GS IV

**Topic: Essence, determinants and consequences of Ethics in human actions; dimensions of ethics**

1. Q) Is an ‘honest mistake’ unethical yet forgiveable? Illustrate with suitable examples. (150 Words)

2. Q) Inter – caste marriages in India are opposed mostly on the grounds that the Hindu ethics prohibits inter-caste marriages. Is it ethical to stop or oppose inter-caste marriages? Critically comment. (150 Words)

3. Q) Is it unethical to keep animals in zoos? Justify. (150 Words)

4. Q) Philosophers, writers and reformers have spent years exploring the true nature of revenge and resentment and whether forgiveness is the right response. Do you think, in the light of recent terrorist strike on European cities, should Western powers take revenge on terrorists? Justify on ethical grounds. (150 Words)

**Topic: Human Values – lessons from the lives and teachings of great leaders, reformers and administrators**

5. Q) “Political tyranny is nothing compared to social tyranny and a reformer, who defies society, is a much more courageous man than a politician who defies government.” Critically comment. (150 Words)

6. Q) Do you think can government also play a role in inculcating values in children? Discuss how. (150 Words)

7. Q) Large scale rigging of exam process, cheating and using unfair means to score good marks in exams to get entrance to professional courses or to pass board exams is increasing in many parts of India. Why do you think this trend is on rise? How can it be curbed? Discuss. (150 Words)

8. Q) In your opinion, what should be the aim of education? One thinker has said that democracy should be an ethical ideal and not merely a political arrangement. Also examine how education can contribute towards creating such a democracy. (200 Words)

**Topic: Attitude; Moral persuasion**

9. Q) What do you understand by nudging concept – which is used in economics, political theory and behavioural science? Discuss the ethical issues arising out of nudging. (200 Words)

**Topic: Political attitude; Ethics in public administration**

10. Q) Several recent incidents have proven that few politicians in India and around the world lack moral values and their political attitude is indifferent to common man’s woes. In your opinion, what makes people in power, particularly politicians, behave unethically? What should be done to inculcate values in them? Critically comment. (200 Words)

11. Q) When you become an IAS officer, how much importance will you give to compassion in public administration? Also discuss importance of involving citizens in public administration. (200 Words)

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**General Studies – 4**

**Topic: Essence, determinants and consequences of Ethics in human actions; dimensions of ethics**

Q) Is an ‘honest mistake’ unethical yet forgiveable? Illustrate with suitable examples. (150 Words)

The Hindu

“An honest mistake” is a mistake committed unintentionally without the intent to hurt anyone or oneself. An ‘Honest Mistake’ may or may not be unethical – it depends on the degree of pain caused, violation of rules and laws, and the degree of guilt felt.

Some may emphasise on an Individual’s character (Virtue Ethics) and to the fact that no Human Being is infallible; others may see the consequences or the rules being defied (Deontological/Teleological Ethics) to decide whether the mistake is ethical or unethical.

If a 6 year old child playfully shoots at his younger sibling using a loaded gun and kills her, it is neither unethical nor unforgivable. The child is ignorant and innocent. It is an honest mistake of whose consequences the child is unaware of.

An honest mistake can be forgiven if the person who has committed mistake immediately realizes, sincerely apologises and bears responsibility to the consequences. Even if the act is
unethical, such as killing someone’s pet dog to save a small child on the road if situation demands so.
Forgiveness is the virtue which depends on the value system of the victim. In the example, if the person, who owns the dog, forgives the driver, it’s an example of ethical behaviour as it lessens the guilt of the driver and also makes the forgiver magnanimous. Even though killing the dog is unethical here, the act can be forgiven thanks to the life of child saved as a consequence of this act.
If a surgeon commits a mistake that’s unintentional and results in loss of a life, the act might be considered unethical and unforgivable by the kith and kin of the diseased. Even though the doctor might have wanted to save the patient, he is unsuccessful due to a mistake – intentional or unintentional. Because it’s is his profession, he cannot justify on the grounds of honest mistake. If the death was cause even after following correct procedures, the act is both ethical and forgiveable.
In the recent case of Sharapova’s confession about consuming the banned drug meldonium for past ten years, the act is not an honest mistake as the drug is already a banned drug by USFDA in USA where she is living for past many years. It is unforgivable as it’s a breach of trust of fans, and non-compliance of rules governing the sport. It is unethical as her act has violated equality and fairness in competition.
Thus, an honest mistake can both be ethical and unethical, or forgiveable and non-forgiveable: it depends on circumstances, value system of individuals and society, intent of the act and on the degree of consequences.

Q) Inter – caste marriages in India are opposed mostly on the grounds that the Hindu ethics prohibits inter-caste marriages. Is it ethical to stop or oppose inter-caste marriages? Critically comment. (150 Words)

The Hindu
Reference
Marriage is a natural institution where hearts and minds of two individuals of opposite sex unite in a consensual and contractual relationship recognised by law. Revisionist definition considers union between any two individuals as marriage. Inter caste marriages have long been a taboo in India marred with some violent incidents like Honour killings especially in parts of Tamil Nadu and Haryana.
It is unethical to oppose inter-caste marriages on the following grounds:
Hindu Ethics prohibits inter-caste marriages on the basis of maintaining purity of caste and family honour. Same caste marriages perpetuate casteism, hence discrimination. Opposing inter-caste marriages is ethical as it – according to Ambedkar – ‘directly attacks the most pertinent characteristics of caste that is endogamy on which the caste stands’.

