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Title → Cohort II | GSTest 4

Time taken → 3 hrs.

## Section-A

1.  
(a)

India is a deeply religious & multi religious society. The Plurality of religion is both source of cultural diversity & conflict.

Religion as source of peace & virtue

- (i) Religion as a social institution provides for identity and interaction for individuals.
- (ii) Religions provide a social code of conduct to live by. Ex → virtues of respecting elders, teachers, Brahmanas & Shramanas are provided in Hinduism, Jainism, Buddhism, etc.
- (iii) Religion also acts as a watchdog and guides people towards moral action → Ex → theory of Karma in Hinduism.
- (iv) Religious groups provide guides & mentors to base our actions. They also sanction against bad conduct by evoking social outcast.

## Religion as source of violence & chaos

(i) Most social evils in society like child marriage, untouchability, wife sale, etc. have religious sanction.

(ii) Religion and religious fundamentalism provides for enmity between followers of different religions.  
Ex → Communal conflict, Demolition of Masjid, etc

(iii) It curbs individual liberty & freedom of belief & conscience under Art 25 of Constitution.  
Ex → Entry of women in Sabarwal Temple.

(iv) It is used by vested interests for political gains.  
Ex → Communal & Hate speech during elections.

As Karl Marx said "Religion is opium of masses".

⇒ Religion if taken as a personal affair as was emphasized by Jardhi can promote fraternity in society. This is also provided by "Secularism" in Art 25-28 of Indian Constitution.

(iv) Promotes enmity, feeling of otherness & inalienability among people.

ex → Lynching of poor tribals in Tamil Nadu due to fake news of child abduction.

However, if regulated properly, fear also has utility →

(i) Fear helps in making right well-thought decisions with taking cognisance of consequences.

(ii) Fear also acts as boost for redoubling efforts towards goals.  
ex → fear before taking an exam.

(iii) Fear can help in better channelising our energy for ensuring safety and security of fellow people.

ex → My fear of not performing well in exams has made me realise the importance of guidance for exams. As a result, I helped daughter of my domestic servant before her X Board exam.

Q. (b)

Fear is a primal, instinctive emotion of humans, which is necessary for sustenance of life.

However if fear is based on irrationality and is uncontrolled, it can lead to undesirable effects →

(i) Fear generated during communal violence of religious domination, threat to religion, etc. leads to loss of lives.

Ex → 2002 communal violence in Gujarat.

(ii) Uncontrolled fear also prevents action and as put by Sartre leads to "quietism of despair".

(iii) Fear promotes irrational actions and behaviours. Neglecting science & reason.

Ex → Reluctance to COVID-19 vaccines

2.

(a)

Ethics and values are important part of our society. They help individuals to think for interest of others as well as make rational decisions.

Role of ethics & values in making India a \$tr\$ economy →

(i) ethics combined with business practices would lead to sustainable & inclusive development.

Ex → Corporate social responsibility norms under Companies Act (2013).

(ii) ethics in government services would promote development and in turn participation of weak and marginalised sections into economy.

Ex → Schemes like Saara Seebha Abhiyan, PM Kausal Ukae Yojna if implemented with ethical values

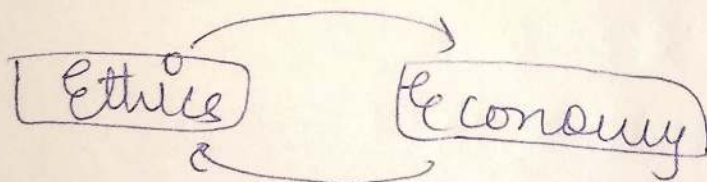
(5)

of empathy, inclusiveness, excellence, etc. can increase productive employment.

(iii) Ethics & values in general in society can reduce corruption & self-seeking behaviour.

(iv) It can influence individuals in promoting welfare of all.

Ex → Hallakale Hajjaba of Karnataka who won Rajmashu Award recently for opening a school in his village.



