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NEXT IAS

GS MAINS ADVANCED COURSE 2024

(To be filled by candidate)

TEST CODE : GSMAC2404 [redacted]o. : 04

Name of Candidate: Nitisha Thakwani Mobile No. [redacted]

Roll No. : GSMACT24A1269 Start Time 2:30pm End Time 5:30pm

Date of Examination: 03/08/24 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 .....
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2	2 .....
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3	3 .....
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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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A1(A) Human beings are subjective beings with meanings attached through emotions and feelings; Ethics guide human action that are principled, moral

Feelings + Ethics → Human Actions

Ways Feelings affect Ethical Decisions

Positively

① Compassion in rational decision making

eg Ram was rightful king, still abdicated throne for personal relationship

② Uphold Utilitarian Approach

eg Rules required IAS Sandeep Gond to shut shops of street vendors illegally, still adopted humanist approach

③ Uphold what is right to prevent

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Cognitive dissonance

(eg) Priest misguided the butcher who asked about whereabout of Goat - lied but saved a life

Negetively

① Greed (eg) Shopkeepers raise prices of masks and sanitizers during Covid - 19

② Personal Interest over public good

(eg) IAS (Jharkhand) siphoned off MGNREGA funds to buy house

③ Anger and lack of tolerance

(eg) IPS KK Pathak abused power to thrash job protestors.

Guided emotions through self awareness, empathy, social awareness will prevent ethics from being affected by emotion.

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A1(B)

Ethics management refers to resolving ethical dilemma in a situation where multiple interests have to be prioritized and there exists dilemma in decision making

Public Officials – Manage Ethics

Different from managing budget, politics, people

① Different prioritization

eg Policy management requires rational decision making, while ethics in workplace are on people who are emotional beings

② Emotions vs Rationality

→ Budget require setting of object goals, strict adherence to laws and proper financial planning while humans act differently to

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Rules, Regulation

(3) Human beings are to be consulted to understand why ethics are not adhered to, which is qualitative while policy management requires technical support

Code of Ethics is important but not sufficient because

→ Adherence requires Attitudinal change through training

→ Making people aware about the Code of ethics

→ Deterrance in case of violation of laws / code

→ Team building exercise to promote collective / social solidarity

Thus, along with code of ethics need for attitudinal change for managing ethics in an organization

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A2(A) Traditional ethics have been driven by virtues of justice, welfare of state, equitable distribution of resources while ethics of care has evolved into promoting well being of humans.

Suitability of Traditional Ethics

① Uphold constitutional morality

eg Preamble - Justice (social, economic Politic)

② Promote equality of status and opportunities

'Inequality is the worst form of injustice'

③ Uphold social contract → role of State to provide social safety net in the spirit of Sarvodaya and Antodaya

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(4) In the spirit of Fiduciary - Government holds resources in the name of People ⇒ so fair allocation is a sine-que-non

Ethics of Care

(1) Shift from rule based to role based (eg) IAS Keerthi Jadi walked in floods to save people in Assam

(2) Treating humans as an end in itself (eg) IAS Prashant Nair's 'Compassionate Calicut' - Food for poor

(3) Uphold deontological principle → ethic of care is right means to public service delivery.

Thus, relevance of ethics of care is more in 21st century to promote substantive justice and enhance social capital of society.

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(B) Quality in Service delivery is the timely, efficient and proper delivery of benefits to beneficiaries that promote dignity of individuals and improve their life.

Senottam Model ⇒ Quality service delivery ⇒ Summum Bonum (Chief Good)

Component of service quality

① Timeliness (eg) Timely help with food and medicine to Wayanad affected ~~to~~ landslide victims (2024)

② Delivery of services that is promised

(eg) Fresh food grains in well packed jute boxes to PM-GKAY beneficiaries under PDS distribution

③ Feedback mechanism

(eg) CPGRAMS platform to file grievances

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(4) Ease of delivery (Eg) DBT to farmers of ₹6000 under PM KISAN

(5) Accountability of public service delivery person to ensure quality is maintained.