Choosing a life partner is a fundamental right and in a country like India where caste discrimination hinders individual progress, inter-caste marriage is an opportunity for lower caste men and women to move up in the social hierarchy. From the point of common good of society, it is unethical to stop such upward mobility as long as two individuals are marrying each other with full consent of their heart and mind.

Real marriages are moral realities that create moral privileges and obligations between people, independently of legal enforcement. The Supreme Court has ruled in Lata Singh vs State of UP that inter-caste marriages are not banned under the Hindu Marriage Act or any other law. It has said that inter-caste marriages are in national interest and stopping them is illegal. Hence, it is unethical.

It is also unethical because the foundation of the Hindu ethics that prevents inter-caste marriage is unscientific and not founded on sound reasoning. In fact, inter-caste marriages are believed to improve gene pool of a community.

Moreover, opposition to inter-caste marriages is an assault on free will of an individual. It also violates the principle of equality.

However, if opposition to inter-caste marriage, or any kind of marriage should be opposed as long as such marriages are forced ones and are against the will of an individual. But, opposing them solely based on caste is unethical and can not be defended on the basis of any cultural, religious or legal principles.

Q) Is it unethical to keep animals in zoos? Justify. (150 Words)

The Hindu

(Answer is sourced from BBC – http://www.bbc.co.uk/ethics/animals/using/entertainment_1.shtml)

Humanity needs to treat everyone including animals with compassion and respect. Earth has enough space to be shared by every species but humans tend to go one step ahead trying to prove they are the superior species. Here is where the debate of animal ethics comes.
keeping animals in Zoos is unethical because of many arguments like:-

- it treats the animal as a means to achieve some human end
- it fails to treat animals with the respect they deserve
- the animal is deprived of its natural habitat and is forced into close proximity with other species and human beings which may be unnatural for it. Sometimes, barren concrete and metal bars are all a tiger or bear will know for their entire lives
- the animal is deprived of its natural social structure and companionship. Intergenerational bonds are broken when individuals get sold or traded to other zoos
- the animal may become bored, depressed and institutionalised. Inadequate space may be indicated by evidence of malnutrition, poor condition, debility, stress, or abnormal behavior patterns
- animals bred in zoos may become imprinted on human beings rather than members of their own species – this prevents them fully experiencing their true identity
- although animals may live longer lives in zoos than in the wild, they may experience a lower quality of life
- where animals are rare and hard to breed in captivity, removing specimens from the wild to zoos may result in the population falling. Also the remaining individuals will be less genetically diverse and will have more difficulty finding mates. Humans do not have right to breed, capture and confine other animals
- breeding leads to surplus population and most of the zoos sell them to circuses or just outrightly kill the excess. Captive breeding programs do not release animals back into the wild. The offspring are forever part of the chain of zoos, circuses, petting zoos, and exotic pet trade that buy, sell and barter animals among themselves and exploit animals. Ned the Asian elephant was born at an accredited zoo, but later confiscated from an abusive circus trainer
- If zoos are teaching children anything, it’s that imprisoning animals for our own entertainment is acceptable.

But where a zoo is keeping animals in order to preserve a species that is under threat in the wild, and treats its animals in an appropriate way, then this is morally acceptable from the welfare point of view.

- zoos educate the public and foster an appreciation of the animals. This exposure and education motivates people to protect the animals.
• Zoos save endangered species by bringing them into a safe environment, where they are protected from poachers, habitat loss, starvation and predators.
• With breeding programs for endangered species it makes it easy for these animals to find mates and breeding.
• Zoos help rehabilitate wildlife and take in exotic pets that people no longer want or are no longer able to care for.

The issue is not how well the animals are treated, but whether we have a right to confine them for our amusement or “education.”

Q) Philosophers, writers and reformers have spent years exploring the true nature of revenge and resentment and whether forgiveness is the right response. Do you think, in the light of recent terrorist strike on European cities, should Western powers take revenge on terrorists? Justify on ethical grounds. (150 Words)

The Indian Express
AravindVarier

In the wake of recent incidents of terrorist strikes on European cities, the western powers should not straightaway get into a revenge mode in countering terrorist strikes due to the following reason.

Revenge is an act done for hurting someone in return for an injury suffered at their hands. This cannot be justified because, the Western Nations known for its Principles of Justice will be itself downgrading to the standards of the terrorists who do not possess any Human Values of ENDURANCE, COMPASSION and PERSEVERANCE, when they response back immediately as instant vengeance.

Instead of attacking the terrorist immediately, it should upgrade its intelligence network and try to flush out terrorist cells operating across their respective countries to avert any further attacks.

A bitter pill can give instant relief to any pain but a proper medication is the way forward in curing the disease that causes the pain. The same theory applies with the case of dealing with a terrorist attack.