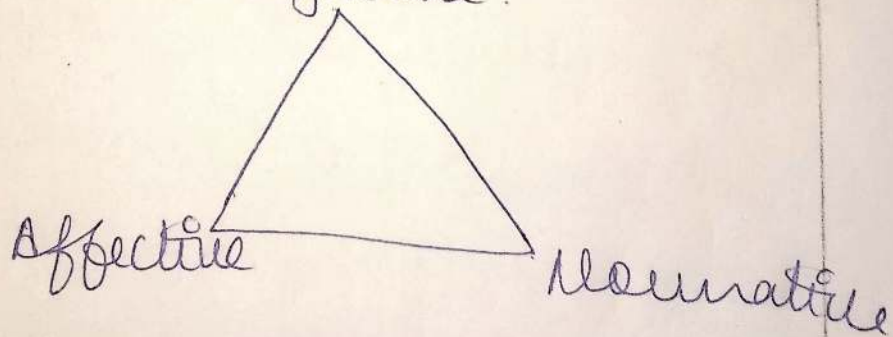
→ Thus as seen above, ethics & economy have a symbiotic relationship → each sustaining the other. Also highlighted by ancient Indian culture of 4 aims of life → Artha, Karma, Dharma & Moksha, where Artha is economy & Dharma is ethical conduct.

(b)

Attitude refers to the position of like / dislike for given object. It is manifested in form of behaviour.

Ex → I have attitude positive attitude towards truth speaking. I would behave by showing respect towards people who speak truth.

3 components of Attitude →





3.

(a)

Mahatma Gandhi devised the strategy of satyagraha - a change in the heart of oppressor, through weapon of non-violence.

As Gandhi said, "Non-violence is not the weapon of the weak". It ~~is~~ requires immense moral courage to stay non-violent in face of oppression. As a result of his non-violent struggle, Gandhi made immense contribution to freedom of India.

The non-violent struggle inspired numerous movements worldwide.

ex → independence struggle in S. Africa & Civil Rights Movement of America under Martin Luther King.

This view holds true in contemporary world also as use of violent struggles even

(8)

for a just cause have created conditions of civil strife and violence worldwide.

Ex → Marxism movement in India.

(ii) Instability in countries like Libya, Jordan, etc. after Arab Spring (2011).

Thus, non-violence as means of struggle for a just cause is the weapon available today which is potent and promotes cohesion in society and between individuals and state.

Ex → Agitation against Communist, Citizenship Amendment Act, etc.

As Martin Luther King Jr. said

"Darkness cannot remove darkness, only light can do that. Hate cannot remove hate, only love can do that."

(b)

1.

Organisational ethics & Organisational culture both have a role to play in how an organisation as a whole understands its duties, rights and also commitment to public service.

Organisational ethics

Organisational ethics refers to collective aspiration & ideals that an organisation has set before itself in conduct of its duties.

It deals with "How work should be done" in an organisation.

ex → ethics of Punctuality, Honesty, Team work, etc. all part of organisational ethics.

## Organisational Culture

It refers to the culture of the organisation in terms of hierarchy, relation between co-workers and commitment towards work.

It represents "How work is done" in an organisation.

Ex → If leader of an organisation does not arrive at work on time, it will percolate to subordinates and promote work culture.

→ Both ethics & culture regulate working of the organisation. Strong work culture can be brought by focussing on work ethics and developing understanding of values like Excellence, Integrity, Commitment, etc. in work life.

4.

(a)

Democracy is not just a form of government. It is structuring of society on the ideals of liberty & equality by means of fraternity & consensus.

Individual liberty is an important pillar of democracy. Yet democratic states frame laws that restrict personal freedoms, such as →

(i) Freedom of speech is subject to conditions of maintaining sovereignty, integrity of country; public order; etc.

(ii) Information Technology Act (2008) & Telegraph Act can be used to curb freedom of speech, right to vocation & livelihood by restricting access to internet.

eg → internet shutdown in Kashmir (2019).

However, under certain circumstances it can be ethical to restrict liberty →

(i) To curb fakenews, that can affect public order.

Ex → "Farmer genocide" Hashtag on Twitter.

