

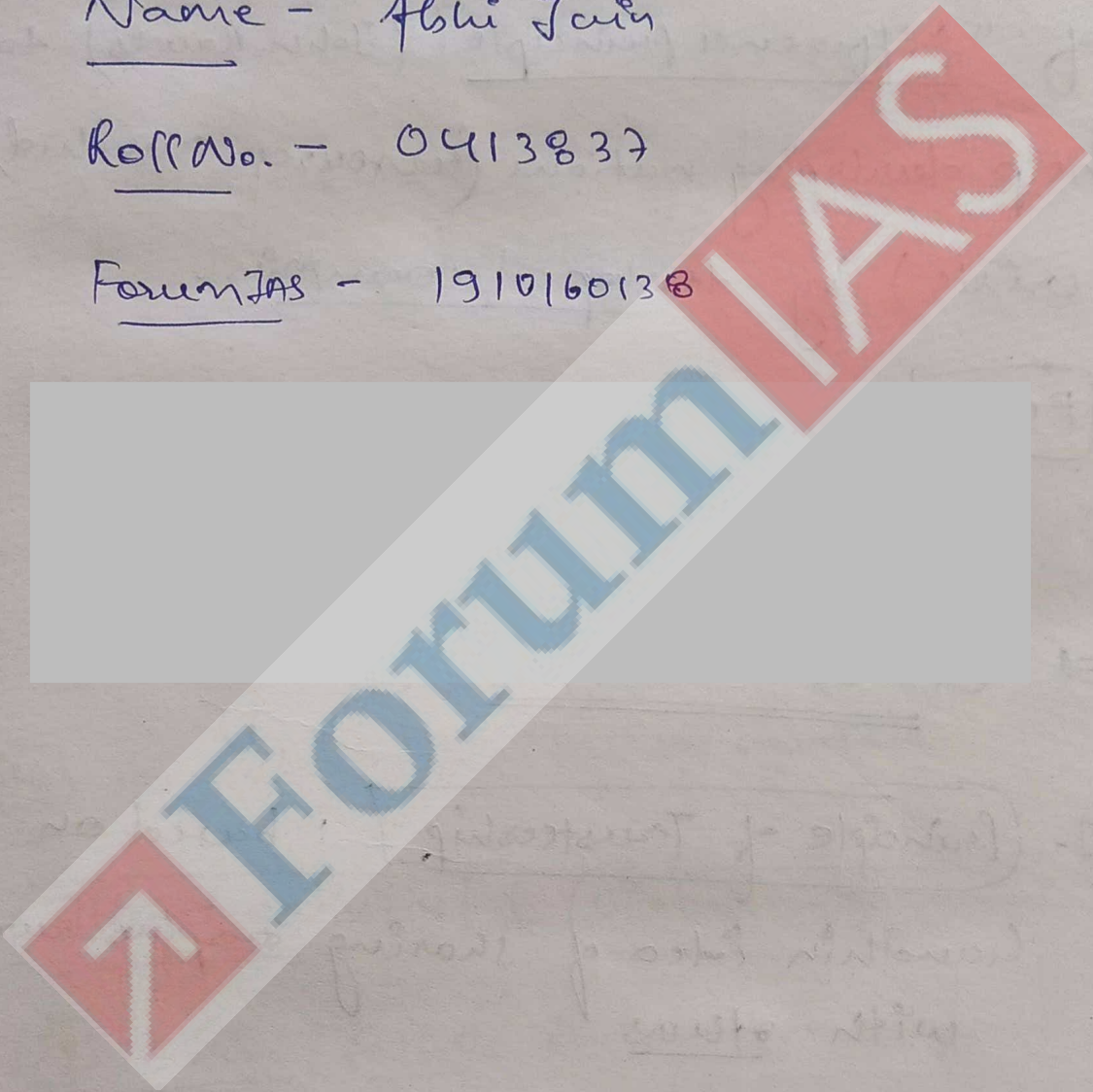
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Answer Questions in NOT MORE THAN the Word Limit specified for each in the Parenthesis.
(Specimen Answer Booklet - For Practice Purpose Only)

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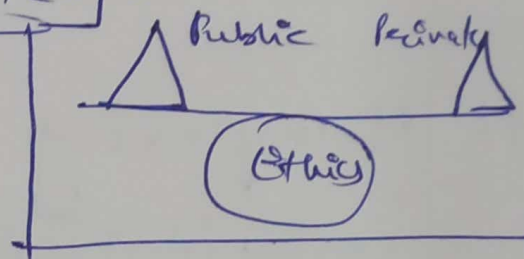
Q.1) Ethics in private life may reflect personal beliefs; in public life, they must uphold legal and societal norms. Discuss the contrasting ways in which ethical principles operate in private & public relations.

Private vs. Public ethics is always a conundrum facing bureaucrats.

(eg) publicly supporting employee welfare (vs.) harassing maid of home.