Topic: Human Values – lessons from the lives and teachings of great leaders, reformers and administrators;

Q) “Political tyranny is nothing compared to social tyranny and a reformer, who defies society, is a much more courageous man than a politician who defies government.” Critically comment. (150 Words)

The Hindu
(This questions expects you to objectively interpret the statement and examine its relevance to present scenario without sounding too critical or too balanced in your interpretation. However, for this question, as it’s difficult to argue against the statement, try to defend it with strong arguments in its favour through proper current examples)

Under social tyranny, the collective voice of the majority drowns an individual voice; this individual voice, if it’s being raised against unethical and immoral activities supported by the social tyranny, is indeed a courageous act.

Like Ambedkar, John Stuart Mill alsoMill contended that social tyranny is more dangerous than government tyranny because “it leaves fewer means of escape, penetrating much more deeply into the details of life, and enslaving the souls itself.”

It takes immense fortitude and moral conviction to protest against social tyranny. History gives us numerous examples of successful overthrowing of political tyrannies, but we seldom find examples of overthrowing social tyranny.

Certain individuals defy society when they see injustices meted out to innocent people in the name of majoritarianism. In recent years, across the world and in India, such individuals have paid with their lives thanks to standing against social tyranny. For examples, individuals have lost lives for standing against rising tide of communalism, deepening caste system, increasing discrimination based on caste, gender, region, religion, race, sexual orientation, skin colour and economic status. (You can give 2-3 specific examples here)

Honesty and morality breed courage. Reformers who see society as an enabler of human development and means for an individual to excel culturally and intellectually strive to correct injustices prevalent in a society. Such reformers are always in minority and are targeted by the majority. One can not expect all reformers to be ethical; instances of fake reformers, especially godmen they themselves becoming the voice of social tyranny is not uncommon in Indian society.

Social tyranny, which is more visible on social media these days, tries to silence such voices through authoritarian means. A vicious environment is created both online and offline where individuals fighting social tyranny are threatened with the covert support of organizations and institutions that represent social tyranny (quote examples depending on your political/religious attitude)

Social tyranny violates individual rights; it strives to bring change in the name of ‘common good’, but it violates rights of certain sections of people who possess equal rights under the Constitution. Individuals who question such tyranny are ostracized and pushed towards death (Give examples)
A politician who defies a political tyrant can be rehabilitated in another political party, whereas a social reformer or an activist defying social tyranny will be alienated by his/her own society. For them salvation lies either in death or in educating the masses about the dangers of social tyranny. This, as aptly said by Mill and Ambedkar, takes immense courage.

**Topic:** Role of family, society and educational institutions in inculcating values

Q) Do you think can government also play a role in inculcating values in children? Discuss how. (150 Words)

**General**

A government is a group of people vested with authority to govern a country. Though their function is to govern, through various measures they can help in inculcating values in children of the country. It’s a moral responsibility on part of the government, but there are limitations to its role.

Government can inculcate values in children by being clean and honest itself in governing the country. A government with non-corrupt politicians and bureaucrats set examples for children to emulate. As children mostly inculcate values by observing other people, government should behave morally in every sphere of public life. For example, if a railway minister resigns owning responsibility for a train accident, it inspires children to own responsibility whenever they commit small mistakes in homes and schools. This breeds honesty and probity.

Government’s role in inculcating personal values is limited, whereas its role in imparting political, social and cultural values is immense. Personal values are inculcated mainly by family members and environment in school. Values such as patriotism, secularism, respect for divergent views, respect for constitutional values, equality, liberty and fraternity can be inculcated by government through various measures such as designing school curriculum in a way to impart these values, training teachers, creating code of conduct and its strict implementation in all public offices to reflect these values etc.

Even simple acts like rewarding children at Panchayat level for displaying honesty and integrity at home or school will motivate children to behave morally.

Government can also regulate media to behave ethically as children are most likely get influenced by electronic media and its conduct. But care should be taken so as to not to infringe the freedom of expression of media.
It should be noted that, if morals and values are imposed by government, children might become averse to such imposition. For government, the best way to inculcate values is to follow the Gandhian principle – “Be the change you want to see in the world”

Q) Large scale rigging of exam process, cheating and using unfair means to score good marks in exams to get entrance to professional courses or to pass board exams is increasing in many parts of India. Why do you think this trend is on rise? How can it be curbed? Discuss. (150 Words)

Business Standard
The quote by Mr.Roosevelt “To educate a man in mind and not in morals is to educate a menace to society” suits aptly to the present Indian context where education has become a commodity rather than a social need. Moreover, it is marred by incidents of resorting to unfair means to score good marks in exams and rigging of exam process by concerned authorities.

Recently there have been instances like in Bihar board exams where parents were sending chits to their children and the suspicion of large scale rigging in medical entrance of Delhi University. These are only a few and many incidents have not come to light.
Reasons for the rise of this trend:-
- Today’s society equates a person’s prestige either to one’s educational qualifications, or to his financial status, rather than to moral character of a person.
- Only Degrees or the salary have come to define the success of a modern person, rather than overall development of a child (mental and physical) and his sensitization towards social, cultural, economical and political realities of the country. Parents, schools, and the education system share the blame for this. Unscientific teaching modules, strict schedules curb child’s freedom to think freely, and coupled with rising trend of nuclearization of families they reduce child-parent interaction time, thereby giving less chance for parents to inculcate values in children at young age.
- Under parental pressure, or to overdo peers, children resort to such illegitimate ways.
- In the cut throat competition among educational institutions and the need to survive, they encourage this kind of unethical behaviour
- Inadequate safeguards, poor teacher training, lesser educational opportunities all contribute to such events.
- Due to limited capabilities and infra support, educational institutions are incapable of stopping children from using technological advancements to cheat in exams.
Weak or corrupt regulatory mechanism ensure that institutions vested with responsibility to conduct exams resort to unfair means to make quick money

