

VAJIRAM & RAVI

SURE SHOT TEST SERIES SENIORS 2025

General Studies
GS 4- SECTIONAL TEST 4
ETHICS- ETHICS IN GOVERNANCE +
CASE STUDIES
Test Code - VR1221304

Evaluator Code:

Date of Assignment:

CQ:

NAME:

SAUMYA MEHRA.

Time allowed: 180 Minutes

ADMIN. NO.:

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Email:

MOBILE NO.:

Submission

Date:

6th July 2025QUESTION PAPER SPECIFIC INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions:

There are **TWELVE** questions printed in **ENGLISH**. All the questions are compulsory.

The number of marks carried by a question/part is indicated against it. Word limit in questions, wherever specified, should be adhered to. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

Q No.	Marks	Q No.	Marks	Q No.	Marks
Q1 a)	/10	Q4 a)	/10	Q8	/20
b)	/10	b)	/10	Q9	/20
Q2 a)	/10	Q5 a)	/10	Q10	/20
b)	/10	b)	/10	Q11	/20
Q3 a)	/10	Q6 a)	/10	Q12	/20
b)	/10	b)	/10	Total :	/250
c)	/10	Q7	/20		

Instructions:-

- Legible Scanning:** Exercise due diligence in scanning your scripts for clear legibility
- Submissions** marred by poor scanning, notably those with illegible sections or blackened pages due to improper scanning, risk being excluded from the evaluation process.
- Non-Adherence Consequences:** Failure to comply with the aforementioned instructions may lead to the disqualification of your submission.

For Student Only

Start Time -

End Time -

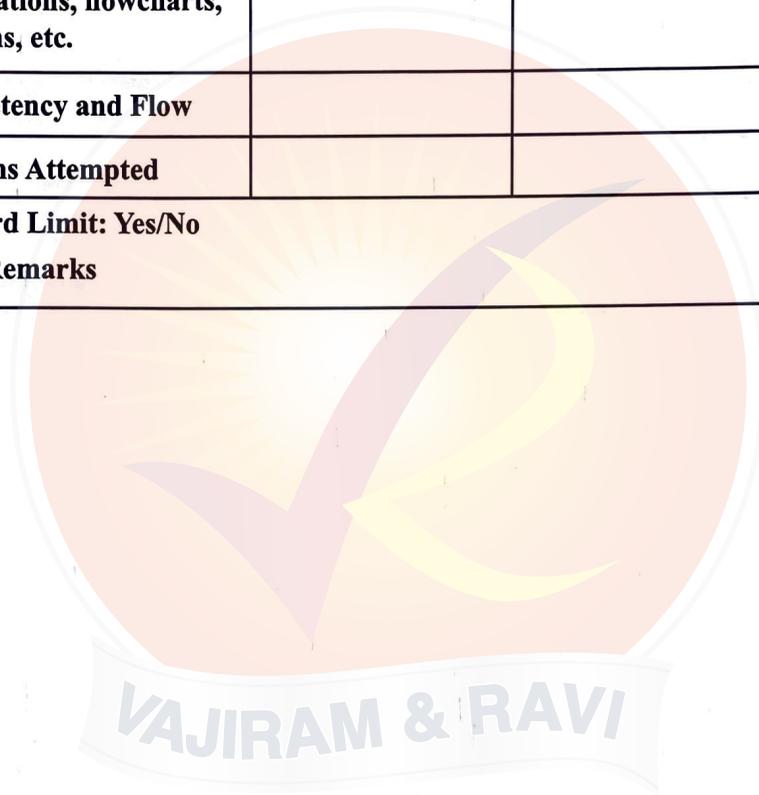
Mode of Examination

Online Offline

Receiving date -

Dispatch date -

Parameters		Good	Average	Needs Improvement
Conceptual Understanding				
Contextual Clarity				
Structure	Introduction			
	Body			
	Conclusion			
Meeting the Demand of the Questions				
Value Addition- Use of examples, case studies, Current Affairs Linkage, data etc.				
Presentation-Illustrations, flowcharts, diagrams, etc.				
Language Competency and Flow				
No. of Questions Attempted				
<ul style="list-style-type: none"> Adherence to Word Limit: Yes/No Subject-Specific Remarks 				



Evaluator/Reviewer Suggestions



Evaluator/Reviewer Suggestions



👍 😊 All the Best 😊 👍

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(Answer questions in NOT MORE than the word limit specified for each in the parenthesis. Content of the answer is more important than its length.)

Section - A

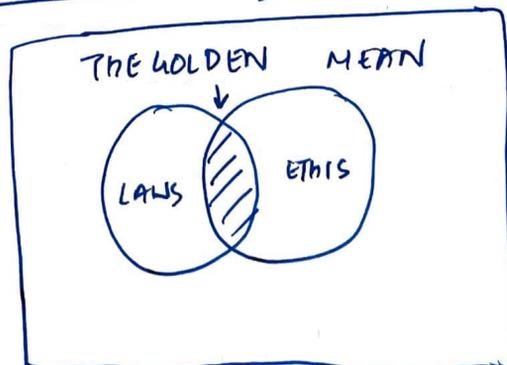
1. (a) "When rules become ends in themselves, they risk perpetuating systemic inequity." Examine the ethical implications of this statement for public policy implementation. (10 marks, 150 words)

Kantian categorical imperative strictly forbids justifying ends without considering means. This ends up affecting public policy as well.

RISK → Systemic inequality -

- ①. Concentration of wealth implies unethical means but justified end but lead to → less wealth for the poor.
Eg ~~and~~ 10% of the population → 70% of the wealth.

- ②. Rules with no ethical means / justification → autocratic states. Eg North Korea, Afghanistan



Ethical implications → public policy implementation

①. Unfair, Arbitrary → usurping of rules which harms the vulnerable more.
Eg. Disregard for due process led to arbitrary decisions despite ~~to~~ being unlawful.

②. Policy without compassion → sidelining of poorer sections of society.
Eg. Simply. PDS scheme didn't help, Antyodaya scheme needed to reach even the most marginalized.

③. Lack of trust among people as they don't trust the rules / regulations meant to serve the more privileged.
Eg. poor redressal mechanisms.

④. Instability & widening economic disparity.
Eg. rampant capitalism → favour rich more.

Thus; ~~to~~ due process, compassion & care ethics must be made up the means of the ends that is public policy.

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- 1.(b) Gautam Buddha's "Middle Path" emphasizes moderation and compassion. How can these principles resolve contemporary ethical dilemmas in governance? Provide specific instances. (10 marks, 150 words)

The 'Middle Path' of Buddha are essentially synonymous with the "self regulation" principle of Emotional intelligence which is an important virtue to be had in governance.