⇒ Ethical principles :

Public life :



1. Ethics of being vocal against injustice : (eg) supporting capital punishment to rapists

2. Ethics of finding wrongdoers :

(eg) IAS Jeenuvasan rehabilitating surrendered terrorists

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3. Socially sound decision : larger benefit to society (utilitarian approach) eg Jai Jeevan mission taps connection

7. Wider ambit : Exclusion of all like disadvantaged minorities etc.

⇒ For Private Life

1. Ethics of care : to family/spouse/children.

2. Ethics of love : deeper bond shared with our favourite people

3. Respecting elders - our grandparents

4. Celebrating festivals with joy

5. Counselling & guiding anyone

eg Father counsels to not lie.

Our private & public lives are intertwined & thus balancing is required to be complete human.

Q. 1) b) Despite legal provisions, instances of sexual violence against women continue to rise. How can a "change in attitude" address this issue?

As per NCRB data, no. of crimes against women have increased by 3 times between 2010-2020. Reflection loss of "gender equality in society".

⑥ Legal provisions to address

- Domestic Violence Act
- POHA (Workplace) Act
- SC/ST Act
- State/Police/Legal guidelines.

⇒ Reasons for rise in crime:

1. Male egoism: Feminists talk about male-ego (superiority complex) as reason for increase in crimes → domestic violence.

2. Lack of ethical outlook & women seen

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as traditionally "weaker sex" (Aristotle)

3. Sexual violence: rape/objectification
due to male's idea of female as "tool for pleasure"
(eg) Nirbhaya case

4. Online crimes: cyber-bullying on social media

5. Erosion of ["Mother India ethics"]:
women as centre of household (mother
sister)

⇒ Change in attitude =

1. "Nari Shakti & Saari Shakti" idea
as propounded by PM Modi (election
speech)

2. Value education - gender appropriate
behaviour (in schools)

3. Feminist nudge - gender sensitive topics

4. Workplace & Governance - gender
sensitisation
drive

"We need to inculcate the importance
of Nari Shakti" in our daily lives.

2) a) Do you agree with the utilitarian principle that 'the greatest happiness of the greatest no.' should guide decision-making and public policy formulation?

Utilitarianism (Jeremy Bentham) puts emphasis on "greatest happiness of greatest number" as maxim for social life.

eg) capital punishment to scrapists lead to peace in hearts of people in society.

⇒ In Agreement :

1. Social legitimacy is given by this doctrine eg) humanitarian intervention in Palestine by UN-body
2. Voices of majority heard & by policy-making for the maximum eg) Indian democracy model
3. In consonance with public welfare & public welfare demands greatest

happy population (eg) MGNREGS/PDS
↳ benefits poor people

4. Ethical framework : Bentham said :
"state comes into being for welfare
of the majority".

⇒ In dis-agreement :

1. Marginalises minority : their voice
is marginalised (eg) India - FPTP
majority govt. minority votes (no value)

2. JS Mill : utilitarianism is pleasure
seeking but true development of individuals
hindered

3. Amartya Sen : In India, poverty/inequality
are issues which can't be sidelined.

4. Decision making & public policy should
listen to the poor.

handls : when in delusion, remember
the face of poor & what your actions
would do to it.

- b) The development of an individual's values is a multifaceted process, involving engagement of diverse relationships such as family, society, and educational establishments. ^{Discuss with examples}
Values are a reflection of our personality like Ambedkar's "caste equality" & end to discrimination had "human equality" as central value.

⇒ Multifaceted process

1. Role of Family:

a) Value taught by Mother : of being gentle, obedient, honest

(eg) Real life : my mother punished me for stealing money to buy chocolate.

b) Father - teaches us to be brave, hard-working & dedicated

(eg) Jugal / Aamir Khan : taught her daughters to be philanthropists by hardwork

c) Grandparents - teaches gender appropriate behaviour, care, enjoyment
(eg) festivals

2. Role of Society :

- a) Secularisation : like celebrating eid-
dawal - Christmas & caste-equality
(Dalits living along with others - modern
residential complexes)
- b) Patriotism & Pride : celebrating 26 January
(Martyr's Day) 15 August.
- c) Discarding negative values : like violence,
communalism (eg. Jains hosting iftar
for Muslims in Chandigarh
chowk)

3. Role of Educational Institutions :

- a) Teachers - teaches us Importance of
education, punctuality.
- b) Values of - discipline, team-work.
- c) Others - like friendship, respecting
seniors.
- d) Akbar's "Din-e-Ilahi" (religious
pluralism) was
inspired by teachers - Salim, Huzaima
Chisti, Jurji.

APJ Abdul Kalam : "If a nation has to be
corruption free, Mother, Father & Teacher
have to come together to teach its children".

Q.3) a) "Experience is the only teacher we have. We may talk & reason for all our lives, but we shall not understand a word for truth, until we experience it ourselves." ^{Swami Vivekananda.}

John Locke emphasised on Idea of

"tabula rasa" (mind is a blank state)

and we only learn from experiences

(eg) Lord Buddha - saw & experienced of ^{general} sick / poor / elderly's suffering & world.

② Importance of Experience :

1. Presents real-life truth & like feeling pain of refugees when we leave our home for work, job, marriage.
↳ how difficult it is to live happily.
2. Builds empathy & compassion :
"Until you yourself feel the pain of others, you won't realise importance of service"
— Dalai Lama
3. Makes us confident & Builds fortitude : (eg) Capt. Vikram Raj experienced

Corruption in many silos of government & exposed scams with fortitude & probity

4. Keeps us realist against idealism
eg India's foreign policy : "no talks with Pakistan until it weeds out terrorism"

→ Relevance of quote :

1. "To be or not to be" as Shakespeare said, experience keeps us dedicated to our fellow humans eg alleviating poverty.
2. For today's world of idealism like Trump's USA exiting Paris deal despite climate change — reality

3. To prosper & work for betterment of world

"Your pain is a piece of iron chested on my body" — Jesus Christ.