Education for jobs has created an environment where children want to excel in studies even by unfair means to land a job later

However India has to follow certain ways to curb this trend:

- Teachers and parents should strive to inculcate values such as honesty and integrity in children at very young age by rewarding them with good grades, prizes such as books and educational games.
- Children should be encouraged to go after knowledge rather than going after good results in exams
- Stringent rules and regulations must be enforced during exams. Erring school/colleges/boards must be quickly punished as per law
- Parents should spend more time with their children and motivate them to become better, responsible and useful citizens for the country
- Boards that conduct exams must be forced to use latest technology to conduct exams fairly and transparently
- In educational curriculum should include stories of people who achieved greatness through hard work and honesty. Children who emulate such honest behaviour should be rewarded with leadership roles.
- Schools should counsel both parents and children, vice versa schools should be held accountable by regular parents – teacher meetings to conduct exams fairly

Purpose of education is to enable the child to walk into darkness and act as light in it. Society should ask itself if it will go on placing its interests in the hands of incompetent doctors, pilots, engineers, scientists or architects who can prove fatal to the future of the citizens and to the country itself.

Q) In your opinion, what should be the aim of education? One thinker has said that democracy should be an ethical ideal and not merely a political arrangement. Also examine how education can contribute towards creating such a democracy. (200 Words)

Livemint
(Himaanshu)

Character of a person is determined by four factors i.e values, attitude, morals and ethics. Lesser the conflict among these cores the stronger the character is. The main aim of education should be to align all these cores and direct them to a same direction.

In my opinion not only democracy but also politics is an ethical idea. Democracy is the end and politics is the mean to achieve it. Ideally mean and end both should stand on ethical grounds.
Education is the most important tool to create and achieve such ethical democracy in the following ways:

1. It promotes acceptance which is the core of democracy.
2. It inspire people to raise above personal interest and seek larger objectives. Generally young educated population do not cast their vote on the basis of caste and religion but on the basis of development.
3. True education promotes equality and inculcate the same in the minds and hearts of people. Equality again is the soul of democracy.
4. It promotes intelligence and rationality which helps society to take better political decisions.

Education in true sense is to inculcate in a person qualities like intelligence, rationality, scientific temperament, progressive outlook etc. But the larger objective of education should be character building than only we can have better individuals, societies, countries and a peaceful world.

**Topic:** Attitude; Moral persuasion

Q) What do you understand by nudging concept – which is used in economics, political theory and behavioural science? Discuss the ethical issues arising out of nudging. (200 Words)

Livemint

**The Economist**

Nudging is a concept of using some tactics and ways to direct a person to make a choice, which he otherwise might not have made. Nudging might be in the interest of the person being nudged, or might just be a marketing tactic to trick the person. As an example, pricing something at 100 by showing that it was originally of 200 will attract more people than a simple price depiction of 100.

**ethical Issues:**

**Authenticity:**
(a) economics – of an advertisement which do not convey the actual intent of the product.
(b) political theory – certain statements made by politicians during election campaigns can be out of vague reasoning.
(c) behavioral science- the basic facial expression in humans in replying for a query do not convey the actual intention.

**Privacy:**
(a) economics -financial companies luring the customer by attractive offers which is followed by asking personal details which can be misapplied.
(b) political theory – AADHAAR card which is promoted by the government rigorously as can be misused by agencies without proper checks on its misuse.
(c) behavioral science – The subjugation of our body and mind of a person to a GOD MAN due to misplaced offers can transgress the privacy of the individual.

Emotional Distress:
(a) economics – the loss of money in share market due to nudge by lucrative offers of a company can ruin the person emotionally
(b) political theory – not giving due recognition by the high command to the work rendered by party workers for their efforts in bringing party to the power can make the workers downhearted due to the non fulfillment of the promise.
(c) behavioral science – Giving hope to a person as a nudge and non fulfillment leads to mental agony in the person.

Against the principles of transparency: Nudging often conceals the actual information from the person.

However, some acts of nudging which are for the public welfare raise no ethical issues. Eg: Genuine surveys and reports actually enable a person to make a better choice, without which he might have been tricked. Some nudging acts like mandated disclosure of income, funds of parties raise no valid ethical issues. Moreover, most forms of nudging leave the choice on the user, in which he is the final decision maker.

Hence, nudging cannot always be considered an unethical act. In some cases, it is inevitable and even furthers the public interest. The only issue is to how to devise measures to safeguard one from being vulnerable to ill conceived nudges.

**Topic:** Political attitude; Ethics in public administration

Q) Several recent incidents have proven that few politicians in India and around the world lack moral values and their political attitude is indifferent to common man’s woes. In your opinion, what makes people in power, particularly politicians, behave unethically? What should be done to inculcate values in them? Critically comment. (200 Words)

Livemint

Reference

With great power comes great responsibility. However with the Recent incidents of political representatives being cruel to animals, indulging in corruption, centralizing and misusing powers and candidates like Mr. Trump spreading hatred in the society show how power can corrupt politicians ethically.