Features of middle path -

- ①. Never follow either of the extremes as options.
Eg. horsehoe theory in left & right wing politics
- ②. Stata moderation is compassion for both oneself & others.
- ③ Moderation helps us in being grounded and not easily swayed by materialism.
- ④. The way to middle path is by embodying 'Dhamma' or duty.

Use in contemporary ethical dilemmas in governance

① Can be followed when exposing malpractised crime.

Eg → neither publicise/sensationalize it, nor keep it hush → whistleblow as a Middle Path

② Practice Compassion as a virtue towards marginalised section when it comes to service delivery

Eg → fast track any ~~red~~ bureaucratic process to get them services timely.

③ Practice moderation in the form of self regulation when encountered with a tough situation Eg → moderation as a govt servant during disaster → to help with consistency + keep up morale.

④ Practice moderation → reminder to not collect wealth + indulge in materialism.
Eg prevents bribe taking, corruption

⑤ Moderation helps with keeping a clear mind → resourcefulness.
Eg - ~~Alex~~ Armstrong Pame resourcefully building a road. Thus, the Middle Path is key to governance.

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2. (a) Analyze the interplay of personal conscience and duty when ethical boundaries are blurred. To what extent should personal conscience guide actions when duty conflicts with moral convictions? (10 marks, 150 words)

A judicious mix of both personal conscience and duty is needed for optimum holistic competence. However, it's important to realize the limits of each.

Interplay b/w personal conscience & duty when ethical boundaries are blurred -

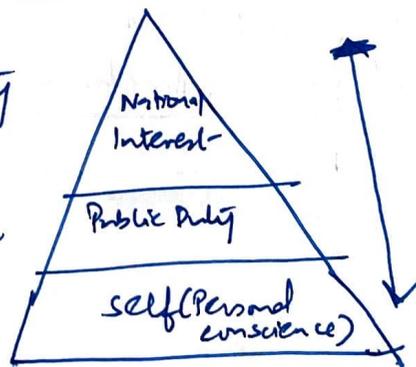
- ① Personal conscience should always ~~be~~ go hand in hand with duty for to do justice to your work.



- ② However, we must also understand the order of importance of these 2.

For this, follow Triple bottomline approach

~~For~~ National interest & duty should hold precedence over personal conscience & duty to self.



Extent to which personal conscience should drive actions

①. Personal conscience should never create a conflict of interest

②. Personal conscience should always uphold our integrity vis a vis our duty.

Ex self preservation ~~is~~ by not reporting a crime → goes against duty.

③. Shouldn't cause cognitive dissonance
Ex actions & attitudes should align.

④. The extent of our decisions should always be such that it justifies both means & ends.

⑤. Should never beat the ^{expense} extent of someone else. → follow Harm's principle

⑥. Case unintended harm can be justified via Doctrine of Double Effect.

When the line between conscience & duty start to blur, understand the ethicality of both process & implications.

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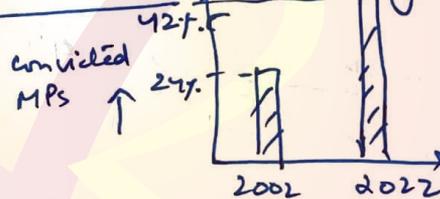
2(b) The Corruption Perception Index and criminalization statistics point toward a structural ethical crisis in India's polity. Discuss how public institutions can cultivate ethical resilience in such an environment.

(10 marks, 150 words)

Recently, India experienced a drop in the Corruption Perception Index which should ring warning bells. Criminalization stats too show a worrying picture.

CPI & ~~criminalization~~ ^{criminalization} stats → structural ethical crisis

①. Increase in crime convicted MPs has direct bearing on ethical law making capacity.



②. corrupt activities → 2G scam, DLF scam point towards vulnerable institutions & extractive institutions that always come at the expense of exploitation of the poor.

Eg widening wealth gap between rich & poor with 1% owning 12% wealth.

→ Against 'mitochondria' & core ethics.

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Public institutions → Ethical resilience

1. Follow teachings of ~~research~~ research that won Nobel Prize in Economics in 2024
↳ it forms a direct causal relationship between robust & ethical institutions & highly developing nations.
2. Strict implementation of grievance redressal & anti corruption laws eg - Lokpal Act, whistleblower Act etc.
3. Speedy redressal on digital one stop solutions.
eg CPGRAMS, e-DRAK PILL etc.
4. strict accounting for over/under inclusion of beneficiaries in govt welfare schemes.
↳ aphsels Antyodaya principle
5. Double down on corruption by training, capacity building, strict penalties & punishments.
↳ precedent for other institutions to follow.
Robust institutions are important for long term & political as well as ethical resilience.

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3. What does each of the following quotations mean to you?

(a) "The death of human empathy is one of the earliest and most telling signs of a culture about to fall into barbarism." — Hannah Arendt

(10 marks, 150 words)

The above quote forms an inverse proportionality between empathy & barbarism. We need more empathy ~~to~~ to avoid barbarism as that is what makes us humane.

hence death of human empathy → barbarism

- ①. Desensitisation to bad news on social media due to ↓ empathy.
↳ people have stopped demanding 'justice'
- ②. Goes against core ethics, compassion & collective conscience.
- ③. The ideals like 'Oneness of Being', saying no to caste discrimination, helping others in the 'Bhakti movement' made for a rich, cultural empathetic society.
- ④. Promotes individualism, isolationism, depression.
Eg. A woman in Zagreb died in her apartment of depression as no one came to check on her for 740 years.

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⑤ Promotes ~~the~~ proxy wars, genocides and even justifies them.

If the ongoing Palestinian genocide finds no end in sight due to lack of empathy for them -

How to cultivate empathy to avoid barbarism

①. Build human connections, promote group based hobbies/activities.

②. Stay off the digital media ("digital detox") and be more present in the real life.

③. Say no to discrimination & give sensitisation training (on gender, class, caste etc) in schools & offices.

④. Employ Narrative ethics. Learn stories of people from different walks of life to build empathy for them.

It is therefore important to realise that what separates us from barbarians is empathy which needs to be cultivated and nurtured like a seed ready to grow.

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Introduction	Suggestions:
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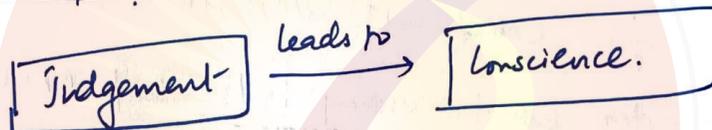
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(b) A man's conscience and his judgment is the same thing; and as the judgment, so also the conscience, may be erroneous. - Thomas Hobbes

(10 marks, 150 words)

Hobbes forms a direct correlation between conscience & man's judgement. In fact, he says, they are the same thing.