(ii) To promote fraternity amongst various groups.

(iii) To curb liberty for welfare of marginalised sections.

Ex → Inner line permit regime in North East Indian States.

Liberty is a derivative virtue → its end is to promote development of human personality.

Thus, to promote this end, and build social cohesion, Liberty can be constrained.

(b)

John Hill stated that freedom of speech should be protected at all costs, even if it leads to false knowledge → as it would be discarded after advent of true knowledge.

However, in recent times, social media has emerged as a tool by which false knowledge can be transmitted rapidly to huge sections of people, and maintaining anonymity of source.

Thus, false knowledge or fake news has become more dangerous than ignorance →

(i) Threat to social fabric & cohesion.  
Ex → promoting communalism by communalising any crime and presenting graphic images

(ii) Can create disturbance to public.

Order.

Ex → Exodus of North Eastern migrants from Bengal (2012.)

(ii) It can create oppression for marginal communities like SC/ST, women, etc.

Ex → Violence against ST labourers in Tamil Nadu after fake news of child abductions.

(iv) Can cause threat to national security. Ex → Promoting sympathetic attitude for insurgents & terrorists.

(v) It can also lead to promotion of superstition, irrationality & undermine science.

Ex → COVID-19 vaccine deaths related deaths were mis-reported.

→ Hence in the age of social media, Post-truth is prevalent. Need to curb through measures like:

(i) Fact check by searching

(ii) Positive use of social media promoted by schools.

(iii) Use of technology like AI, Big Data to check & remove false content.



5.

(a)

"The only thing necessary for evil to triumph is for good men to do nothing" refers to the attitude of fence-sitting or passiveness of actors in a situation.

It suggests that if individuals with sense of moral right or wrong do not act on their conscience, the individual committing wrong will succeed.

This is clearly visible in the ignorance of society towards cases of corruption in governance.

By not calling out, naming and shaming or complaining against the visible forms of corruption, the society aids & abetts it.

As PV Narsimha Rao commented,

"Not making a choice is also a choice".

Gandhi<sup>00</sup> also emphasised on acting for promoting justice in his Talisman.

As such, several mechanisms are available institutionally for calling out wrong doing -

(i) Whistleblower Protection Act.

(ii) Prevention of Money Laundering Act.

~~(iii)~~

⇒ Thus, as Ellie Weisel ~~is~~, a survivor of Jewish Holocaust put it, "The opposite of Justice is not Injustice, it is Indifference".  
Need to use our conscience as moral compass and act with integrity.

(b)

"No morality can be found on authority, even if authority were divine" → this statement is a remark on evil of unchecked authority that leads to tyranny.

Ex → concentration of power in hands of State Police, with high levels of discretion, low training in ethics and weak ~~for~~ oversight mechanisms has led to increase in custodial violence in India.

It is related to Anarchist Movement which holds all authority to be evil & unnecessary. It states that individual has capacity for rational decision-making without use of force.

(18)

However, some authority is essential to promote social cohesion, existence of human as a social animal (Aristotle), and regulating self-seeking & selfish behaviour of individual.

Thus the doctrine of separation of powers and checks and balances becomes important to ensure proportionate amount of authority, and preventing tyranny.

→ As Gandhi was also a cultured anarchist → he emphasises on development of Village Republics or sarvagya as proper authority with individual participation.

6.

(a)

Nations must incorporate morality in their climate action for just & equitable distribution of carbon space. It is highlighted by the principles of UN Framework Convention on Climate Change (UNFCCC, 1992) → "Equitable" and "Common But differentiated responsibilities".

As developed nations are responsible for most of the climate change visible today during Industrial Revolution of 19<sup>th</sup> & 20<sup>th</sup> centuries.

India has emerged out to be a 3rd largest emitter of greenhouse gases, though it has per capita emissions much lower than global average.