- b) "Love and compassion are necessities, not luxuries. Without them, humanity cannot survive." Dalai Lama.

There's a huge difference between being human & humane, and this world is filled by showing love and compassion only.

eg) India's CAA Act : allowing minorities from neighbourhood to seek citizenship.

⇒ [Love & Compassion - Necessities].

1. Buddha's "pratityasamutpada" talks about dependent origination : we are all dependent on each other & it is only there because of love & compassion.

2. To Keep ethical outlook : like Gol's

PDS, JFM, MAWRBGA policies shows the compassion for the poor at bottom.

3. To protect humanity : eg) prosecution

of Rohingyas in Myanmar puts India & whole neighborhood at risk.

4. Moral degeneration would happen if love & compassion are lost.

⇒ Why humanity can't survive w/o them

1. Loss of humanness — we will become akin to animals (state of nature — Hobbes).

2. Competition syndrome — devoid of ethics of care, collegiality, humanity

3. Humans as tools — would lead to violence against LGBTQ+, women, minority

4. Suffering of all sorts would continue

How to inculcate love & compassion

- adhering to ethical outlook
- good family upbringing
- learning from lives of good teachers
eg Gandhi.

c) "Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man." - Mahatma Gandhi
"Non-violence" is the idea of not using force to gain advantage or take revenge. Gandhi used it as a tool to challenge oppression of British and as moral principle. (eg) suspension of Chauri-Chaura

⇒ [Non-violence : greatest force]:

1. Speaks Truth to power: In the end "we are all humans" is the message, non-violence portrays.

(eg) Mandela's civil disobedience in Africa

2. Avoid of killing of humans for tactical gains (eg) Russia's invasion of Ukraine.

3. Deontologically sound: like India's principle → non-violent

stance against unies & use of force
only to protect territorial sovereignty.

4. Reflection of "acting in concert":
power of people to rebel against the
mighty (Hannah Arendt).

⇒ Sometimes violence is required:

1. Ethical violence: punishing criminals
to send social message (eg) Amar Kasab
2. Dharma violence: Ramayana / Mahabharata
"shun evil, do good" - Lord Ram.

3. Protection of state/people - like
in 1965, 1971 war Indo-Pakistan.

⇒ Relevance today: Amidst Israel-Palestine,
Russia-Ukraine, M. East

conflict → people have forgotten use
of non-violence & leading to security

dilemma = "violence bringing non violence".

4) a) The balance between laws & conscience is delicate ; when synchronised, they promote ethical conduct, but their discord can give rise to significant ethical dilemmas. *Illustrate with examples.*

"In matter of conscience, the law of majority has no prevail" ...
— Gandhi.

However, law & conscience share a delicate relationship.

⇒ Ethical conduct when synchronised

1. Moral decision : Q when laws says making to uproot tribals for development but conscience says to place them → synchronisation : rehabilitate them.

2. Resolves crisis of : when in dilemma conscience due to lack of decision reaching ability

3. Upholds professional & religious integrity :
— Law : to promote beef industry
— conscience : Jain office, against.

↳ Synchronisation : "Service to Jiva is
Service to Siva"
(thus, public service given primary).

4. Resolves Know-Do conflict as
said by Jayaram Saraswati (eg) encroachment
↳ livelihood
loss

⇒ Discord - ethical dilemmas :

1. Law - build roads, cut trees
Conscience - environment ethics compromised
H
Ethical dilemma

2. Deontologically sound, often decisions
decisions not made : made are not
morally justifiable.

3. Issue of Individual conscience : (eg) whether
to give capital punishment or not

4. Ineffective judgments (decisions)

Thus, Gandhi said : to align to the
spirit of service & even challenging laws
which hurt human at its core.

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- b) Good Governance is not only about rules & regulations but also the character & cost of those who govern, "discuss."

Plato's theory of Justice - emphasis on
ethical conduct by [Philosopher King/governor]

(rulers) to establish a just society.

eg Good Governance in Scandinavian due to
→
- no corruption
- ethical decisions
- good feedback.

⇒ Rule & Regulations importance :

1. Ensures transparency & by framing
rules for traffic-management

eg Challan imposition.

2. Sync with constitutional; to uphold
morality

the rule of law (eg) Govt rules on
Industrial pollution

3. Keeps bureaucracy grounded as the
[YK Hegde committee] pointed

eg 1950-70's Mai-baap of attitude of "sarkari"
naukari

4. Governance or effective implementation of rules & laws

⇒ But, also about character/conduct of govt

1. Intellectual integrity - to resolve complex issues like climate change (eg UNFCCC, paris deal)

2. Optimism in approach - like that of E. Shreedharan → dedication → hard to build up governance

3. Aligned to Sarvodaya: "welfare of all"

4. Humane-bureaucracy: "Code of Ethics as essential to good governance" (2nd ARC)

5. Keep them dedicated to public service (eg Atal Bihari Vajpayee → probity & fortitude)

How to be righteous in conduct :

- Integrity training
- Code of Ethics
- Self-ethical commissions

But, our societies would stay the same.