A man's conscience is his ~~sub~~ subjective morals, ethics & values while judgements are supposed to be attitudes and beliefs which are acted upon based on one's conscience.



Correlation between Judgement & Conscience -

①. A person with a good conscience always shows good judgements & actions.

②. It is said that ethics depends not just on actions but also the ethicality of the mind.

↳ only via good conscience can good decisions follow.

③. A ~~person~~ ^{person} who has holistic competence can only, by his empathy, compassion & good morals

show good professional competence -

Ex → SR Sankaran (IAS) → unlabeled Dalits by being compassionate.

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④. Malicious intents come out as malicious actions. Eg The British had exploitative intent for India in the British Raj → even their policies reflected that (Romlati Act etc).

⑤. how to align conscience & judgement →

1. Always follow care ethics (Carol Gilligan) to which always leads to compassion towards ~~self~~ oneself and everyone.

2. Practice integrity (Socrates Ideal Man).
↳ aligns belief with attitude.

3. Consider holistic viewpoints before making judgements & internalise these views into conscience. Eg internalization of women's upliftment wrt Vishaka guidelines.

4. Follow Kantian ethics & follow your duty.
↳ aligns means & ends.

Conscience & judgement are 2 sides of the same coin and need to align with one another to make for a holistic person.

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(c) "In the moment of decision, the best thing you can do is the right thing. The worst thing you can do is nothing." - Swami Vivekananda

(10 marks, 150 words)

Vivekananda asserts that it's not just important to do the right thing but - also never be complicit in 'inaction' as inaction is also morally wrong & just as corrupt as a bad action.

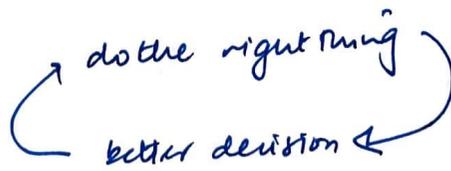
Why is best thing → right thing & worst thing → doing nothing

1. Even doing nothing is an active choice (Jean Paul Sartre) so take accountability.

2. To do the right thing might even harm oneself but it's important for the greater good.

3. Even in criminal justice to do nothing is to be implicitly participative in a crime. If you're present there.

4. Important to Doing the right thing → lead us to make better decisions.



How to do this -

- ① Follow virtue ethics.
↳ do good, be careful, compassionate, dutiful & use these in decision making.
- ②. Practice self regulation → can keep mind clear to practice avoid inaction & take valid calculative steps to make decision.
- ③. Follow your Santani duty will guide in making right decisions.
- ④. Follow care ethics, & be compassionate towards others.
- ⑤. Follow Plato's cardinal virtues of justice especially Fortitude to take Action.
Inaction must be avoided at all costs and in moments of doubt, the right thing will always guide us to the right decision.

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Introduction	Suggestions:
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4. (a). Examine how Mahatma Gandhi's concept of trusteeship can be integrated into modern corporate social responsibility (CSR) frameworks to enhance employee well-being and organisational ethics. Illustrate with contemporary examples. (10 marks, 150 words)

Gandhi's trusteeship model is something we embody in the Gandhian principles that guide our legal texts such as DPSPs & CSR frameworks.

How. Trusteeship concept → modern CSR. →

→ For employee well being.

- ①. Develop robust HR grievance redressal portals. Eg. POSH Act for safeguarding women's rights.
- ②. Take care of Maintain diversity among employees → across gender, caste, class etc. and take care of them. Eg. celebration of Pride Month etc.
- ③. Include employees of various diversities in decision making process - CSR.

For organisational well being

- ①. Develop organisational structures within the company that foster independence & capabilities.
Eg startups have flat org. structure instead of hierarchical.
- ②. Develop an inclusive code of conduct to create an diverse work culture.
Eg. Shell company known for inclusive workspaces. for LGBTQ+ community.
- ③. Reward the efforts of the company key initiatives → Sweat equity, ESOPs etc -
Eg helps those in need → profit sharing with those in need

Thus; CSR models must be well knit with trusteeship model of Gandhi & find their use in Gandhian ethics

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Introduction	Suggestions:
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4(b) While transparency is a tool to ensure accountability, it does not automatically lead to probity. Examine this statement in the context of contemporary public administration. What measures can be adopted to ensure probity in governance?
(10 marks, 150 words)

Transparency with govt functions can lead to accountability of action but it doesn't imply that govt officials ~~has~~ may have high integrity.

Why transparency doesn't always lead to probity

- ①. ~~But the way to~~ Falsifying records can be transparently shown but one doesn't know they're falsified.
eg. Undesired exclusion in beneficiary data for schemes.
- ②. DDT measures for schemes ensure transparency but lack of probity due to delay in payment, corruption etc.
eg. ^{many} MGNREGS beneficiaries still haven't received payments.
- ③. Digital age mandates digitalisation of data but still lack of probity.
eg. Despite robust CCTNS, e-courts, initiative high no. of pending cases, undetected etc.

Measures to ensure probity -

- ①. Strict guidelines or proper following of duty & probity & strict actions against people.
- ②. Ensure robust grievance redressal mechanisms.
↳ Eg Lokpal Act, RTI Act, etc.
- ③. Regular audits in department with special attention to govt officials.
- ④. Training + making use of Karmayogi initiative to instill probity.
- ⑤. Incentivising → giving rewards + recognition for displaying probity, integrity at workplace.
Thus, transparency is not enough
We need probity in govt officials to truly get qualitative governance.

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5. (a) With the rise of artificial intelligence and algorithmic decision-making in governance, traditional codes of conduct and code of ethics may prove inadequate. State how should ethical frameworks evolve to address emerging ethical challenges in public service? (10 marks, 150 words)

AI & algorithmic decision making might help with more effective governance; also pose some new issues that come with it. These should reflect in a new amended code of conduct that acknowledges this tech change.

~~total~~ New challenges due to AI in governance

- ① Privacy of data concern - how to disseminate & protect personal data from public data.
- ②. Rise in anonymity may even create new avenues for corruption amongst governance structures.
- ③. Lack of any compassionate ethics if all governance handled by AI.
- ④. Question of digital divide & literacy

Non ethical frameworks should evolve

① - Strict adherence to DDDPA act to protect personal data.

② - Code of conduct ^{on} new penalties, & punishment regarding not following DDDPA Act.

③ - Improve upon digital literacy → offer training & classes. + help those in need.

④ - Phygital model of governance → incorporate AI in grievance redressal but also employ people.