Politicians behave unethically because:-
• The greed of power makes them to deliver false/unachievable promises. When they are unable to meet people’s aspiration they tend to hide their mistakes. Illegal gratifications derived from the power becomes the cause of being indifferent to common man’s woes.
• lack of education in moral conduct and lack of sensitivity.
• To either increasing their popularity or for taking benefit of their power so that they continue to hold the power for long.

The following measures can be taken to imbibe the values in them:
• An internal and external independent audit on ethics and protection to the Whistleblowers will help keep a check on them. Parliamentary ethics committees have a great role to play here.
• Whistleblowers and Ombudsmen can be appointed to look into this issue.
• Party High commands have a major role to play as they should send a clear signal that unethical behaviour is not acceptable.
• Citizens of the country need to be make conscious decisions in not letting unethical politicians come to power.
• politicians lack the quality of moral accountability to the people who have elected them. This needs to be overhauled by making it mandatory for the politicians to disclose about the work done by them every week which will slowly bring the change in their attitude in the long run.

As Lincoln quoted Nearly all man can stand adversities, but if you want to test a man’s character of a person give him the power. This should be guideline in any political representatives mind that they are remembered as great leaders because of their ethical values and not for the power they hold.

Q) When you become an IAS officer, how much importance will you give to compassion in public administration? Also discuss importance of involving citizens in public administration. (200 Words)

Livemint

{Eco-friendly }

As an IAS officer one is trained to be responsive, engaging, interactive, participative, citizen-centric and consultative. All these are the ingredients to be compassionate towards the weaker section and society as a whole. Being a public servant it is an important value to be followed otherwise the purpose to serve i.e. to administer a district effectively will be failed. It is in line with the Gandhiji’s talisman. However for me compassion is important but at the same time it must not be compromised with the
integrity, objectivity and transparency in service. eg- diversion of funds not meant for poor/weaker section will be unethical and illegal.

Involving citizens in public administration is important-
1) They are one of the stake-holders in any work done for their welfare by govt- bring ownership of assets created
2) It will promote accountability, transparency and objectivity.
3) To sustain a project for a long time (even after transfer of IAS) it is important that they involve-participatory democracy
4) Change will be faster, and project will be implemented on time.
5) Time, energy and effort will be saved and better utilized, enhance quality of service delivery.
6) People will be empowered and higher trust level b/w people and govt.

**Topic:** Ethical concerns and dilemmas in government

Q) Is encounter killing of extremists and criminals, ethical? Critically discuss the ethical issues involved in these killings. (150 Words)

*The Hindu*

All the Ethical principles depends on the situation, environment and cultural background to which they are part.

If the situation is normal and pose no immediate threat to larger community, then Encounter killing is,

Unethical which defies all the ethical principles including:

1. Virtue Ethics which has Wisdom, Justice, Courage and Temperance as cardinal virtues. Here Justice is denied to them without allowing them to prove their case.
2. It also defies Rule of Law and Equality before law and Judicial principle of Innocence until proven guilty which are ethical principles enshrined in the constitution
3. It is unethical, since, Every human being must be respected as such and they must not be treated as means to a certain end
4. Chance to reform and chance rectify the way of living of a criminal is denied out rightly, Hence Unethical. Because, society must base itself on **Reformative justice and not retributive justice.**
5. **If we approach from Utilitarian perspective** – If the criminal who is the sole bread winner to family is encountered without giving a chance to reform —— It is injustice done to whole family members of the family

6. There is always a chance of error in judgment and misidentification of culprits ———

   Innocents are punished or killed ——— Totally unethical

7. All criminals should be subjected to a **Fair trial**, according to the law of the land

**But, if the criminal or extremist is immediate threat to the society — Terrorist act, Armed with weapons aiming civilians to take life**

Then Encounter is justified due to larger good according to theory of Utilitarianism, and the present situation of **Increased terror attacks**, Lone wolf attack at crowded places, unsymmetrical warfare by terrorists demands such an act.

But, this must be resorted only when other options are exhausted to capture the criminal alive

**Ethical issues in Encounters,**

- Fake encounters for *Political, financial* gains and other vested interests – Unethical and unacceptable
- Ethical issues like *compromise on Human rights, Rule of Law, Equality before law*, Fair trail to the accused, Chance to reform, Reformative justice is witnessed.
- No person has the right to take away the life of other person, even he may be terrorist which flows from the principle — “Treatment of human beings as an end in itself rather than means to an end”.
- **IF** the police, acted in self defense or in protecting the innocents — then it is totally Ethically permissible
- Professional ethics (to follow senior orders) may comes in conflict with Individual morality to respect Human rights and value for others lives ——— May put Ethical dilemma on the part of police officer. Moreover, information is not available beforehand about the criminal with the police officer —— Difficult to make Ethical decisions and value judgments.
- Killing may be disproportionate punishment to the criminal act of a person — Balanced justice not served

**Topic:** Laws, rules, regulations and conscience as sources of ethical guidance;;

Q) “There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.” Discuss the significance of this statement to present day India. (150 Words)

**General**
States are too powerful even in democratic set-ups. Even though governments are of the people, by the people and for the people; there are instances when people become victims of state policies or inability of state to provide times justice, or to prevent crimes against its own people. Citizens, who are largely peaceful, are left with the option of either dissent or protest. Most choose the latter in the hope of getting heard. The right to protest peacefully is a constitutional right.