Ethical Dimensions in India's climate policy & commitments →

- (i) India has pledged to reduce carbon intensity by 40-45% by 2030, in keeping with ideals of harmony with nature.
- (ii) India has also taken responsibility of achieving Carbon Neutrality or Net Zero by 2070, in keeping with its ideal of promoting International Peace & Justice (Ar 53 of Constitution).
- (iii) Helping developing & least developed countries in High Impact Community Development Projects for sustainable Development.
- (iv) Ideal of Vasudhaiv Kutumbakam highlighted by demand of adaptation costs & technology transfer by developed countries to small island Development States & LDCs that are most affected by climate change.
- (v) Green India Mission for forest conservation is also based on Indian ethos of treating nature as divine.

(b)

Objectivity refers to making decisions on merit, based on facts. It involves reasoning.

Compassion refers to the value of acting out of empathy and compassion. It involves emotions.

~~Both~~ Both values are necessary for civil servants in discharging their duty in letter & spirit.

There is a need to balance both as if objectivity becomes dominant over compassion, it leads to following of rules blindly, without analysing impact on society.

If compassion becomes dominant, it would result in discretion and neglect of standards & rules that represent collective aspiration of society.

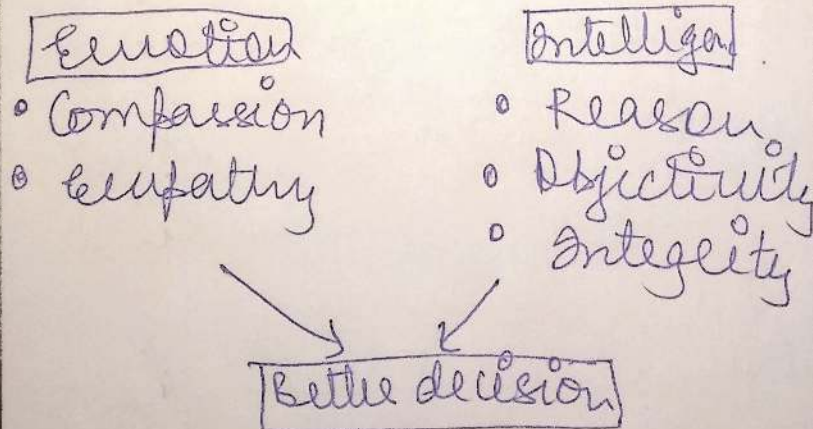
(i) Objectivity without compassion

Ex → ~~Arrest of a person cheating~~  
Rejecting and cancelling of  
Ration cards of 3 cr. families  
in shakhand due to non-seeding  
with Aadhar. It led to  
hardship & starvation deaths.

(ii) Compassion without Objectivity

Ex → Encounter of rape convicts  
in Andhra Pradesh → leading  
to rise in attitude of Retributive  
Justice and neglect of Rule of  
Law & Due Process.

⇒ Both these values are essential.  
Can be harmonised by  
developing emotional intelligence.





(c)

Participatory Governance refers to including the benefit of governance in the process of governance.

It transforms citizens from passive recipients to active participants in good governance.

It is one of the 3 pillars of good governance.

Examples →

- (i) Preparation of Gram Panchayat Development Plan (GPDP).
- (ii) social audit of government schemes like MGNREGA.
- (iii) Preparation of Citizen charters.

Role in Promoting Ethical Governance :-

- (i) Promotes the sense of community and belonging.
- (ii) It elevates citizens to rational

& thinking actors.

- (iii) Better understanding of their issues and grievances would make service delivery effective.
- (iv) It can help in realising aspirations of people for development of their own.
- (v) ~~It~~ re-legislative deliberation & grievance redressal would lead to making policy more democratic, multidimensional, and acceptable to people.

Ex → lack of behaviour change in people under Swaraj Bharat Mission can be tackled.

⇒ Participatory governance is thus essential for ethical governance in a Democracy → as in realising objective of human development and "Rule of People, by people & for people."

## Section-B

7.

(a)

Policing and maintaining law & order is core activity of any government.

However, due to issues plaguing state police in India → like poor remuneration, long working hours, absence of work life balance, politicisation, etc., policing has become apathetic to the needs & concerns of society it intends to protect.