⑤ - Robust ^{AI enabled} cybersecurity measures to protect leakage of precious data.

Thus AI can be a double edged sword in governance if not used right, therefore code of conduct should be revised accordingly.

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5(b) Analyse how an ethical work culture can mitigate systemic corruption within public institutions; reflect on historical or contemporary evidence.

(10 marks, 150 words)

Ethical work culture doesn't just create an environment based in values but also strictly holds corruption accountable.

how ethical work culture → mitigates systemic corruption

- ①. Creates robust accountability of action.
- ②. Promotes the "Good Samaritan".
↳ anyone finding incidence of corrupt-practise will report it rather than staying silent.
- ③. Respects people of all backgrounds & diversities. → protects leverages position of employees against corruption.
- ④. Eg Ethical nature of Brahmo Samaj → weeded out corrupt practices (caste discrimination, child marriage etc. However, later, due to weak & unethical leadership → dwindling importance of Brahmo Samaj.

⑤. Lok Adalats rooted in eternal practices (natural justice) → always lead to speedy & proper justice.

⑥. Ethical work culture in Nordic ~~east~~ countries organisations → lesser ranking in Corruption Perception Index.

⑦. Glorious Revolution 1688 in England formed ~~on basis~~ of Ethical work culture a Parliament that superseded monarchy & upheld Bill of Rights.

Thus, in order to be not corrupt institutions must clean themselves from ~~institutions~~ & as history & the present is justification for that.

6. (a) Doctrine of 'Just War' aims to introduce moral reasoning into acts of war. Discuss the relevance and limitations of such ethical frameworks in the context of modern warfare. (10 marks, 150 words)

The Just War Theory given by Thomas Aquinas aims to establish how if ~~war~~ wars do happen, they should follow ethical means.

Aspects of 'Just War doctrine' → (Relevance)

① 'Ius ad Bellum'

- ↳ Justice before war
- ↳ war must be fought on justified grounds.

② 'Ius in bello'

- ↳ Justice during war.
- ↳ war should abide by justifiable principles (cf. Geneva Conventions etc).

↳ 2nd world war is considered to be a 'just war' as it was fought to stop ~~the~~ Germany's rise of fascism & atrocities against the Jewish people.

Limitations of this doctrine -

- ①. Initial grounds may be just, but they may be some untoward consequences
 ↳ eg → 2nd WW: massive destruction to life & property, PTSD among soldiers etc.
- ②. Doesn't consider the aftermath of war which may be long term.
 ↳ eg → joblessness, loss of purpose amongst the British even despite winning the war.
- ③. 'Ends' don't always justify 'means'.
 ↳ Even though war happened → killing of people still wrong + immoral.

Way Forward → always have robust dialogue + communication to avoid war.
 ↳ bring everyone to level playing field

↓
 Int disputes → robust International Court of Justice.
 Impose General Conventions.

War coming about death & destruction no matter how noble the cause. It is always imperative & ethical to not have wars in the first place.

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(b) "Privacy and transparency are not conflicting values, but complementary pillars of a democratic society." In the context of the RTI and Digital Personal Data Protection (DPDP) Act, analyse the ethical dilemma in balancing individual privacy with public accountability. (10 marks, 150 words)

Privacy & Transparency

Though antithetical, are both needed in a judicious mix to uphold democratic society.

~~Some relevant~~

What RTI & DPDP Act say about this -

① Sec 8 of RTI Act: imposes restriction on publication of data if personal & i:

Interpretation: weak protection of privacy but upholds transparency of information

② Sec 44(3) of DPDP Act: sets explicit precedence of protection of privacy under DPDP Act in case of conflict with RTI Act.

Interpretation: a ~~best~~ stronger protection of right to privacy over right to information. (Article 21 & Article 19(1)(g)).

Ethical dilemma —

- ①. Whether data can be used for social progress → personal data should however be protected.
- ②. ~~What~~ what constitutes as personal data → some questions regarding that can cause blurring of lines b/w privacy & accountability.
- ③. Balancing Utilitarianism vs. Kantian Deontological Ethics.
- ④. Can't have a one size fits all approach → sometimes personal data rule has to have exceptions → for national security interest.

Therefore, the balancing of ~~the~~ personal data and public accountability needs a more nuanced approach on a case by case basis & proportionality basis.

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Section - B

7. You are an IAS officer posted as the District Magistrate (DM) of a rapidly developing Tier 2 city. Recently, Urban Mobility Corridor Project (UMCP), a major infrastructure initiative aimed at improving connectivity and reducing congestion was announced in your district. The project requires significant land acquisition, impacting residential, commercial, and agricultural properties. The government has set forth standardized compensation and rehabilitation guidelines to ensure fair treatment of affected individuals.

Among the affected landowners is your father-in-law, who owns a large commercial property that will be partially demolished under the project. His property houses multiple businesses, including retail outlets and offices, and is valued significantly higher than surrounding properties. The official compensation rates have been determined based on circle rates, recent sale transactions, and government norms, but business owners in the area claim these rates do not reflect the real market value of their assets.

As the head of the district administration, you are responsible for ensuring fair compensation and rehabilitation of displaced individuals. However, soon after the project details are made public, local media outlets and opposition parties accuse you of conflict of interest, alleging that you deliberately altered compensation rates to benefit your father-in-law's business. The controversy gains momentum, with social media branding you as a corrupt officer who misused public office for private gain.

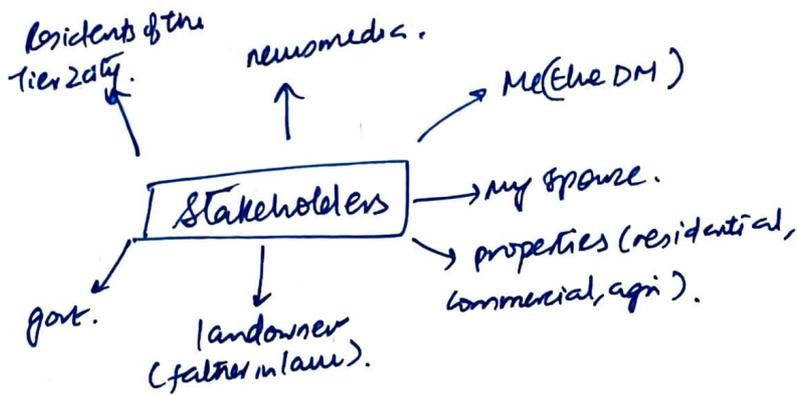
Mean while, you also receive a call from your spouse, urging you to ensure that your father-in-law gets a "fair deal." The situation becomes even more complicated when your father-in-law privately tells you that other landowners are willing to "adjust" compensation figures if they receive favorable settlements.

