you think it was morally right on your part to write to the minister? Justify
3. How will you respond to the action initiated against you? Discuss the available options and justify your selected course of action.

(250 words, 20 marks)

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The case relates to the loss of livelihoods due to outsourcing of jobes and conflict of interest between me and the head of the department



My Vision: To promote ethical work culture, maintaining people's livelihoods and also maintaining efficiency in the department.

① Administrative issues

(i) Lack of efficiency of present personnels

(ii) Efficient utilisation of public resources.

(iii) Increased work efficiency after outsourcing

Public interest

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Ethical Issues

(i) Abrupt loss of livelihood of people
(ii) Lack of Democratic decision making
(iii) Lack of tolerance attitude by head of department towards subordinate
(iv) Lack of compassion of workers and their families
(v) Duty towards senior and department

(2) Yes, I do think it was morally right to write to the minister as :-

(i) Decision was taken without warning and consultation
(ii) Head was not ready to listen to my opinions
(iii) My Moral, empathy towards my subordinates to protect their livelihoods at any cost

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(iv) Minister is also a part of government so has adequate interest in the case.

(v) The decision could only have be overturned by more competent and powerful authority

(3) My Response to action initiated

Option 1 Inform the minister about the action taken by the head

Option 2 Accept the transfer order and present myself to disciplinary committee.

Option 3 make the head of department understand my

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Candidates must not write on this margin

stand on the issue and why I have to go to this extend

My Response → will be 3rd option

→ I will try to convince him by promising him the efficiency of SUBORDINATES.

→ If the head is not convinced yet even then, then I will present my case to the disciplinary committee TRUTHFULLY and also file complaint against head of department for Transferring me arbitrarily

JUSTIFICATION → ① Protecting my moral and integrity.

② Showing compassion for subordinates and giving them a chance.

This way, I can follow a middle path (Buddha)

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केस स्टडी 6:

आप एक आईएएस अधिकारी हैं जिन्हें हाल ही में ग्रामीण विकास मंत्रालय में उप सचिव के रूप में नियुक्त किया गया है। आपकी उत्तरदायित्वों में विभिन्न ग्रामीण विकास योजनाओं के कार्यान्वयन की निगरानी करना और उनका कुशल कार्यान्वयन सुनिश्चित करना शामिल है।

महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी अधिनियम (मनरेगा) निधि के ऑडिट के दौरान, आपको पर्याप्त अनियमितताएं प्राप्त होती हैं। ऐसा प्रतीत होता है कि ग्रामीण रोजगार परियोजनाओं के लिए आवंटित धन का एक महत्वपूर्ण हिस्सा मंत्रालय के वरिष्ठ अधिकारियों द्वारा फर्जी चालान और नकली लाभार्थी सूचियों के माध्यम से निकाल लिया गया है। ग्रामीण गरीबों के लिए आवंटित धनराशि को व्यक्तिगत खातों में भेज दिया गया है।

आप एक नैतिक दुविधा का सामना कर रहे हैं। इस भ्रष्टाचार की रिपोर्ट करने से आपको गंभीर परिणाम भुगतने पड़ सकते हैं क्योंकि इसमें फंसे वरिष्ठ अधिकारी राजनीतिक रूप से प्रभावशाली हैं और उनके मजबूत संबंध हैं। आपको छोटी-मोटी धमकियाँ भी मिली हैं जिनका अर्थ यह है कि यदि आप प्रकटीकरण के साथ आगे बढ़ते हैं तो आपके करियर की प्रगति खतरे में पड़ सकती है। दूसरी ओर, भ्रष्टाचार को नजरअंदाज करने का मतलब शोषण के चक्र को कायम रखना और ग्रामीण गरीबों को उनके उचित लाभों से वंचित करना होगा।

1. उपरोक्त मामले में कौन-कौन से नैतिक मुद्दे शामिल हैं?
2. आपके पास क्या-क्या विकल्प उपलब्ध हैं?
3. प्रत्येक विकल्प के गुण और दोषों का मूल्यांकन करने के पश्चात आपके द्वारा चुनी गई कार्रवाई वाले विकल्प का चयन करें और व्याख्या करें। (250 शब्द, 20 अंक)

Case Study 6:

You are an IAS officer recently appointed as the Deputy Secretary in the Ministry of Rural Development. Your responsibilities include overseeing the implementation of various rural development schemes and ensuring their efficient execution.