In above three instances, Police action described "high-handed" can be altered →

(b) In first case, police needs to spread information & awareness of bars on firecrackers effectively. Also, it should deal with cases of neglect in a compassionate manner → by providing warning, issuing penalty, etc.

Repeated conduct despite knowledge of ban can lead to stricter actions like confiscating.

(ii)

In second case, lockdown-related violations should be dealt in

softer manner → like warning, naming and shaming, imposing penalty, etc. as it is case of behaviour change which takes time. Also police should keep in mind the adverse economic impact of lockdown on vendors, and can provide information on government schemes like Jan Kalyan Yojna,

(iii)

It is issue of behaviour change. Steps such as warning, naming - shaming, appealing to maintain lockdown norms via radio, etc. can be taken.

(b)

Police service refers to the essential nature of Policing which is a service to society in ensuring safety & security and maintaining public order.

Police force on the other hand has emerged out as element of coercion and use of force to instill sense of fear as seen in Indian society from Police.

Police service is thus feature of work ethic and Police force is result of work culture.

Policing should be developed on lines of service →

- (i) To ensure civilian trust & confidence.
- (ii) To promote help seeking behaviour in public from Police.
- (iii) To ensure Police becomes

euphratic towards public  
and perform its duty with  
help of public effectively.

Ex → Community Policing in Tamil Nadu.

(c) My suggestions to the government  
would be based on clear  
understanding of various ill  
in Police system in form of  
corruption, political interference,  
overworked staff, lack of  
remuneration, etc.

Suggestions for to governments

- (i) Training module should have  
Component of ethics & public  
management.
- (ii) Recruitment for vacant posts  
in swift manner.
- (iii) Involving community in Policing  
functions. Ex → Acting as eyes  
& ears of Police for repeat offenders.

(iv) Better remuneration & uniformity in conditions of service across the state.

(v) Technology to police such as forensics, CCTNS network for reducing drudgery, improving investigation, etc.

To strengthen moral values amongst police in my district :-

- (i) I would work towards breaking the  nexus of extortion by warning victims complaining to superior, and in case of non-compliance can lodge a formal complaint.
- (ii) Periodic training & review of personnel.
- (iii) Effective grievance redressal mechanism for citizens.
- (iv) Development of Citizen Charter with public feedback -
- (v) Increasing public engagement to understand their concerns, promote empathy, etc.

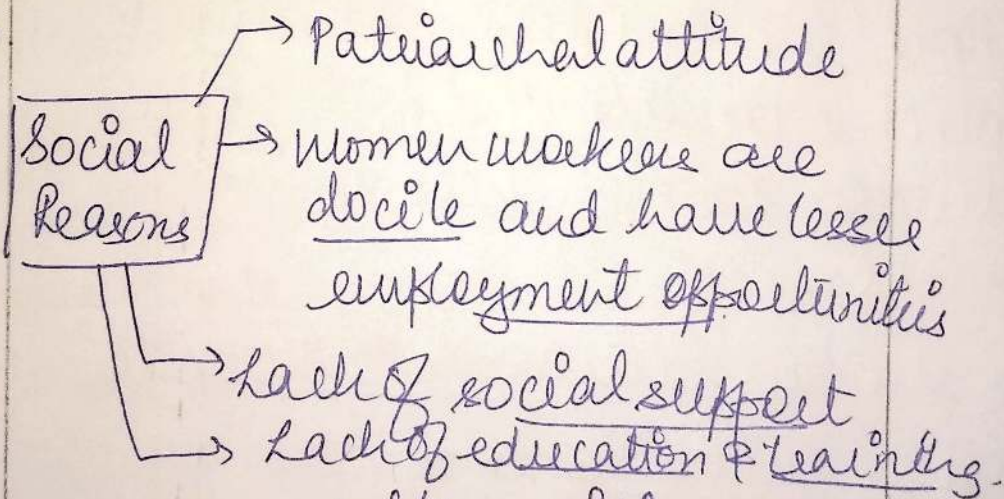
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(a)