You are aware of the importance of development in the region, for which fair land acquisition according to rule of law must be done. However, you fear that not paying heed to your spouse's demands may adversely impact your personal relations.

- (a) Identify and discuss the ethical issues involved in the case.
- (b) What are the options available to you to cope with the situation? Discuss their pros and cons.
- (c) What course of action will you take and why?

(20 marks, 250 words)

The case reflects a classic case of conflict of interest between my public life and private life.



① Ethical issues -

- ①. Conflict of interest (between public duty and my responsibilities towards my family).
- ②. Potential for degrading personal relations (with my spouse & father in law).
- ③. Me getting wrongfully branded as corrupt by media and the people.
- ④. Spouse not completely empathetic to my moral ~~dilemma~~ dilemma. (wants their father to get a fair deal)
- ⑤. Moral integrity if I don't quickly be transparent to the people about this situation.
- ⑥. Potential/alleged misinterpretation by.

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govt officials of the property of father in law (FIL)

(b)

Option 1 → I will continue with the current rates & due process.

Pros → my personal relationship with spouse & FIL stays strong.
→ merely following duty as per govt records & rules.

Cons → wrongfully branded as corrupt by media.
→ Just because it's my right ≠ it's the right thing to do.

Option 2 → I will not give the calculated compensation to my F-I-L.

Pros → doing my duty beyond my honesty.
→ changed media perception.

Cons → worsened relationship with FIL & spouse
→ against due process.

Option 3 → I will ask for a revisit of the market value.

Pros → addresses media/public doubts about property rates.

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Pros → addresses issue in a more honest manner.

Cons → might compromise family relations
→ might delay the UMCP project.

④ My final course of action →

Option ③ in my ~~opt~~ available options shall be my best available option.

Here is how I will go about it →

Address the media and inform them transparently - I'll be going for a recount of the market value.

↓.

Set up a committee with 3rd party accountants too who will strictly abide by the govt rules on property value calculation.

↓.

Transparently display the numbers on official website for all to see.

↓

In the meantime, expedite the

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remaining projects as the rest of the development work should go on without haste.

Also, using skills of persuasion, will try to make spouse understand why I took this decision.

Why this course of action -

- ①. I am answerable to the public as a civil servant
- ②. Duty - that there's no miscalculation/corruption as on at every step of the way
- ③. Right to information of the public & free media.
- ④. Triple bottom line approach: place public interest above my personal ones.
- ⑤. Also, show empathy & persuade spouse due to my duty towards them.

Students should not write anything inside the box

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8. As a well-known animal rights activist, you have been actively involved in rescuing, feeding, and vaccinating stray dogs in your locality. Collaborating with local NGOs, you ensure sterilization drives and medical treatment for street animals, leading to a visible reduction in animal suffering and increased awareness about human-animal coexistence.

However, some residents of your housing society have lodged a formal complaint against you, claiming that your activities are increasing the stray dog population and making the area unsafe, particularly for children and the elderly. They argue that the number of stray dogs near society entrances has risen, leading to fear among residents. Additionally, incidents of barking, chasing, and alleged biting cases have become more frequent, making people feel unsafe. The residents also complain that stray dogs gather around feeding spots, causing littering and hygiene concerns, and that feeding attracts more dogs from nearby areas, worsening the problem rather than resolving it.

In response, the society's Resident Welfare Association (RWA) has passed a resolution banning feeding within society premises and has submitted a formal complaint to municipal authorities, demanding the removal of stray dogs.

A local media outlet has picked up the story, further polarizing public opinion. You are now faced with a critical choice of how to ensure the safety and well-being of both the residents and the stray dogs while preventing a complete breakdown of community harmony.

- (a). Discuss the ethical dilemmas involved in this case.
- (b). In this situation, how will you apply the principles of empathy, conflict resolution, and ethical leadership to arrive at a balanced solution? Illustrate with examples.

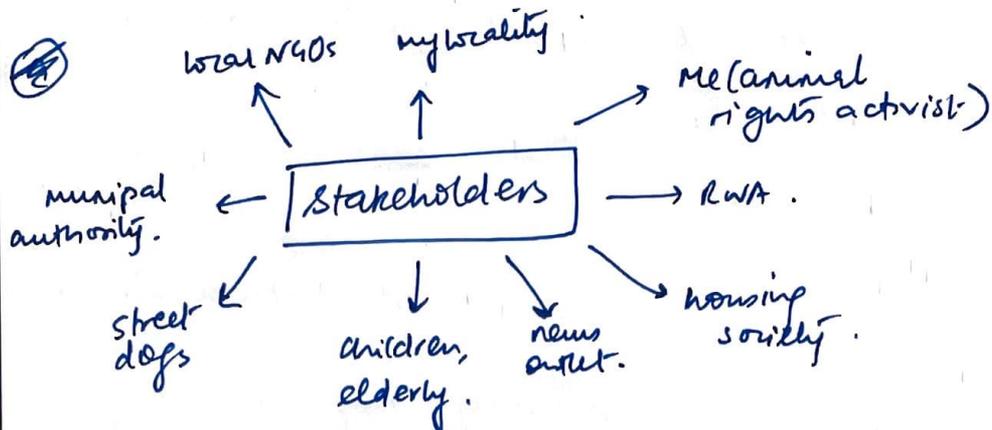
(20 marks, 250 words)

The above case reflects the ethical dilemma of balancing ecology, ensuring community harmony as well as no harm done to the animal life that coexists with us.

(Don't write anything in this part)

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(Don't write anything in this part)



②

Ethical dilemmas -

- ①. Should I continue working towards maintaining health of dogs or let them be removed from the neighbourhood.
- ②. What is more important: well being and safety of humans or animals.
- ③. To what extent community harmony gets broken due to presence of stray dogs.
- ④. Whether news media outlet is speaking the truth or merely sensationalising the whole event.

⑤. Whether to cooperate with municipalities or not.

⑥. I became an important stakeholder in this issue considering my moral values tell me to uphold safety and well being of ~~the~~ stray dogs who deserve to have a dignified life but at the same time my ^{good} actions have ~~can~~ lead to some unintended consequences. This is a classic case of Doctrine of Double effect.
here is what I'll do with succinct reasonings to back me up →

⑦. Explain to residents how you were only working for the welfare of dogs.
↓.

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Also, issue an apology to them highlighting the unintended harmful effects caused due to your work.

↓

Most importantly, establish the importance of man-animal conflict of this case and promise to make the society a safer, place where there is no danger of stray dogs

↓

As for the dogs, request NCDs to establish a safe space: a dog shelter for these dogs to take better care but also keep away from vulnerable humans.