5) a) "In the realm of International relations, ethics often takes a backseat to national interest, which primarily decides foreign policy decisions." Critically examine.

There is no place for ethics or morality
in International relations" - Hans J. Morganthau

Thus, the above quote points how ethics are backsided in global relations.

② Israel's declaration of war on Palestine
for Immediate interests to protect people
↳ Hidden interests to exterminate Gaza.

⇒ National Interest > ethics in IR :

1. Narrow self-interest : like Pakistan
stopping construction of lanes by India as per
Indus Water Treaty → benefits to millions
of people
but NO!

2. Power-mongering : like China's claims
(Megalonania) in South China Sea.

3. Loss of humanitarian approach : like developed
nations not giving
TRIPS waiver to COVID-19 vaccine manufacturing
for developing world

4. To put down others like China's building String of Pearls against India.
5. Failure of Collective Vision reflected in WTO - non-resolution of < agriculture dispute settlement issues.

⇒ However, ethics > national interest:

1. Stance reversal of India condemning Israel (Sheikh Jarrah evictions) & Russia (Bucha killings) despite it being traditional allies
2. Management of global commons < Arctic Council
Antarctic Treaty.
3. Resolving problem without : like climate change.
Passports
4. Humanitarian aid : like 3 Trillion \$ to Afghanistan by India
5. Recent, UN Global Compact to help developing world.

Globally, we need to multilaterally engage to establish what Aristotle called the "Eudaimonia" - a happy place

- b) The essence of business is profit, but it must be achieved through responsible & sustainable practices. Elaborate.

Karl Marx said that : for profits a capitalist/business hustles everywhere & settles everywhere thus, hustling others.

eg) Warren Buffett's investment in companies exploiting resources from Africa.

⇒ [Essence of Business is profit] :

1. To prosper/grow like Reliance recent shift to renewables > from fossil to capitalise on "new energy business"

2. Compromising employee's welfare vs. profit maximization : choice of reinvesting profit for more profit or employee's welfare?

eg) higher dividend payout.

3. Low-cost solutions : to stay profitable

eg) report - Parle's biscuits quality compromised.

4. Profit as the bread & butter of industry.

⇒ Achieving through Responsible means :

1. Collective & Inclusive growth - corporates owe responsibility to its workers/employees (eg) Tatas 5-6% profit donation

2. Legitimate means - ethical corporate governance as basis of (Kumar Mangalam committee)

3. Respect to laws/rules/guidelines.

⇒ Must be sustainable :

4. Environmental ethics - like not-disposing oil/chemicals into water bodies

5. Harvesting & "overexploitation of global commons" like Arctic/Himalayas must be stopped

6. Stewardship ethics & "management of resources" to sharing benefits with govt/society
(eg) Corporate social Responsibility → Sect 135, Sched 7 of Companies Act

Raghuram Rajan in Third Pillar talks about companyism ~~not~~ capitalism as the future model.

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- 6) a) What are the ethical concerns associated with AI?
How can ethics help in resolving them?

UNESCO's AI declaration pointed out
the ethical issues involved in use of
Artificial Intelligence.

→ Ethical Issues :

1. Loss of values : as machine taking
decisions for humans (eg) Youtube's
AI recommendations
2. Super Intelligence syndrome : machines becoming
capable to decide
& overpower humans (OASA report)
3. Erosion of ethics : like London's
AI-FRT recognition : picks out colored
people as criminals
4. Loss of employment & livelihood of
50 million people by 2030 (World Bank
report)
5. Privacy violation : like tracking & tracing
data & sharing without
consent.

⇒ How can ethics help?

1. Principle of Proportionality : Usage of AI should be proportional to stated objective.

(eg) data governance architecture.

2. Principle of No-Harm (UNESCO) : to cause no harm to human sentiments

(eg) US' Black people recognised as criminals in FBI-directory.

3. Transparency & privacy protection.

4. Ethical code of AI - should be created, as per UNESCO's principles

5. Only assigning computer-evils to AI.

6. Pseudo-AI should be weeded-out.

AI-based governance is essential but not at the cost of losing out the value of "human-ness" (Technology without character is a sin).

b) While some argue that values are influenced by temporal and situational factors, others uphold the belief in timeless & universal human values. What is your opinion in this regard? Justify your answer.

"Be a man of value" said Albert Einstein, signifying the importance of values for us.

⇒ Influence - Temporal / Situational :

1. Experience of lifetime - like Gandhi's shift to civil disobedience.

2. Constantly evolving learning - like when placed in situation of development

⑤ environment protection → value of Golden Mean (Aristotle) comes to rescue.

3. Values inculcated by reading books / watching cinema

eg) like Satyajit Ray's - Pather Panchali value of poverty as evil.