During an audit of the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) funds, you discover substantial irregularities. It appears that a significant portion of the funds allocated for rural employment projects has been siphoned off by senior officials within the ministry through fraudulent invoices and fake beneficiary lists. The funds meant for the rural poor have been diverted to personal accounts.

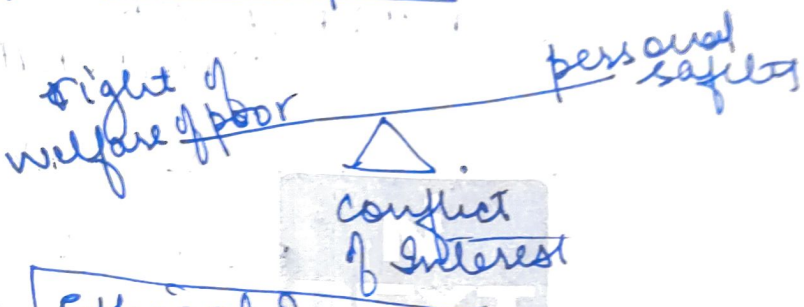
You are faced with an ethical dilemma. Reporting this corruption could lead to severe repercussions for you as the implicated senior officials are politically influential and have strong connections. You have also received subtle threats implying that your career progression could be jeopardised if you proceed with the disclosure. On the other hand, ignoring the corruption would mean perpetuating a cycle of exploitation and depriving the rural poor of their rightful benefits.

1. What are the ethical issues involved in the above case?
2. What are the options available to you?
3. Identify and explain your chosen course of action after evaluating the merits and demerits of each option. (250 words, 20 marks)

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The above case is of conflict of interest between protecting myself and my career vs preventing the exploitation of and deprivation of rural poor



① Ethical Issues

(i) Corruption in the system

(ii) Violation of Art 38 of DPSP - Public welfare

(iii) Lack of compassion, moral bankruptcy in some senior officials

(iv) Imbalanced development of country - Lack of rural development

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(vi) Personal safety - my Right to life (A 21)

(v) My duty towards my profession and family (to earn money)

(vii) My Compassion/empathy towards rural poor (SARVODAYA VIA ANTAYODAYA).

(viii) My professional Duty to look into the matter of efficient execution of scheme

(2) Options Available

(i) Do not report and let the corruption happen

Merits	Demerits
• Personal safety • Professional growth	• rural poor will be deprived. • Corruption will perpetuate

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(ii) Report & warn the officials of taking the action

Merits	Demerits
• Officials may fear and stop syphoning • rural poor may get their rights	• funds already syphoned off will not be returned • no punishment for corrupt-

(iii) Take action; inform the authorities - Police Media

Merits	Demerits
• Corruption can be stopped • Rural poor will get appropriate funds and livelihood	• Personal safety hampered. • Professional growth may be threatened

(3) My course of Action will be option (3).

→ I will inform the Authorities like Central Vigilance Commission about the corrupt activities

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going on and demand for action

In long term I will help implement proper social audits and technology use to increase transparency in MGNREGA funds utilisation

→ Identity cards can be used for the works, Aadhar based payments can be initiated

JUSTIFICATION

① Corrupt officials must be punished and example must be set.

② Help in increase public Trust and social Persuasion for no corruption

③ Fulfil the Gandhiji's dream of 'SELFSUFFICIENT VILLAGES'

As Kautilya has said, Raj Dharma must contain Sutta and Sandhya and also Danda (Openness, Objectivity Transparency) and Accountability for ethical governance.

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Space for Rough Work

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IMPORTANT INSTRUCTIONS

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

DONT'S

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

DO'S

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

SPECIAL REQUEST FOR CANDIDATE AVAILING ONLINE FACILITY

1. Scan the QCA booklet properly. We suggest the uses of the app CAM scanner (Scan QR code in page 2) based on our previous experiences.
2. Please scan the QCA booklet in ample light. Copies scanned under moderate light can hamper evaluation quality.
3. Any page/pdf having shadow needs to be rescanned. Please make sure that the pdf that you upload is as clean as possible.
4. **Candidates not using the QCA booklet** must mention their details on the front page. And leave the next page blank for the macro comments. It must be understood that the answer should start from Page no. 3 in of the scanned pdf.
5. Candidates not using the QCA booklet must follow the sequence of the answer as per the question paper.
6. Please check the sequence of the answer and total number of pages in the scanned version. Make sure it is in consonance with the physical version of the same.