↓

collab with RWA & municipalities on this.

Now I have applied the following ethical principles

- ①. ~~Applied~~ principles of empathy: issued an apology to those aggrieved.

Also, established a Safe space for dogs.

② Conflict resolution

↳ by persuading, collaborating and pleading with RWAs & VCBs to help establish and transport dogs to shelter rather than cull them

↳ give them a noble reason for your actions: 'helping by making animals disease free & hamless'

③ ethical leadership

↳ I take initiative by self stepping up to take care of dogs who might be removed

↳ I hold myself accountable to the public & those affected by my actions directly as well as indirectly.

This is how I'll uphold complete community harmony where ~~there~~ I respect the niche of both animals & humans

Students should not write anything inside the box

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9. Raman is a newly recruited civil servant who got posted as a Sub-District Magistrate in a district of his own state. His posting as a SDM in a district near his home district made his family members and relatives happy and proud. Raman has got the service by getting a top rank in civil services examination. He has become an icon for the youth in his district and they want to be like him.

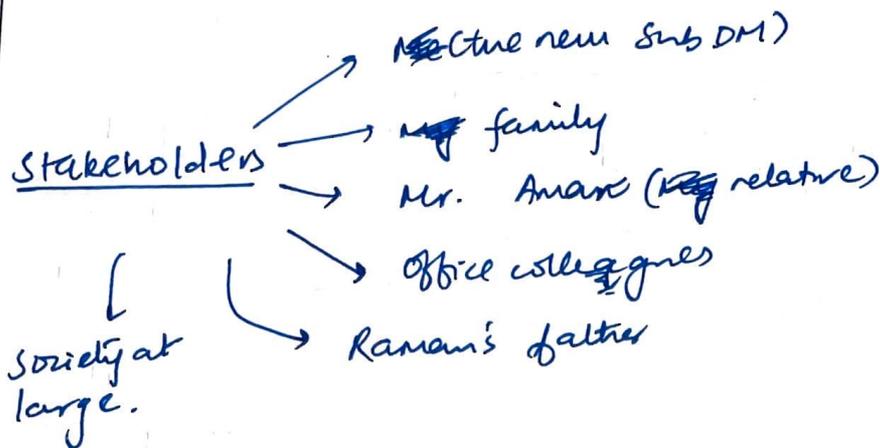
Raman has been doing his job diligently and honestly. One day he is approached by one of his relatives, Mr. Amar, to get favours in terms of securing a contract for building a road in his district. The road project contract is a new project which is to be awarded by Raman, but no one except him and his office colleagues know about the contract yet. As per the plans, the contract is to be awarded by an online competitive bidding process.

When Raman reached his home in the evening, his parents discussed the same thing with him. They asked him to award the contract to Amar as he keeps on visiting them and is of helping nature to them. They also told him that a few years back when his father lost the job, Amar helped them financially and even paid the expenses of his studies.

- (a) Discuss the ethical dilemmas faced by Raman in the above situation.
- (b) Evaluate the options available to Raman in the above situation.
- (c) What principles should a civil servant follow to resolve the conflict of interest situation while awarding a government contract?

(20 marks, 250 words)

A common recurring ethical dilemma for public servants in their private life is relatives & friends asking them for favours and for public servants to be completely objective and follow the rule of law when it comes to helping them. The above case shows that dilemma.



② Ethical dilemmas faced by Raman

- ① Whether to give in to Mr. Anand's demands temper with the bidding process and give him the contract or to stay neutral & objective
- ② How to convince parents that Mr. Anand's request is unlawful & also puts Raman at a huge risk.
- ③ Whether to give in to his gratitude for Mr. Raman who helped his father in time of need or uphold objective ethical values
- ④ How to make colleagues understand to ~~be~~ uphold strict due process of law.

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⑤. Options available to Raman -

①. Give in to Mr. Ramesh Amar's demands + tamper with the bidding in his favour.

Pros → good personal relations with Mr. Amar & my family.
→ could be considered a token of gratitude towards Mr. Amar's help to us.

Cons → goes against my public duty.
→ sets wrong precedent for my colleagues.
→ Misuse of power as a civil servant.
→ Favouritism / Nepotism.

②. Politely refuse, and explain your limitations as a public servant to Mr. Raman & family.

Pros → uphold public duty.
→ remain honest/objective in bidding process.
→ uphold fair competitive spirit of economic development.

Cons → relations might get bad.
→ might misconstrue me for not being obligate to Mr. Raman.

①. Principles civil servant should follow. -

- ①. Follow Plato's cardinal virtue of justice
↳ maintain Justice → fairness in giving contracts.
- ②. Only follow due process : judge contract on basis only of standards laid down by the government.
- ③. Follow Triple Bottom line concept : professional interest above personal interest.
- ④. Ethical absolutism in this case : giving ~~law to~~ contract by wrongful means → bad ; following rules and regulations → good (there's no grey area)
- ⑤. But also be empathetic & persuasive to make the other party understand that they'll help them only as far as their power & duty allows them to .
- ⑥. Also, train and make fellow colleagues aware of rule of law → remind them of their duty to report any wrongful incidents.

(Don't write anything in this part)

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(Don't write anything in this part)

hence, a completely objective approach is to be followed while giving government contracts even if it is to friends and family. In this regard, it is imperative that a strict code of ethics be formulated to guide civil servants to uphold duty.



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10. You are the Superintendent of Police (SP) of the Prayagraj district where a large congregation of people is taking place to take bath in holy river. Crores of devotees from every nook and corner of the country are travelling and reaching the ghats every day, due to their faith and belief to cleanse their sins and achieve spiritual liberation.

During one night, considered auspicious by the devotees, crores of them reached the ghats on a single day. Thousands of the sadhus (Saints) from the Akhada Parishad, a religious body, were ready to take spiritual baths in the morning. While you were on duty, you heard that a stampede took place on one of the ghats. When you reached the scene, you found the barricades, which you got erected to manage the crowd, were broken and many devotees were run over in stampedes, lying on ground injured or dead.