4. Taught to us by episodic events

@ St Bon - renunciation from ICI after
seeing atrocities - value of patriotism

→ Timeless / Universal values :

1. Non-violence : Jainism, Buddhism
to harmless ethics

2. Truth & Honesty : Ramayana to PM
Modi's Pariksha Pe Charcha highlights it

3. Helping poor : Nanak : "sharing your
said earning with
(Sujani) others

4. Value of respecting elders

5. Celebrating festivals, customs
@ Rakshabandhan < gender equality
timeless bond

Thus, I believe, values are a mix
of timeless wisdom & situational factors
to make us "good politicians" : social
anchors with
hearts.

7

This case study is typical of lack of
voter-awareness program, electoral
apathy and political-dealignment
 happening. A case study tells that
 b/w 1950-2010 globally, average
 voter turnout has declined by 50%.

My vision: to enhance the voter
turnout-ratio, as well
 as enhance awareness &
participation of all in
process.

a) Stakeholders	Ethical Issues
(Mysib) 1. <u>District Magistrate</u>	- Enhancing turnout ratio - Lack of time-scope to educate all - Issue of <u>dearavatic participation</u>
2. <u>Villagers</u> eg <u>Tharapur</u>	- <u>leaders ignorance</u> (to their demands) - <u>Issues of livelihood</u> (migrants / daily wagers) - <u>Voters rights unawareness</u> (Why should they vote)? - <u>Lack of grievance redressal for them</u> (sidelined in scheme of development)
3. <u>Administration</u>	- <u>Logistics issue</u> - <u>Multiplicity of</u>

Electoral booths / stations
to attend

- Ineffective reach out
program

4. Society
at large

- Political de-alignment
(e.g. Singhasan Uthali Kuro,
"pachod aayi")

↳ Ramamohan Lohia, on
the deafness of governments

- It's people are sleeping
hungry / children un-
educated

- Lack of public engagement

Studying these Stakeholders and
ethical issues, several short-term
& long-term measures would be
taken to enhance voter turnout.

Short-term measures:

1. Establishing a Team to study issues of villages like Dharampur
2. Sending special units, to conduct voter-awareness drive
3. Deploying extra-infrastructure to the panchayats / local bodies to be able to conduct elections
4. Transport facilities: to be given to villages whose electoral booth is more than 5 km.
5. Registering drivers for those who have been left out of electoral rolls
6. Personal presence & putting in confidence the pradhans of villages to motivate

villagers to come out & vote

(eg) Newton - Rajkumar Rao
movie does the same.

→ Long-term measures:

1. Addressing villagers' root cause of Development-deficit : In villages leading to their disinterest in process
2. Writing to legislators to make sure biannual visit to apprise on development needs
3. Addressing migration issue by setting up JMPs, manufacturing units.
(schools)
4. Investing in children's education
5. Direct Grievance Redressal Mechanism
↳ BDOs to be empowered for villages

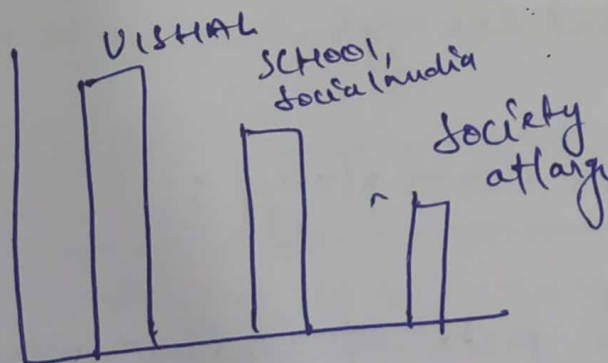
This would lead to overall increase in voter participation in elections

⑧

This case-study is reflection of incidents of cyberbullying & social-media misuse happening across.

eg cyber-stalking women by creating fake-accounts.

STAKEHOLDERS



My vision :

"Young minds are barren field for future crop, thus, we need to develop them properly."

Q) Reasons for increasing cyber-bullying incidents :

1. Competitive-spirit - like Vishal's loss led to shame to whole school.
2. Emotion driven : easily irritated children & cranky
3. Calling out / Cancel : prevalent culture due to globalisation like #MeToo
4. No monitoring by parents/siblings.
5. Easily accessible - due to increasing mobile phone usage.

↳ Roles parents can play :

1. Monitoring & putting Child-locks on social media.

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1. Monitoring activities of children
on social media

3. Ethical education is "hadhai mei
haar-peet hafi
(victory/defeat is
normal) salahi hai"

4. Counseling & talking up with
authorities to stop circulation.

eg China's Social Media Monitoring
Cells

to deal with Gao Kao man

h) Responsibility of Educational Institutions

1. Monitoring of school-webpages
like on Facebook / Instagram

2. Code of Ethical usage of social media

Should be prepared and circulated
to children.

3. Gender-sensitive appropriate
behaviours & to resolve issue of
women/girls objectification

4. Teaching Case-studies / Real-life
examples

5. Counselling cells & immediately
taking up with law & order
authorities

c) Ethical issues in use of social &
media by children

1. Hate-mongering & venting out
anger / distress / violent language

2. Loss of rights-based approach & easily

mocking up weak-students.