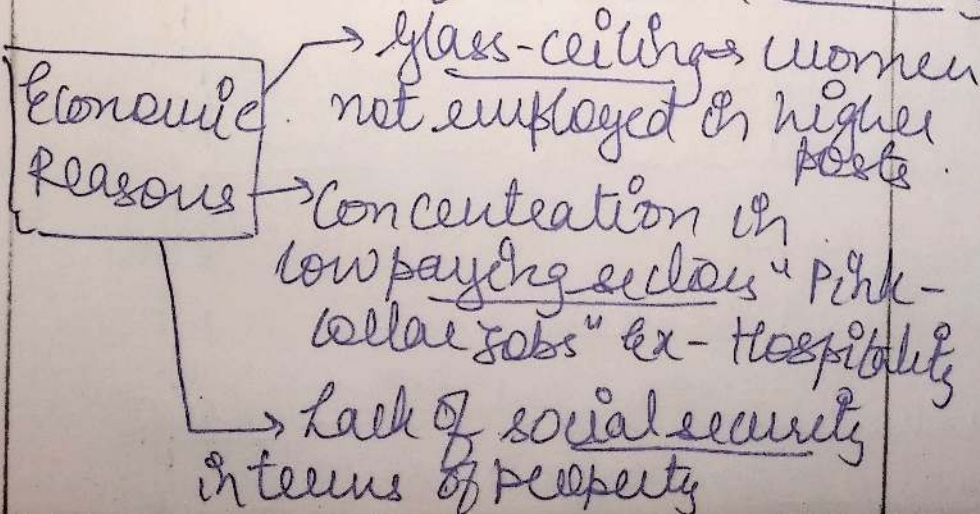
Gender based pay gap is an important issue in India. Women are paid as low as  $\frac{1}{5}$ <sup>th</sup> of the wages paid to men. (Gender Equality Index).

Though several legislations such as Equal Remuneration Act provide for equal wages for equal work, wage-gap still exists as  $\rightarrow$

(b)



(c)





(b) the above case represents the following issues: -

- (i) gender-discrimination in wages.
- (ii) Lack of effective implementation of laws & policies.
- (iii) Lack of job security, parity, etc. that act as reason for economic exploitation.

### Options available to Saraswathi →

- (i) Saraswathi can take heed of advice of her subordinates and ignore the incident. It would protect her life and prevent any adverse consequences on her career.
- (ii) ~~so~~ she can raise a complaint with higher authority in the Department or concerned Ministry. It would protect her integrity and would not directly injure her life & career.
- (iii) Saraswathi can initiate direct legal action against the

contractor, as it is her duty  
to promote worker welfare as  
labour enforcement officer.

(c) If I were in Saraswathi's  
position, I would first raise  
a complaint with superior in  
Department Ministry.

If no legal action is initiated,  
then I would lodge a formal  
complaint against the contractor  
for violation of work-related  
safety laws and violence against  
workers.

It would promote integrity  
and within department also  
motivate others to take action  
against injustice & violation  
of laws, without neglecting them.

This situation would also  
provide for highlighting need  
of better oversight mechanism  
for implementation of labour  
laws across the country.

9.

(a)

India has always sought to maintain peaceful and equal relations with its neighbours, according to the principles of Panchasheel.

In light of India's policy of Neighbourhood First, better relations with country X, <sup>improvement in internal security</sup> situation in India with cooperation of X, a simple approach of sanctioning the military government of X is not fruitful for India.

Following options are available →

(i) sanctioning government of X on lines of Western countries, supported by Indian ideal of democracy & self-determination by people.

(ii) This course of action can however lead to embitterment

of relationships with direct impact on internal security & refugee crisis in India.

It would also not ensure that military government is replaced.

(ii) Diplomatic channels with like-minded countries to pressure on military of X to establish democratic control.

(iii) India can setup negotiations in form of informal dialogue through intellectuals to persuade government of X to restore democratic process and it is not wise and prudent to establish military rule against wishes of people.

It can also ask the military government to safeguard Indian interests in X. Can continue developmental assistance in form of community development projects, food aid, etc. to X.