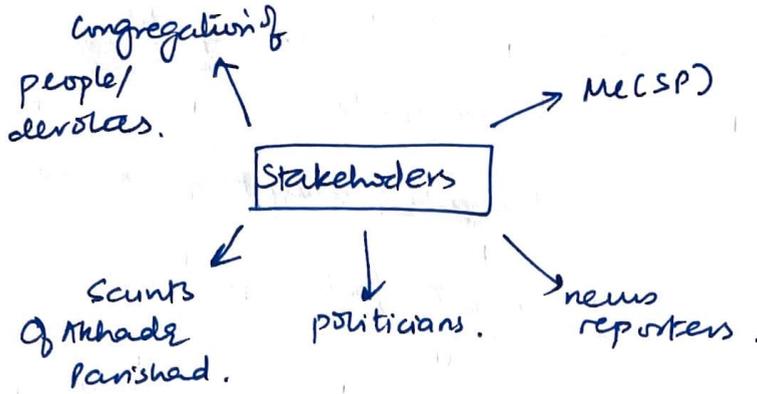
There was hue and cry throughout the area and a sense of fear in the devotees. Many devotees were leaving the ghats without the bath due to fear of stampede.

The news of the stampede spread like a wildfire and news reporters started demanding reasons for stampede, casualties and other answers from you. Many politicians blamed the VIP culture and mismanagement in the mela for the stampede. They also accused you of being responsible for the mismanagement leading to stampede and demanded your resignation from the post. You are getting calls from the current political leadership to remain silent on the issue and avoid any statement to the media.

- Evaluate the options available to you in the above situation.
- What is the course of action you will take in such a situation and why?
- Every year a number of festivals take place throughout India. What are the qualities, according to you, needed in a public servant put on duty for event management in such a situation?

(20 marks, 250 words)

In July 2024, a religious gathering at Bathes, UP led to death of over 100 people due to a spontaneous gathering which led to a stampede. This case also reflects the issue of mismanagement of crowds and the loss of life that results from it.



(a).

Options available to me

①. Cede to orders of political leadership + stay silent

Pros → avoids sensationalisation by media.
→ follow duty (public order) by god.

Cons → Do not send address wrong management
→ No accountability.

→ No due course for the lives lost & their families.

②. ~~Inform~~ Flout orders, give public statement about the stampede.

- Pros
- ethical & public duty to the masses
 - resource of justice for the ones who passed away.
 - accountability
- Cons
- Against orders given to me
 - might lead to my suspension/resignation
 - might cause sensationalization

③. ~~before~~ Obey orders + informally help those in need (collect info on stampede + ramp up security)

- Pros
- still doing your duty as SP → to maintain law & order at religious gathering
 - following orders
 - helping more in need
- Cons
- lack of accountability & transparency about the stampede.
 - media will tarnish my name

① Course of action

Do not address media

↓
Immediately setup task force to gain intel on the stampede — the victims, what caused it etc.

↓
give people or reassurance on ~~with the~~ or & ramp up security infra + personnel to restore faith.

↓
if possible, provide compensation to those who lost their lives.

Thus, my course of action will follow the 3rd option where I obey orders but also do my duty to do minimum damage further on & correct some of my wrongs.

Why this course of action

- ①. Duty to follow orders of superiors
- ②. Kantian duty to treat people as ends themselves
- ③. Awareness of Responsibility: Know what is in power to help them need.

(Don't write anything in this part)

(Don't write anything in this part)

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(Don't write anything in this part)

- ①. Qualities needed in public service w/ event management.
- ①. Importance of emotional intelligence: especially self regulation (helps keep a calm mind), leadership skills (prevent burnout of team & do strict vigilance)
- ②. ~~Sh~~ show resourcefulness - In any time, things can go south - prepare in advance for such situations of ambulances, DRS solution if in case it's too hot, weather etc.
- ③. Realise have a tech savvy disposition: help of drones, surveillance etc to monitor ~~the~~ football effectively.
- ④. Empathy & compassion for people who may have suffered → compensation for family, free tickets to go back home etc.
- It's imperative, thus to balance both professional competence & care for people in this case.

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Introduction	Suggestions:
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(Don't write anything in this part)

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11. You are the Village Secretary in a village in an underdeveloped and poor district. The district is backward in terms of socio-economic indicators with low literacy, prevalence of patriarchy and high poverty. Their lower literacy is the reason behind the couples having more number of children per family which is increasing the population of the district exponentially as per the latest survey figures.

The government of your state, being concerned about the increasing population of the state, started a number of programmes to limit the population of the district. These programmes covered awareness generation, medical procedures and increasing availability of contraceptives. The state also passed a law to debar people with more than two children from being a candidate in panchayat elections. The interventions bore fruits and started showing success. However your district particularly did not show any improvement.

You were called by the district magistrate of the district for a meeting with other stakeholders where the lack of awareness about the programmes was pointed as the most pressing concern. The DM then instructed all the public functionaries including you to take steps to enhance awareness about the family planning programmes.

You consulted with the village sarpanch, local NGOs and village people and started an awareness campaign for family planning in the village. On your request the district administration has also arranged for a visit by the brand ambassador for the programme hired by the state government. The visit is scheduled 2 days later and you are busy with the arrangements.

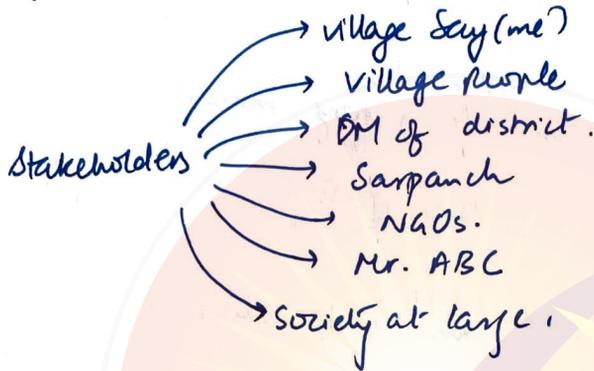
However, Mr. ABC from the village started opposition to the awareness programme. He along with other locals started protesting regarding the language of a slogan used in the awareness programme. They argued that the language used in the slogan is derogatory. They also contest that children and women should not be exposed to such things. They demand suspension of the family planning programme arguing that it is the private matter of the family and hurts the dignity of the people.

You know that Mr. ABC stood up in elections in opposition to the current sarpanch. Also your preparation for the visit of the brand ambassador is incomplete and further getting hampered by these oppositions.

- (a) Discuss the ethical issues involved in the case.
- (b) Evaluate the options available to you in the above situation.
- (c) Discuss the measures that can be taken by the government to persuade the people in rural areas towards family planning?

(20 marks, 250 words)

The case involves a pressing issue of ~~unequity~~ inequity when it comes to TFR of rural & urban areas where rural TFRs exceeding the replacement levels of 2.1.



④ Ethical issues -

- ①. Poor human development of village people (poverty, patriarchy, low socio economic indicators)
- ②. Humans as an ~~end~~ means to an end
↳ giving birth to too many children for potentially being a helping hand in the family.
- ③. Potential son mete preference due to patriarchy might be leading to increase in TFR.
- ④. Apathy by village people + unwillingness

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to change for the better.