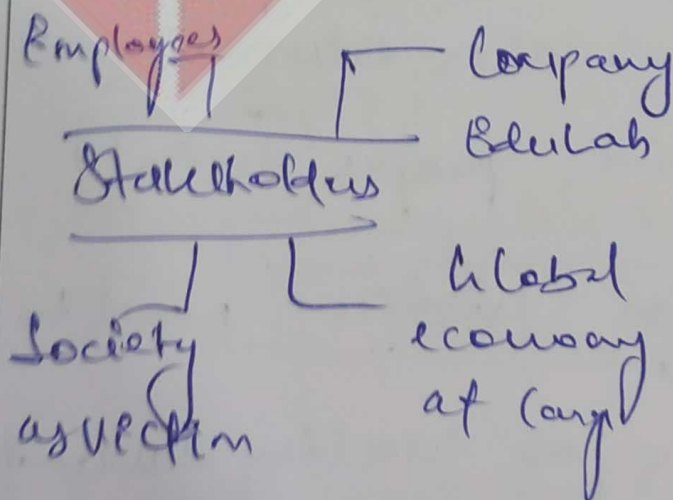
3. Targetting victims by groups of friends
on a warmer-merry.

4. Sexual violence & watching pornography,
leaving sexual comments on websites.

5. Ethical erosion by easily writing
what's in mind without due
consideration.

My Idea : In today's times, when
chat hrt makes life of students
easy as well as makes education
system imperfective, proper [social
Media Code for Children] need to
be brought in for healthy development.

The above case study is one being
prevalent all over world of "
"lay-off culture" & where jobs are
being curtailed due to financial
limitation or technology disruption.



My Vision :
"Corporate growth
in sync with
ethical governance"

Q) Ethical Issues ?

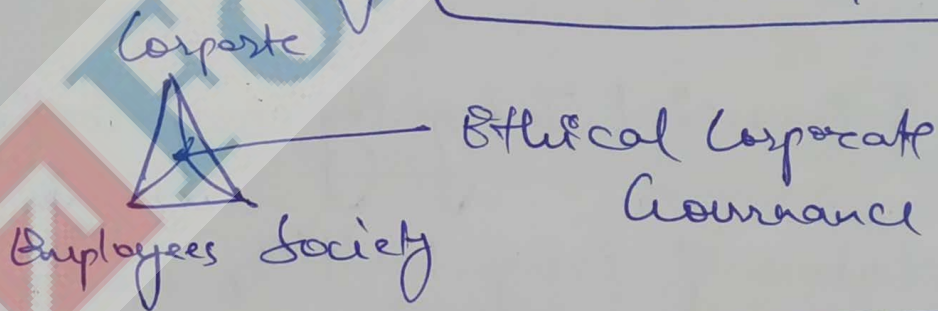
1. Lay offs / Job-loss : millions of people at risk globally, as well as in this case study.
2. Technology disruption : it is making life easy but difficult of those whose job it is taking.
3. Financial Integrity compromised : claims of irregularities, mis-management, absence of surveillance (violation of labor code).
4. Social Happiness compromised :

with families disturbed of
affected employees.

5. Lack of transparency on part of
company.

6. Vertical accountability of
company to employees compromised.

7. Corporate Ethics being violated
as laid by Kumar Mangalam
committee



5) Ethics in Corporate Governance
as secondary

1. Strengthens organisation resilience

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by putting transparent "Code of Ethics" for corporate governance.

2. As per Raghuram Rajan Panel, effective Communication Mechanism be

established :-

eg) IL & FS crisis ↓ happened due to this

Company Board
↓
Employees
↓
Shareholders

3. Severance package :- to those who laid off due to technology disruption

4. Employee Welfare :- to be given priority.

5. Best Practices Adoption :- eg) Tata Steel - compensated families

of those who died during COVID-19
with Life-long salary package.

6. Pre-preparation of prior announcement
stage of any such
plan by management so that
employees can apply in Open Market

7. Employee-Employer
Contract Code : shall be
followed.

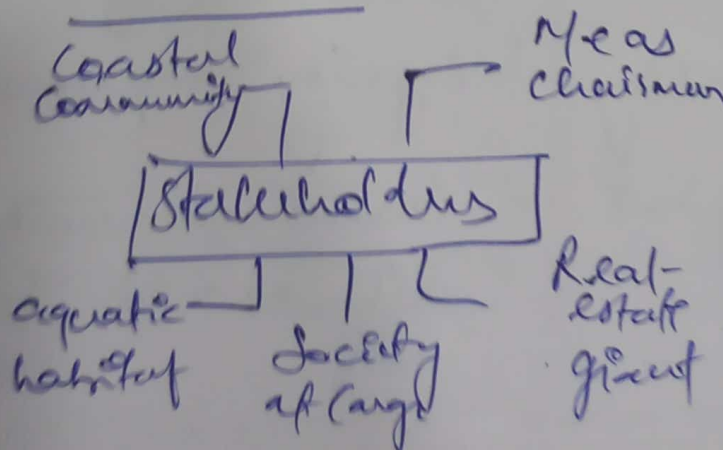
Righteous Corporate Work Ethics
be followed to implement any
such plan & healthy growth of
economy.

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10

In India, approximately 15 crore people have suffered displacement and this case study asks us to strike a balance so that no more Indian citizen is displaced from its home.



Question:
a what is development, if people suffer?"