Ways to ensure quality

Efficiency	Economy	Effectiveness
(1) Technology enabled service delivery • Grievance Redressal	• Proper allocation of funds • Review and audit of service delivery	• Citizen Charter → clear delivery promise to be made to beneficiary

As Gandhiji said, 'Customer is God'. In those lines, quality in service delivery is absolutely important in all public systems

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3(A) Public Service Attitude is the predisposition of servicing customers with compassion, empathy and acting according to the rule of law

Attitude Biases

① **Elitest Attitude** (Mai Baap Attitude)

eg IAS couple vacated Delhi stadium just to walk their dog

② **Chalta Hai Attitude**

eg Non delivery of services is acceptable in public office

③ **Attitude of recklessness**

eg Tribal families denied food under PDS due to absence of ration card

④ Attitude of **self interest**

eg Thakkhane / IAS siphoned off

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funds for House from MGNREGA fund

(5) Attitude of Corruption and Rent Seeking (Eg) Delhi Jal Board Chief demanded bribe for providing access of water in remote village

Ways to overcome attitude bias

(1) Sensitivity training at workplace
⇒ to uphold probity, integrity

(2) iGOT training under Mission Karmyogi
⇒ Behavioral skills

(3) Awareness about duties to public servants - to shift from rule based to role based decision making

Right, unbiased attitude of public servants enhances trust of people that promotes Goodwill in society

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(B) Gandhiji in the above statement sought to promote tolerance in a multi-religious country like India.

He called for religion's role in promoting collectivity and social morality among people. He also highlighted that while religion can be different for different people, it is the idea of humanity that unites all.

Religion - Harmful to moral life

① Promote Communalism ⇒ eg Jaipur tailor ~~beha~~ beheaded due to a social media post on religion

② May lead to alienation of minority due to stereotypes

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(eg) Love Jihad, Anti conversion law

(2) May result in depletion of social solidarity (eg) Mob lynching

However, it is necessary for moral life

→ (1) Scholar [Emile Durkheim] called religion as 'GLUE' of society

→ (2) Religion promote [values]

(eg) Love For All

→ (3) Religion rituals promote tolerance and 'We Feeling' (eg) Diwali, Id, Christmas rituals observed by All

Thus, relation between religion and morality is dialectical. it can promote solidarity if the ideas of religion are not corrupted by few with parochial mindset.

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A4(A) The traditional notion of business was to promote shareholder's interest in the area of profit maximization (David Freeman)

But, Friedman argued that since business work in society so society is also rightful owner of part of profit of company

This is called welfare / compassionate capitalism - to use profit part for socio-economic benefits of society, reduce negative externalities. (eg) CSR funds by TATA used for school for slum children (TATA Mansi)

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Corporations do not compromise care & resource utilization because

① Ethics of care → to care for the society of which they are part

② Intangible benefits → contribute to higher profits through trust of people

Eg: Rise in Pepsi sale after the company announced recycling of pet bottles

③ social responsibility is an investment of business to gain more profit

Thus, as Anand Mahindra said, 'Sustainability should be the way of life for sustainability to be the way of business'

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4(B) Traditional Indian wisdom stands on the foundation of spirit of collectivity, togetherness, service to All

Still relevant for modern day public servants

① Adherence to traditional values reduces cognitive dissonance

(Eg) DANAH 'self control' on greed → use public fund for use of road in Manipur by Arunachal Pane

② Foundational values for effective service delivery (Eg) IAS Keerthi Jadi showed COMPASSION to flood victims in Cachar district

③ 'Tyaga' (renunciation) of ego

(Eg) IAS Parameshwar Iyer cleaned twin toilet pit to motivate his team.