Being a mute spectator towards injustice is being part of the crime itself. From the time Indians raised their voices for Azaadi and Inquilaabs against the injustice of the foreign rule, protests have been taking place against the problems like human rights violation, in privacy, religious intolerance, corruption, discrimination based on gender, caste, class, skin colour and place of birth etc.

However there are many cases where one might feel powerless to prevent injustice for instance in some patriarchal families women who are just subjected to many derogatory social customs are powerless to defend themselves. So protest gives an arena for these women to fight injustice and put their grievances in the wider platform for example recently the Shani Shingnapur protest, pink Chaddi campaign put the gender discrimination issue on the front page.

Similarly the feeling of powerlessness can have its origin in ones inability to gather evidences against the injustice. For example, when one sees rampant cases of bribe demands from officials in a government office. They feel powerless because they don’t have the evidence to prove it but the solution to these people agony comes in the form of protests like anti corruption movement like India against corruption.

Social and developmental issues are put forward by the protests itself as the people who actually suffer because of the systematic apathy shown by the state to suffering of people. For example, Narmada Bachao Andolan against huge displacement of people in the Narmada basin, Caste and Dalit movements, section 377 for LGBT communities.

Sometimes, governments try to impose their ideology and interfere in education system to cleanse it from ideologues who are opposed to its ideology. It’s right of students and intelligentsia to protest against such interference and restore autonomy and rights of educational institutions. This is largely evident in ongoing events in India.

Judiciary has played a major role in considering some protests genuine concern for public as is shown in the case of Right to information, public interest litigations etc. But sometimes protests that turn violent, lead to destruction of public property like Kaapu garjana in Andhra pradesh do not uphold the justice. These should be condemned.
Thus, protest is a means to restore order that’s just and equitable. It’s an inherent right of a citizen to protest against any violation of his rights. Common man is not equipped to prevent injustice, it’s right he/she has vested with the government; all he/she can do is to let government know through peaceful protests.

Q) “The best safeguard against fascism is to establish social justice to the maximum extent possible.” Critically comment. (150 Words)

General

The Constitution of India strives to secure to all its citizens social justice along with economic and political justice. Social justice constitutes providing justice in distribution of wealth, opportunities and access to basic needs and services within a society. A just society is the best bet against rise of fascism as the latter thrives on divisions and discontent in the society.

Fascist regimes, which are inherently unethical, encourage corruption, further marginalization of weaker sections, creation of income inequality, support to cronies, unlimited power to police and armed forces, suppression of labour power, misuse of religion to divide society and many other unethical means to strengthen their hold on political power. This is evident in many past fascist regimes such as Hitler’s Germany and Mussolini’s Italy.

Can social justice safeguard a society against such fascist forces?

It is utopian to think of a totally just society. However, a society where citizens are provided equal opportunities, ensured security of income, health, food and shelter, given freedom to practice and profess their religions, freedom to express and debate their ideas, chances are less for fascist forces to manipulate such a society. Social justice ensures that no section of society is discontented. Lesser the discontent, lesser the chances of rise of fascism. Many countries, such as Britain, France, USA and many Nordic countries didn’t become fascist nations thanks to their strong political system and civil society.

Social justice alone can’t prevent fascism. Strong institutions, stable political system, vigilant civil society and vibrant diversity are equally important.
Also important are strong values and ethics in society. A society strong in universal values can always act as buffer to the rise of fascist tendency of certain ambitious individuals.

Q) In October 2014 the Supreme Court directed the Union government to frame guidelines for the protection of ‘Good Samaritans’, or helpful bystanders, and a Standard Operating Procedure to make them work. What was the intention behind this directive? Is there a need for statutory backing to these guidelines? Also discuss the significance of such a law, especially for India. (200 Words)

The Hindu

‘Good Samaritan’ or helpful bystander is a person who offers assistance to the accident victim without fear of any criminal or civil liability. The guidelines by the Supreme court and recent standard operating procedure are framed to ensure this. The other intentions behind this directive are

- to avoid bystanders being forced to be a witness or harassing them
- to make people listen to one’s conscience and act with compassion towards the victims
- to make people to come forward and save lives of victims especially during the first few hours which can save lot of lives. For instance in M.P recently a youth was fatally hit by a bus and bystanders just stared at his body for an hour without taking an action. Any action in that golden hour would have saved his life.

As the matter concerns the police, hospitals and road transport officials, besides the magistracy, it may be more effective if the State governments frame their own Acts. The need for statutory backing to guidelines and operational procedures is quite obvious. Studies have shown that a large majority of citizens are deterred from responding to an accident victim’s distress for fear of getting into legal tangles.

Significance to India:

- India saw over 1,41,000 fatalities on its roads in 2014.
- to avoid cases like the Nirbhaya where the victim and her friend were lying in the pool of blood on the road for so many hours with onlookers just watching them and even denying help
- To actually act upon constitutional values like fraternity and taking fundamental duties seriously.
- To increase Responsibility in the citizens of the nation
- It will only reiterate India as a welfare state
So India can emulate experiences from other countries which have framed Good Samaritan laws that do not impose any positive obligation on bystanders but afford protection to acts done in good faith by volunteers in an emergency without looking for recognition or reward and India must do everything possible to encourage more citizens to get involved in the rescue of accident victims, especially during the ‘golden hour’ that can make the difference between life and death.