9) Options :

→ Option 1 : Do as the real-estate
giant proposed

Merits

Demerits

1. I get wealthy
by cheap property

1. Villagers
displaced

2. Mutually benefited
deal

2. Resentment from
community.

→ Option 2 : Work out a compromise
with real-estate giant

Merits

Demerits

1. Deal is still done
↳ I get wealthy.

1. Some sort of
integrity compromise

2. Real-estate giant
might agree

2. Coastal community
still at risk.

→ Option 3 : Doing what is asked

Merits

Demerits

1. Coastal community protect

1. Transfer/carry compromise

2. Environmental balance maintained

↓
pressure from above

2. project might get halted
↳ development compromised

→ Option 4 : Study DPR if without hurting communities / harming environment
a shift of highway is possible, then

do

Merits

Demerits

1. Real estate guy happy

1. Long-term villagers affected

2. project gets
a head-on

2. Integrity &
probability still
compromised

→ Option 5: Stick to Initial DR,
complaint against real-estate guy
for bribe offering, proceed with
rules & guidelines

Merits	Demerits
1. Conscience & hard	1. Pressure from above
2. Coastal community & environment protected	2. Threat to life.
	3. Career compromised

b) Course of Action :

I. Min of Option 3 & Option 5 :

which would lead to DPR being
worked-out

2. Coastal community - livelihood &
habitation is protected.

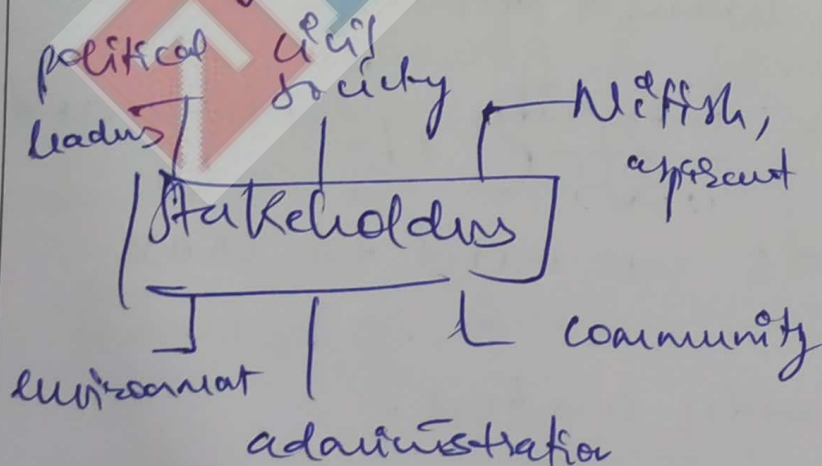
3. Real-estate grant is supported
and no loss of probability.

4. Development is balanced with
environment.

(Justification) My idea is that
pressure would always be there
but with integrity, probability and
fortitude we need to cross
these muddy waters.

11.

This case study questions the logic of demolition drive where those at bottom of pyramid will face more poverty & limited means to survive.



My vision
protect those
with
limited means
& in sync with
environment
protection

a) Offical Errors :

1. Displacement due to demolition
2. Collusion wrong ^{allegation} that some settled with bribe to administrators
3. Loss of Janyodaya : "welfare of all" & antjodaya : "welfare of last individual"
4. "Rights of Poor" is a legal right as per Supreme Court's verdict which is violated
5. Welfare state ethics - compromised

b)

Nitish's thinking

Justified

→ what is development of poor and neglected?