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(4) 'Seva' (Service) (eg) Forest Officials risked life to protect tribals in Wayand landslide

However, losing relevance

1. Elitist Attitude (eg) IAS couple vacated public stadium to walk their dog
2. Chalti Hai attitude - Laxity in public service delivery
3. Greed and corruption (eg) Jharkhand IAS siphoned off MGNREGA fund
4. Abuse of power (eg) K K Pathak (IPS) hurled lathis on protestors demanding jobs in West Bengal

Steps like value education training, sensitization of public needed to promote traditional values

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5(A) Conflict of interests is the intersection of public duty with personal interests.

Conflict among sources of authority is the overlap of authority and functioning of multiple institution resulting in delay in implementation of work

Difference

Parameter	Interest	Authority
Source	Public duty and Private interests	Non clear demarcation of ~~[illegible]~~ rules of authority
Consequence	Decision making delay	Inaction, inappropriate decision
Level	Individual	Institutional level

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(4) Ways to resolve	Training of public servants, code of ethics, code of conduct	Clear demarcation of authority, and fixing Accountability (eg) MCD duty to ensure civic work is upto the mark
(5) Correlation ?	Limited impact	Affects individual decision making due to flow of order from institution to individuals

Thus, both conflict of interest (COI) and conflict among authority result in delay in decision making. While the former is at individual level, latter is at inter-institutional level.

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5(B) Inner Courage refers to courage of conviction to express one's opinions, without fear or favour even if the consequences are adverse

Domain of Governance
- → Uncertainty (eg) Floods, Earthquake
- → Political interference
- → VUCA environment (Volatility, Uncertainty to Ambiguity)
- → Ambiguity → Dilemma in decision making authority

Relevance of Inner Courage

1. Uphold rule of law
   (eg) IAS Durga Nagpal → vacated public land despite getting suspended
2. Deal with uncertainties despite

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threat to life (eg) IAS Keerthi Jaali walked during floods in Assam to rescue children

(3) Be ready for bonafide mistake penalties. (eg) Ashok Khemka transferred 17 times in 35 years

(4) Deal with nefarious non-state actors (eg) Sand mafia killed public officer who ordered inquiry

(5) Uphold Emotional Intelligence (eg) MEA spokesperson Vijay Ghokle maintained calm when explaining about surgical ~~strike~~ strike.

Overall Aristotle's courage virtue is the cornerstone of public servants to deal with ambiguities in governance.

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6 (A) Father of Economics '~~Adam~~ 'Adam Smith' highlighted the virtues of perfection of human nature by being selfless and care for others.

'At individual level, mother's sacrifice for children is the ultimate test for perfection of human nature

At societal level, the transition of South African Society from Apartheid to Rainbow Nation is the action of benevolent Affection

At national level, India's contribution to Earthquake affected victim in Turkey exhibits selfless nature of Indian

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However, Adam Smith also said, 'Individuals are inherently selfish'

(eg) Duryodhana's selfish Act of land accumulation from his brothers

Further selfish act of Hutu's against Tutsi in Rwanda led to worst ~~civ~~ civil war in 1990s.

Also, the action of Hamas on Israel on 7th October 2023 and Israel's retaliation led to over 30,000 people dying.

Overall, selfish pursuits of individuals leads to erosion of ~~trust~~ trust, depletion of social capital. Perfect human nature is characterized by love, affection and compassion for All.

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(B) Greek Philosopher Aristotle through his virtue ethics Approach highlights the responsible use of power, that is for the utilitarian needs and not selfish gain

Power, which is the ability of man to act even against the will of others, gives asymmetric authority to the power holder over others. (eg) Hitler misused power to carry out mass genocide

Also, Russia utilized its power to carry out invasion on Ukrainian soil, ~~afte~~ killing civilians and violating 'JUST WAR' principles.

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Similarly, public servant KK Singh misused power to hit Lathis on peaceful protestors demanding for job in West Bangal.