**Topic: Public/Civil service values and Ethics in Public administration**

Q) “Both the houses of Indian Parliament now have a permanent standing committee on ethics. While their job is to oversee moral & ethical conduct of the members, these committees have fallen short of global standards both in scope & work.” Discuss. (200 Words)

**Reference**

Business Standard

Parliamentarians are supposed to uphold the highest morals and values in their conduct both inside and outside of legislatures to build public trust and confidence in the work of legislatures. But unethical behaviour like misconduct with the public, using foul (unparliamentary!) language on the floor, indulging in corruption, favouritism and nepotism etc. have brought the Permanent standing committee on Ethics to the forefront.

Ethics committees functions to uphold the standards of the Parliament. Its functions are:
- To formulate a Code of Conduct for members and suggest amendments to it from time to time.
- To oversee the moral and ethical conduct of the Members
- To examine the cases referred to it with reference to ethical and other misconduct of the Members

However, the functioning of these committees is laudatory when compared to global standards:

**Where does India lag:-**
- One of the major shortcomings of Lok Sabha is the failure to mandate and maintain MPs register of financial interest. This violates the principles of transparency and accountability
- Failed in checking the behaviour of members as they indulged in oral abuse using offensive language or entering into physical fight in the recent past.
Potential conflicts of interest remain hidden from public scrutiny and often may influence legislation and policy.

While the Rajya Sabha does provide for the maintenance of members register of interest, it mandates disclosure only in five categories as opposed to global standards of at least ten. Besides, the registry is not open to public by default.

There is poor data management and disclosure or that no complaints have been made to the ethics committees nor have cases been taken up suo motu.

Suggestions:-

- Need of independent commissioner or any other body that looks into complaints and investigates as in other mature democracies
- Ethics committee should be given the power to fine heavily on members violating it.

**Topic:** Aptitude and foundational values for Civil Service

Q) Why having good leadership qualities is important for public servants? In your opinion, what are the qualities of a good leader? Discuss. (150 Words)

Livemint

{Dr. KARISHMA}

Public servants holds responsibility of policy formulation in the interest of country and its people as well as policy implementation. Good leadership qualities in public servants is important for better policy formulation and implementation in favour of country and its people. Public servant as a good leader can transform its organisation, manpower as well as citizen from potential to reality.

Qualities of good leader are:

- **VISION** to plan future with better imagination and intelligence.
- **INNOVATION** to serve more people in better way with certain resources be it water or budget.
- **COURAGE** to stand by one’s principle and duty against immoral and illegal pressure.
- **SELFLESSNESS & BENEVOLENCE** to serve society and people in better and empathetic manner without any self-gain motive
- **OBJECTIVITY** to remain uninfluenced by certain feelings, emotions; and act as per facts and values
- **TOLERANCE & COMPASSION** to listen and understand different members of society.
- **UNITY** to be together & join masses despite differences
- **PERSEVARANCE** to fight certain goal despite difficulties.

The leader has to be practical and a realist, yet must talk the language of the visionary and the idealist.

**Topic:** Conscience as sources of ethical guidance;

Q) Is the conscience a reliable guide to human decision making? Justify. (150 Words)

Reference
Conscience is nothing but a man's inner judgement which helps him look beyond the established laws to differentiate between moral right and wrong and make a decision.

However, one's conscience develops as one grows as also the art of listening to one's conscience, a child may not be willing to share his food with a hungry poor child and still may not experience any mental dissonance.

One develops his conscience taking in shared values from the community, surroundings and parents and also through his personal experiences. Thus, a student who has been a victim of ragging, may not experience any mental dissonance while he practice ragging with his juniors. Also, even when the Constitution provides equal right to men and women, one may find it correct to disallow women from entering the temple, as the same is practiced in his community since ages

Thus, conscience may not be a reliable guide to decision making and as Thomas Hobbes mentions "...as the judgement, so also the conscience may be erroneous".

{There are some situations in which Conscience should play a greater role than rules, regulations and established norms.

Ex. - A poor old widow is not able to get pension, and she's missing some documents. So, if in official capacity, by rulebook she may not be helped, but maybe your conscience says that she should be.}

**Topic**: Ethical issues in international relations and funding;

Q) It is said that, around the world, more than 125 million people need humanitarian assistance and agencies which are involved in this assistance are short of funds. Discuss the various ethical issues involved in funding to meet escalating humanitarian needs around the world. (150 Words)

The Indian Express

**Equal treatment and Universal treatment** – No prejudice towards Religious background, Racial, Ethnic, Linguistic group

**Unconditional and time bound (without delay during crisis situation)** transfer of funds without any tags attached to it — with no political motive — Needed, but, funding used as a political and diplomatic tool to further the interest of donor countries (Neo colonialism in African countries by US, China, EU)

**Humanitarian crisis are sometime due to Oppressive, dictatorial and corrupt regime** —-

Even with funding, money not used for developmental purposes, but to buy arms or to
The concept of foreign aid is rooted in western moral philosophy. Donating aid to poorer nations is looked upon as moral duty to help fellow humanity that’s in need of assistance. Values such as solidarity, fairness and equality are said to be ethical basis for donating aid.