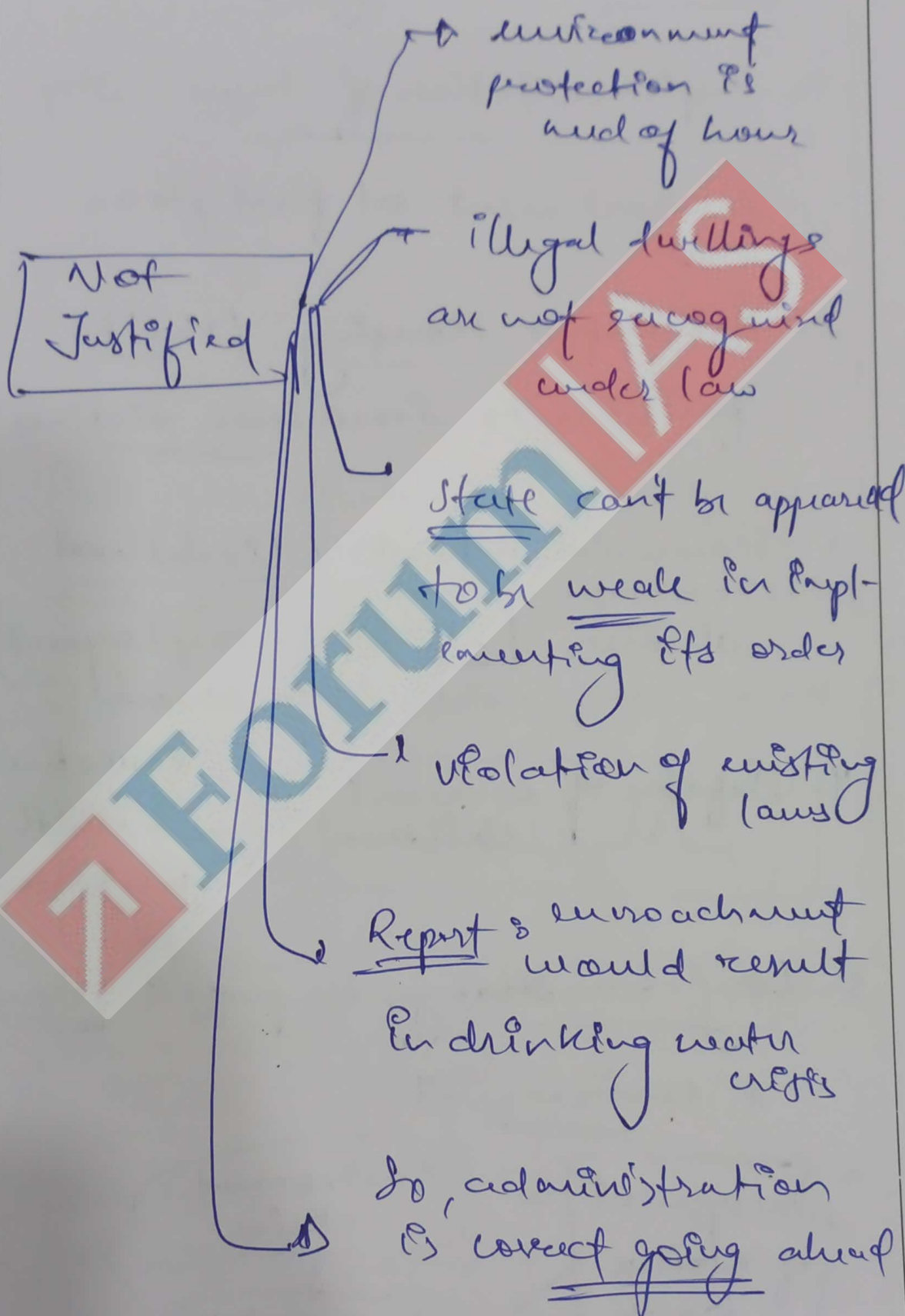
→ what is the point of pushing out poor when state failed to implement its own guidelines?

→ burden on state to rehabilitate.

→ more would be involved in crime / ^{poor} / ^{poor} disease burden etc.

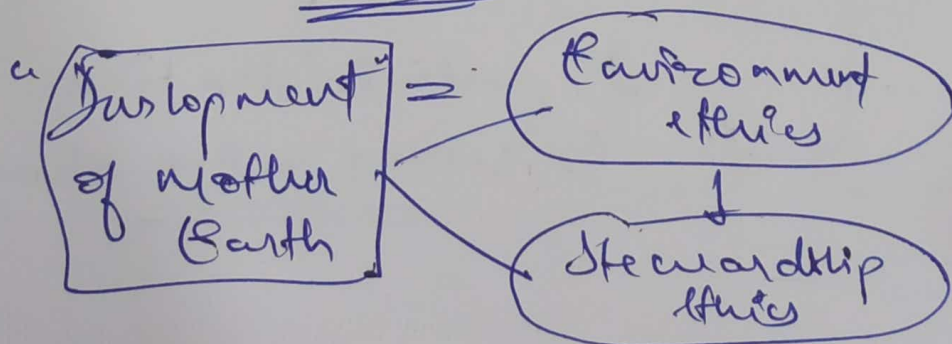
→ long-term loss of life

↳ pushed down the drain



c) Measures to manage

1. Full implementation of laws - Stop
harassment at first place.
2. Alternative housing / shelter
facilities to female victims
3. Communal Interest / Livelihood
schemes (eg self-employment
scheme)
4. Safety of women / children $\leftarrow$ $\begin{matrix} \text{Education} \\ \text{Health} \\ \text{Nutrition} \end{matrix}$
5. Long-term strategy to protect Rivers
& environment



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UPSC

Candidate must not write on this margin

12.

This case study is a mockery of the state of crimes & law/order in our country where punishment depends on how much rich or poor you are!

local politicians

Me us SP

Stakeholders

Society at large

Justice?

Rahul, family

UPSC

a) Options:

→ Option 1: hush up matter, manipulate evidence

Merits

I get good posting
politicians happy

matter is resolved

demerits

justice denied
innocent person
made victim

→ Option 2: slow down case and get transfer for next due promotion thus, evading decision making.

Merits

I get saved

onus falls on someone else

drawbacks { non-performance of duty & corruption
case goes on, & does protest

→ Option 3: expedite matter, seek proper evidence, if Rahul is culprit take actions against

↓
Course of Action:

1. I will expedite inquiry
2. Investigate with evidences and frame a chargesheet
3. Against pressure will show courage & fortitude

, will not bow down.

4. Launch inquiry against those
who manipulated the case

5. Justice will be seen to be done
too in my region.

Justification: Justice approach
by Plato asks us to uphold the
highest values of courage,
wisdom and moderation.

This would be my
approach to instill justice in my
city for the welfare of society.

b) Action of Rahul's Father :

1. Teaches Rahul & others to find short-cuts.
2. Evils of bribery & corruption
3. Escaping societal norms of justice, responsibility
4. Hampering rule of law, constitutional morality
5. Erosion of ethics in society

"If we fail to uphold the right,
we shall prepare our suitcases
to hell" - Martin Luther King Jr.