Power not to act requires to be responsible, control one's greed and act for the welfare of others

(eg) Indian government exercised restrained against violent protestors during 15th August 2021 who vandalized Red Fort

Power not to Act, thus, is to restraint the urge to dominate others, work towards own self interest and ~~as~~ shift towards a demeanor that see happiness of oneself in happiness of others.

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(c) Greek philosopher Socrates in the above statement highlight the vastness of knowledge that exist, which is almost impossible to be understood by human mind.

This is realized by 'Intelligent person' who understand life is about continuous learning.

Despite being intelligent, there is the need to regularly update oneself with knowledge, skills, etc.

For example, Sundar Pichai talks about the need to continuously upgrade technological research since there is a lot writing to be discovered.

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Similarly, India seeks to establish multiple bilateral talks to learn from other countries

eg US - technology, Israel - micro-irrigation system, Japan - sustainable economy, etc

However those who have limited knowledge exhibit shallowness and are bound by the shackles of 'KNOW IT ALL' syndrome. This leads to stagnation and ~~dec~~ decadence

Overall, as JOHN DEWEY said, 'Need to embrace reflective morality' to evolve, expand and correct knowledge and grow from wisdom to wisdom.

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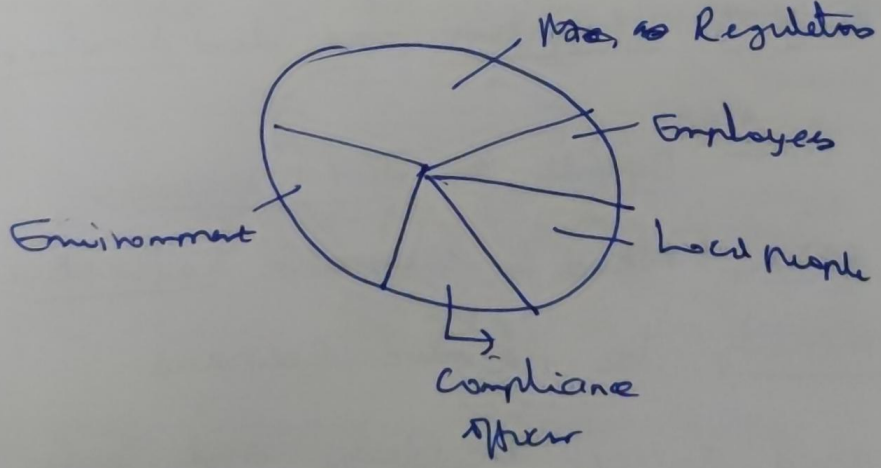
Case study 1

'Do more than what LAW Requires.
~~Do less~~)
Take Less than what allows'

The case is about dilemma of Compliance officer whether to adhere to the Company values of positive environment impact or to launch a the product that affects environment negatively.



(I) Ethical Issue

(1) Violation of company rule if the new product is given go ahead

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② Impact on local population due to hazardous industrial waste

③ Launch of product, If stopped, negatively impact the morale of company

④ Abdication of professional duty if proper due diligence w.r.t environment is not done

⑤ Cognitive dissonance to give clearance or not.

Dilemma

① Professional duty (Clearance to product)
vs
personal conscience (potential risk to people)

② Dilution of company's principle
vs
profit motive of company

③ Lives of people at risk vs employment opportunities

④ Potential reputation Loss vs Launch of product

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② Available options

I) Give clearance to product

Merit	Demerit
① Profit prospects	① Potential hazard to lives
② Launch of technology ⇒ Progress of company	② Dilution of principle

II) Resign from company

Merit	Demerit
⊙ Eliminate ethical dilemma	⊙ Conscience will be dissatisfied – No justice to people

III) Due diligence and impact assessment

Merit	Demerit
⊙ Balance profit & environment	⊙ Same result and potential harm still affects people
⊙ Protect lives of local people	

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③ My course of Action & Choice III

Reasons

① Since the project meet legal standards, it is a feasible project

② Benefit Cost Analysis → to estimate the benefits the project will have on environment vs potential harm to locals

③ 'Lives Once Lost' cannot be recovered - need to prioritize protection of life

④ Scope for ~~de~~ rehabilitation of locals can be explored

The delicate balance between environment and development should be from eco-centric perspective - because ~~and~~ of ONE ENVIRONMENT APPROACH → sustainable development is meaningful development.