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महत्वपूर्ण निर्देश

अभ्यर्थियों को निम्नलिखित निर्देशों को ध्यानपूर्वक पढ़ना चाहिए। किसी भी निर्देश का उल्लंघन करने पर दण्डित किया जा सकता है।

क्या न करें-

1. इस प्रश्न-सह-उत्तर पुस्तिका के भीतर कहीं भी अपना नाम या पंजीकरण संख्या न लिखें।
2. अपनी QCA पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तरों के अलावा कुछ भी न लिखें।
3. अपनी QCA पुस्तिका से कोई भी पृष्ठ न फाड़ें, यदि आपको कोई पृष्ठ गायब लगे, तो पर्यवेक्षक/निरीक्षक को सूचित करना न भूलें।
4. अपनी QCA पुस्तिका को अपनी टेबल पर न छोड़ें, परीक्षा समाप्त होने के पश्चात इसे निरीक्षक को सौंप देना चाहिए।

क्या करें-

1. कवर पृष्ठ पर दिए गए निर्देशों को ध्यान पूर्वक पढ़ें और उनका सख्ती से पालन करें।
2. QCA पुस्तिका के कवर पृष्ठ पर दिए गए स्थान पर अपना पंजीकरण नंबर और अन्य विवरण लिखें।
3. स्पष्ट और पठनीय तरीके से लिखें। खराब/अपठनीय लिखावट में न लिखें।
4. रफ नोट्स या गणना के लिए, इस पुस्तिका के अंतिम दो खाली पृष्ठों का उपयोग किया जाना चाहिए। रफ नोट्स को बाद में क्रॉस कर देना चाहिए।
5. यदि आप किसी कार्य को रद्द करना चाहते हैं, तो उस पर अपना पेन चलाएं या उस पर "रद्द" लिखें, अन्यथा उसका मूल्यांकन किया जा सकता है।
6. परीक्षा हॉल छोड़ने से पहले अपनी QCA पुस्तिका व्यक्तिगत रूप से निरीक्षक को सौंप दें।

ऑनलाइन सुविधा का लाभ उठाने वाले अभ्यर्थियों के लिए विशेष अनुरोध

1. QCA पुस्तिका को ठीक से स्कैन करें। हम चाहेंगे कि आप स्कैनिंग के लिए कैमस्कैनर ऐप (CAM SCANER) का प्रयोग करें। (यह कोई प्रमोशन नहीं है)।
2. कृपया QCA पुस्तिका को पर्याप्त रोशनी में स्कैन करें। कम रोशनी में स्कैन की गई पुस्तिकाएं, उनके मूल्यांकन की गुणवत्ता को बाधित कर सकती हैं।
3. स्कैन के दौरान छाया वाले किसी भी पृष्ठ/पीडीएफ को फिर से स्कैन किया जाना चाहिए। कृपया सुनिश्चित करें कि आपके द्वारा अपलोड की गई पीडीएफ यथा संभव स्पष्ट हो ।
4. QCA पुस्तिका का उपयोग नहीं करने वाले उम्मीदवारों को अपना विवरण पहले पृष्ठ पर देना चाहिए और मैक्रो टिप्पणियों के लिए अगला पृष्ठ खाली छोड़ दें। यह समझना चाहिए कि उत्तर स्कैन की गई पीडीएफ में पृष्ठ नंबर 3 से शुरू होना चाहिए।
5. QCA पुस्तिका का उपयोग नहीं करने वाले उम्मीदवारों को प्रश्नपत्र के अनुसार उत्तर के अनुक्रम का पालन करना चाहिए।
6. कृपया स्कैन किए गए संस्करण में उत्तर के अनुक्रम और कुल पृष्ठों की संख्या की जाँच करें। सुनिश्चित करें कि यह उसी के भौतिक संस्करण के अनुरूप है।