⑤ Mr. ABC's narrow mindedness regarding the family planning programme.

⑥ Options available -

⑦ Party politics
(Mr ABC is the opposition of the sarpanch).

① Give in to Mr ABC's demands → stop the programme

Pros → addresses ^{potential} derogatory remarks
→ avoids further protests.

Cons → severely ⁺ harms the family planning movement

→ by extension continues status quo of low development.

② ~~Not possible~~ Try to placate Mr ABC, make him understand of ~~the~~ the multiplier effect of family planning.

Pros → ~~can~~ can implement welfare programme

→ addresses Mr. ABC's concerns to an extent.

(Don't write anything in this part)

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(Don't write anything in this part)

Cons → Might not yield in productive talk with Mr. ABC.

③ Don't continue the programme without paying Mr. ABC any heed.

Pros → can implement programme.
→ calls any party politics matter in the bud

Cons → Mr. ABC might cause problems later.
→ don't address his concerns at all.

→ I will be going forth with a combination of option ② and ③ but also address Mr. ABC's concerns

↳ I will try to make Mr. ABC understand importance of family planning

↳ will ~~ask~~ ^{tell} him so that this programme serves as incentive for him to raise word about family planning which will put him in good light with the villagers.

↳ discuss on alternative names for slogans if he wishes

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↳ double down on awareness campaigns → in schools, hospitals, offices - train AASNA workers to go door to door, spread the word - "Hum do hamare do" etc.

① Measures that can be taken.

- ①. Awareness campaigns via Public service announcements in local language.
- ②. Target schools, hospitals, offices.
- ③. Display hoardings, distribute pamphlets.
- ④. Talk about benefits of family planning
 - ↳ less expenses.
 - ↳ any incentives (if possible) if they have ≤ 2 children.
 - ↳ less burden on women.
- ⑤. Promote education both for boys and especially girls → teach sex education in schools (frame curricula with AASNA workers).
- ⑥. Rope in N4Os, CSOs, brand ambassadors.

Thus, family planning @ village level requires a case by case approach and can be expedited by persistent efforts & incentives.

(Don't write anything in this part)

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(Don't write anything in this part)

(Don't write anything in this part)

12. You are Inspector General of Prisons (IG Prisons) in your state. One day, a staff member of a central prison under your authority came with an Information that the VIPs inside the prison are getting preferential treatment by the prison authorities. Banned items such as mobile phones, alcohol, cigarettes etc are being provided to them inside the prison, in violation of the prison rules. He had already raised the matter to The Superintendent and The Chief Superintendent of the prison but no action was taken. Consequently, he had no other choice but to come to you.

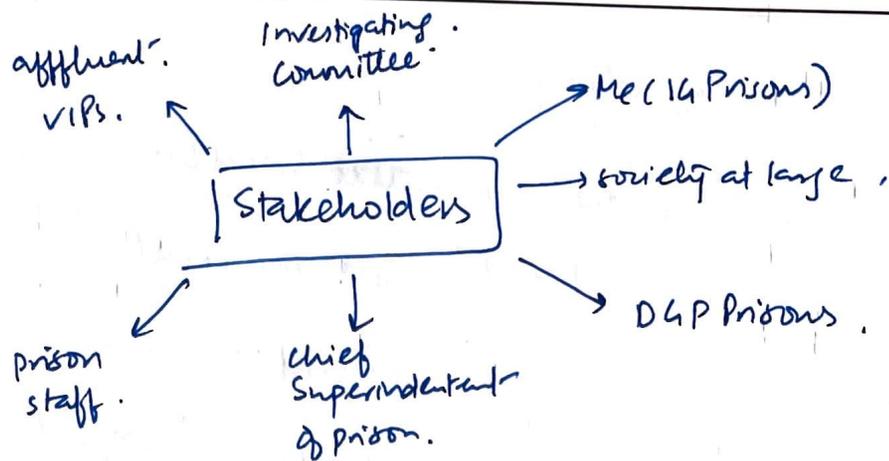
While you were getting the details of the matter, a picture and a video of some VIPs in the same prison started circulating on social media. The pictures clearly showed them using mobiles, having cigarettes and alcohol in a lawn inside the prison. This led to social media backlash criticizing the prison system in the state.

The Director General of Police (DGP Prisons) took cognisance of the social media posts and formed a single member committee headed by you to investigate the matter. He also ordered you to take appropriate action after conducting the investigation.

- Discuss the ethical issues involved in the case.
- What course of action would you take to address the situation?
- What measures would you suggest to eliminate the VIP culture inside the prisons?

(20 marks, 250 words)

The above case gains special importance in the light of the new ~~new~~ order by Supreme Court directing state governments to update their prison manuals in content of preferential and discriminatory treatment meted out to prisoners on basis of caste/class.



② Ethical issues -

- ① Blatant disregard of rule of law
↳ preferential treatment basis class.
- ② lack of accountability of Superintendent -
- ③ Moral rotteness by Prison officials -
- ④ Lack of conscience of VIPs → conquility of crimes yet flout prison rules with no guilt.
- ⑤ Weak enforcement of rules which led to allowing of illegal items in the prison.
- ⑥ Red tapism: the prison staff couldn't get help of prison officials, had to come to the IG.

(b) Course of action -

I would, as the committee head launch a thorough investigation into the matter & hold the perpetrators accountable →

①. Firstly, ~~also~~ as part of the investigation → thoroughly check up on the security & surveillance systems.

②. Make sure all the illegal items are confiscated as soon as possible.

③. ~~hold~~ hold superintendent accountable → if he is guilty → order for his suspension / transfer.
All those involved.

④. Take action against the VIPs if guilty as per the prison manuals.

Taking such actions would ensure complete justice & establishment of rule of law in prisons.

- ① Measures → eliminate VIP culture
- ① Update prison manuals as per SC directive + align it with Prisons Act
- ② Establish stricter surveillance & security infra & personnel in prisons.
- ③ Relegate ~~prison~~ prison work to all equitably including VIPs.
- ④ Strict punishments for anyone perpetrating the VIP culture.
- ⑤ Establish grievance redressal mechanism where prisoners can report such incidences.
- ⑥ Ramp up security using tech based solutions.

(Don't write anything in this part)

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④ Prisons are primarily rehabilitatory institutions → focus on ~~the~~ spreading awareness amongst prisoners about how changing themselves for the better especially by condemning VIP culture.

The utter lack of moral conscience and no fear of accountability is what motivates people to feel entitled to certain pleasures. This practice should stop at all levels especially in Prisons. VIP culture should be eliminated.

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