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A2) The case is about dilemma faced by me as district collector between upholding rule of law and protecting social customs and religious practice.

(A1) Administrative issues

1. Violation of Rule of Law → Equal accessibility to all public places by All citizens

2. Violation of Constitution - Article 14 ⇒ Right to equality and right against discrimination

3. Groups of people acting above rule of law ⇒ affects the governance machinery

4. Issue of slippery slope - Potential for more violation in future.

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Ethical issues

① Religion used as source of discrimination

② Erosion of social capital among people

③ Traditional customs at crossroads with progressive ideas (WILLIAM OGBORN THEORY of cultural lag)

④ Hinders overall progress of society

Options Available

(I) Do not intervene, let the exclusion of women continue in the district

(II) Compulsorily implement the law, allow equal participation of all in religious rituals

(III) Exercise restraint, talk to different stakeholders, persuade them, then take decision

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Options Available → Merit / Demerit

(I) Do not intervene **Merit** (1) Prevent backlash (2) maintain peace in district	**Demerit** (1) Violation of rule of law (2) Potential slippery slope
(II) Intervene **Merit** (1) Uphold rule of law	**Demerit** (1) Potential violence protests
(III) Discussion (1) Consultation Approach (2) Prevent potential backlash	**Demerit** (1) No progress due to obstinate behaviour

My Course of Action

I will choose **Option II**

(1) As a civil servant - Rule of Law is MY DHARMA.

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(2) With courage of conviction, I will take ~~the~~ the decision to ensure equal participation, call for police backup to ~~ic~~ prevent potential backlash

(3) Carry out flag march to warn the violent protestors

(4) Ensure safety of [Women is upheld]
- (i) Women helpline number
- (ii) 24x7 operational control room
- (iii) If needed, [Section 144] — to prevent accumulation of people

Overall, non material fact (thoughts, norms) take time to evolve from customary to reflective. Hence [law] can act as source of SOCIAL CHANGE to bring much needed change in Indian society.

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A3) The case involves corrupt practices involved in election process, threat to my life and that of my team and potential consequences if the issue of 'money power' is raised against the defaulting candidate

(I) Issues Involved

① Violation of free and fair elections due to misuse of money and incitement of offence (Section 8 of Representation of People Act, 1951)

② Threat to public servants for discharge of duties

③ ~~Violence of~~ Violation of human rights due to attack on team

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(4) Obstruction to discharge of duties due to threat calls about dire consequences

(2) Ethically justified?

In favor

- Utilitarian principle - benefit to society due to free & fair elections
- Uphold duty → professional integrity
- Courage of conviction

Against

- Lives once lost cannot be recovered
- Safety of staff - responsibility of the boss
- Poor morale → may lead to high attrition

Overall, it is ethically justified due to professional duties of the team to discharge duty without fear or favour and uphold Constitutional Morality → Free and fair election

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(3) Ways in which I will resolve the dilemma

(i) Provide security cover to my team to ensure their lives are protected

⇓

Communicate the details of fatal attack on my team, seek home Ministry's and Election commission of India's intervention

(ii) Use the [proof] of videography and eye witnesses to submit the report in free and fair manner without FEAR OR FAVOUR