(b) I would suggest option (iii) as it protects →

(i) Indian interests in X.

(ii) Promotes public welfare in X via aid.

(iii) Builds pressure on military government without coercion or sanctions.

In addition to this, several like-minded agencies can be involved in the process.

(iv) Assurance can be provided for protection from international sanctions & punishments for leaders of camp.

(v) Basic necessities of refugees like food, shelter, temporary work can be met with help of local government.

(b) Ethical factors influencing  
the above suggestion →

- (i) Vasudhaiva Kutumbakam ideal, that treats people of all nations as brethren. Refugees should be provided with basic necessities to avert humanitarian crisis.
- (ii) Panchsheel ideal of non-interference in country's internal affairs.
- (iii) Social Welfare of Indian citizens as enshrined in Preamble to Constitution.
- (iv) Collective action for ensuring world peace (UN Declaration of Human Rights, 1948).
- (v)

(a) functional specialisation refers to domain specific knowledge. In case of Public Administration, functional specialisation can be referred to →

(i) Engaging of experts in a certain field for making policies in that field.

for ex → Water experts for formulating policy on groundwater replenishment.

(ii) Domain specialisation of public officials working in departments like Electricity Boards, Navigation Commission, etc.

Functional specialisation can be helpful in developmental role of civil servants as →

(b) Critical understanding of issues & bottlenecks in development.

- (ii) long-term vision Ex - as shown by Dr. Surendera in case of healthcare emergency.
- (iii) Better & effective decision-making.
- (iv) Qualitative Improvement in Policy-making & Implementation.

(b) Dr. Surendera Tarun promoted health & well-being in his District Arun, despite adverse situations like →

(B) Absence of doctors & frontline workers -

(ii) Tribal population with lack of knowledge regarding disease, appropriate social behaviours, vaccines, etc.

~~iii~~ Also, he ensured participation from all sections → like local doctors, healthcare workers and friends as.



volunteers. He also ensured their training & capacity building in form of ambulances, ventilator facilities, makeshift hospitals, etc. with government allocated fund judiciously.

He also showed visionary tenet by ensuring that the system of healthcare established and control rooms set remain intact and further capacity building in form of an oxygen plant.

→ Thus he can be regarded as ideal administrator combining qualities of leadership, efficiency, long-term vision and upholding public welfare at all costs.

11.

(a)

COVID-19 crisis has emerged not only as a health crisis, but also a social & economic crisis (Economic Survey 2021).

One aspect in which this social crisis has manifested is in form of large number of orphans, and children without homes.

This has raised several ethical issues regarding adoption in India.

Ethical issues involved in this case →

- (i) Illegal adoption by Piter & Maguanti bypassing the legal norms & safeguards established.
- (ii) Trafficking rackete that work in trafficking and selling children, especially in situations of crisis like natural disasters, COVID, etc.
- (iii) Need of children orphaned to

find homes and new lives.

(iv)

Difficult legal adoption procedure that force prospective parents to take recourse to illegal options.

(b)

As Investigation Officer, I have following options →

(i)

taking away Sarla from Hiten & Bhagvanti. Placing her in a child protection home and instituting enquiry against Hiten & Bhagvanti for illegal adoption.

(ii)

After prima facie enquiry, taking bonafides in this case, I can overlook the case. This would ensure that Sarla would stay in a home, and punitive action does not take place against innocent citizens. However this will involve professional risk for me.

(iii)

This option includes completing investigation against illegal adoption by Hiten and Bhagwati. However, ensuring that they be treated as victims of fraud, rather than culprit.

Also, I would ensure that legal adoption process is undertaken by Hiten & Bhagwati for adopting Sasha under CARA guidelines.

Also, this option would remove negative perception about complexity of adoption process and aid in adoption of other children under similar condition.

As a long-term measure, I would highlight the existing issues with CARA procedure which are cumbersome for people and that lead to illegal adoptions.

→ On the dictum of Ata Deepo Bhava I would go with option (iii) to ensure welfare of all stakeholders.

~~20~~.

12.