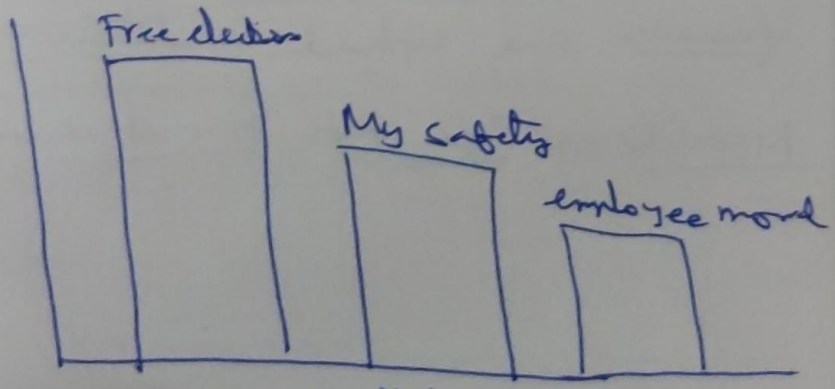

FIG: My priorities

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iii) File an FIR against those who threatened to attack me and ensure that justice is upheld

iv) LONG TERM

→ Morale boosting activities
(eg) Team picnics,
flat hierarchy, communication channels

→ Training → Promote virtue ethics of COURAGE - Aristotle's values

→ Kant's categorical imperative → Right Means for right ends

→ Balance between Foolhardiness and Cowardice (Golden Mean) to courage

Overall, acting without fear, to uphold rule of law is going to be my guiding light.

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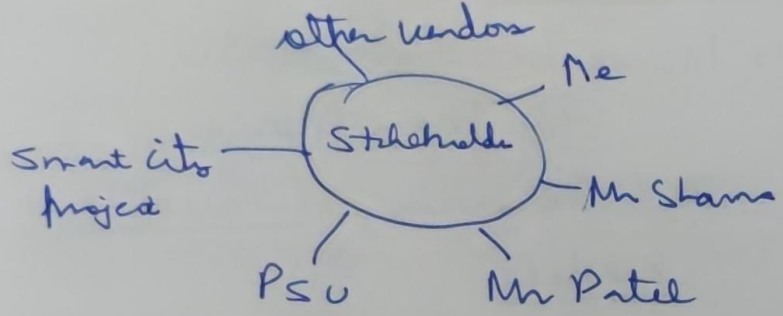
A4) The case involves me getting wrongfully implicated in tender awarding business despite strict adherence to professionalism



① The case is not particularly about [Conflict of Interest] because I have always maintained strict professionalism in tender awarding exercise. It is being misconstrued as 'CONFLICT OF INTEREST' which is not the reality.

[More issue]

① Wrongful implications may result in demotivating employees and

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Value becoming casualty

② Perceived potential conflict of interest → transparency should not only exist but seem to be existing

③ If the enquiry is not done objectively it may lead to suspension of honest officer

④ Delay in smart city project due to enquiry set up

② Relevance of [Impartiality] → It is the action of being unbiased and objective and to keep personal interests away during decision making

[Relevance]

① Citizen centric private service delivery

⇒ Tender awarded to the most cost effective and high quality project party.

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② Uphold Rule of law → decision to uphold principle of equality, social contract and trusteeship

③ Enhance Public trust among people towards the State

④ In the principle of Sarvodaya and Antodaya, without a bureaucratic attitude.

NON-PARTISANSHIP → The act of acting without fear or favour, irrespective of political beliefs and to serve the government of the day effectively

Relevance

① Uphold Rule of law

② Act in the intent of public and not narrow interests of political parties

③ Ensure effectiveness and efficiency

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in Governance

(4) Timely completion of project without compromise on quality

(3) Ways I could have avoided the unpleasant situation

(1) Recording and noting the entire process of Shorter-listing and criteria for allocation of tender

(2) Involve a team of members who would have assisted in decision making

(3) Send the report to the senior to ensure that entire hierarchy is consulted

(4) ~~Re~~ Seek ~~recusal~~ RECUSAL due to potential conflict

These steps will ensure that professionalism and transparency is upheld in decision making

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CS 5 | The case involves cognitive dissonance faced by me as Deputy Head of Statistical Department in adherence to decision of the Head at the cost of downsizing of department. Due to discussion with Minister, I have been transferred by the Dept.

(I) Administrative Issues

(i) Inefficiency in performance of tasks

(ii) Outsourcing of jobs - decision not consulted with political heads - Affect TRIPLE CHAIN OF COMMANDS

(iii) Demoralised employees due to ~~to~~ firing of employees

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(2) Ethical Issues

(1) Replacing the employees ⇒ affects livelihood

(2) ~~Co~~ Disciplinary Action against me due to non-adhence to decision of ~~[illegible]~~ ~~[illegible]~~ Head of Dept

(3) Efficiency prioritized at the cost of well being of employees
'Business without morality'
└ Social sin
(Gandhiji)

(4) Discouragement to employees who seek to speak for well being of employees

(5) Unsustainble in long term due to poor work culture, threat of getting laid off

(2) $\boxed{\text{Yes}}$ it was morally right to write to Minister because:

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① I utilized the communication channel with the Head, communicated my concerns

② The Minister, as political head need to be consulted before decision making → My moral responsibility to bring to their notice

③ Downsizing without adequate compensation may affect livelihood of the laid off employees → morally not correct.

However, I should have communicated to my HEAD about going to the minister and discussing the issue with him.

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A3 | My options

I) Follow the rule, accept new position and comply with disciplinary committee

MERIT	DEMERIT
① Uphold rule of law	① Downsizing will take place
② Law will takes its own course	② May be wrongly implicated

II) Do not join, file minister's complaint

Merit	Demerit
① Voice concerns about downsizing	① No action
	② Decision paralysis

My Action → I will choose option I, at the same time follow the decision on downsizing.

→ If the decision of downsizing is accompanied with proper compensation, support for alternative employment and improve efficiency, then will again bring to the notice of Minister so that HUMANS ARE TREATED AS END IN THEMSELVES

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CS 6 'Yokshem Karniyam Mama'
(Welfare of All is My Responsibility)

The case involves me an IAS officer facing ethical dilemma between reporting corruption in implementation of MGNREGA or protect my life, and career.

① Ethical Issues

① Corruption due to siphoning of money meant for poor
('Abuse of public power for personal interest')

② Violation of spirit of Sarvodaya and Antodaya

③ Threat to public servant to discharge duty

④ Nexus between senior officials and political bosses

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(5) Cognitive dissonance faced by me to report the issue or protect my life

(6) Possible Slippery Slope - further misuse of funds

(7) Violation of Constitutional morality (Article 38 - Welfare of All)

(8) Dilution of principle of 'fiduciary' (Financial turnitude against welfare of citizens)

(2) Options Available & Merits & Demerits

(A) Do not report the issue

Merit	Demerit
(·) Life protected	(·) Cognitive dissonance
(·) Career progression assured	(·) Perpetuation of corruption and exploitation

(B) Report the issue

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Merit	Demerit
① Corruption uncanthred - can be controlled ② welfare of poor	① Jeopardize my life ② ~~Ex~~ Career progression affected

My Case of Action

① I will choose option 2 ⇒

Report to higher Authority

- Action not taken?
  - No
  - Reach out to Minister
    - Seek for protection due to threat to life
    - Communicate the findings
    - Inform the relevant authority
- Action taken?
  - Yes
  - STOP

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② 'A satisfied conscience' will be my reward ⇒ in the short run, I may be demoted or transferred however, 'TRUTH CAN BE TROUBLED BUT NOT TROUNCED'

③ The happiness on faces of MGNREGA beneficiaries will uphold social contract and promote trust among people and rule of law

④ 'Zero Tolerance' towards corruption should be the guiding principle of All civil servants

⑤ If I stay quiet then, 'The only way for evil to triumph is for that GOOD PEOPLE DO nothing' No action is also corruption.

These steps will uphold the utilitarian principle of welfare, social capital and trust of All.