However, in the case of Pakistan, the financial and military assistance given by US is a means to further its own national interest in the region. This form of assistance in unethical as it lacks transparency, accountability and fairness. Moreover, it is given to fulfil selfish agenda.
From India’s perspective, it is more so unethical as US is exhibiting double standard in treating two neighbours whose contribution to world peace is diametrically opposite. Equipping Pakistan militarily which is waging war on many fronts both covertly and overtly on India is disrespectful and dangerous.

It is known in the past that the financial and military assistance given to Pakistan is misused to train terrorists to wage war on India and Afghanistan. It is known fact that the powerful military in Pakistan, to which most of the aid goes, considers India as its existential threat and constantly wages war on it.

It is also unethical from India’s point of view because it breaks the trust India has on US. This aid might be ethical from Pakistan’s perspective as it’s grappling with many problems internally and externally, but past instances make it clear that unless the aid is used to address poverty and developmental issues, the money will end up in the hands of people who want to destabilize and destroy India.

Q) It was reported in the media that the Government of India has privately reassured US–India Business Council (USIBC) that it would not use Compulsory Licenses for commercial purposes. This reassurances has been labelled as unethical. Critically comment why. (150 Words)

EPW

Compulsory licensing is a mechanism where a government allows or give licenses to some firms to manufacture patent products without the consent of patent owner.

Recently it was reported that government of India has privately assured US-India Business council about not using compulsory licensing for commercial purposes. However there were concerns that this was unethical.

The reasons are:

- “private reassurance” by Government of India to USIBC is against the spirit of “Transparency” and “openness” as the act of privately giving assurance would feed the “culture of secrecy”.

- Secondly, it would send a wrong signal to the public in the sense that government is making national interest secondary to the interests of foreign MNCs. Moreover, the private assurance without considering the concerns of those affected by India is not in line of its aspiration of establishing “good governance”.
Thirdly, denial of Compulsory licensing to any Indian company even on genuine grounds will be misconstrued by the public that government is not concerned with the needs of nation. Such mistrust does not augur well for democracy.

As a consequence to aforesaid move, those who are driving the benefits of cheap and efficient services/products manufactured under Compulsory Licensing would be rendered helpless.

However the act of government can be justified by following arguments:

1. If the interests of drug companies are not attended, it might lead to economic sanctions against India by US Trade representative thus badly affecting our exports.
2. India has used the compulsory licence only once so their seems to be no harm in reassuring its no further use as that is already least likely.

So the action by the government should be looked with holistic perspective and in line with India’s aspirations both domestic and global.

Q) Recently, the U.S. had taken to the WTO its case against India’s policy of favouring domestic inputs in solar cells and solar modules, arguing that it amounted to a discriminatory trade practice and distorted the game. What are the ethical issues that this episode between India and US gives rise to? Is it fair to India? Comment. (200 Words)

The Hindu

Recent dispute between India and US on WTO platform consist following ethical issues-

Ethical Issues from US and WTO perspective-

a) Unequal Treatment to business by favoring domestic content - which is against the norm of WTO, in which India is a signatory.
b) India’s stand will motivate other countries to do same by citing similar reasons, which will defeat the basic objective of WTO for providing hassle free environment for international trade.
c) It is demotivating the business of these countries and creating trust deficit against India.

Ethical Issues from Indian Perspective-

a) Saving the domestic business and employment- USA and other countries are using WTO norms to dump their solar panels in India at cheaper rate, which is hampering the business of Indian manufactures and employment opportunity.
b) Necessary to encourage use of renewable energy- Promotion of domestic solar panels will popularize source of renewable energy by boosting confidence in local manufactures. It is in line with the Indian commitment to fight against climate change.

India need to secure the domestic business as well align to WTO norms. Recent verdict of WTO is hampering India’s business and motivation for solar energy. However, it will be better if WTO can ensure that, advance countries do not use India as their dumping ground, and do clean business, which will be good for everyone.


**Topic: Probity in Governance:**

Q) Define conflict of interest. Discuss the OECD guidelines for managing conflict of interest in public service. (200 Words)

**OECD**

OECD Definition – A ‘conflict of interest’ involves a conflict between the public duty and private interests of a public official, in which the public official has private-capacity interests which could improperly influence the performance of their official duties and responsibilities.

**OECD guidelines for managing conflict of interest**

**Managing COI at Personal capacity**

1. Public officials should avoid private action which derive improper advantage form insider information obtained in official duties which is not generally available to public.
2. Not to misuse Government position and resources for private gains
3. Not to accept any form of improper benefit to in office
4. Not to take improper advantage of a public office and privileged information to seek employment after leaving office

**Supporting transparency and scrutiny**

1. Public officials should subject themselves to closest public scrutiny. Must follow broader public service values such as Disinterestedness, impartiality and integrity
2. Private interests and affiliations that could compromise the public duties must be disclosed
3. Must ensure consistency and an appropriate degree of openness in resolving or managing conflict of interest

**Promoting individual responsibility and personal example**

1. **Act** at all times that their integrity serves an example to other officials and public
2. **Accept** responsibility for arranging their private capacity affairs to others, to prevent conflict of interest later
3. **Must** demonstrate commitment and integrity and professionalism though COI management policies

**Engendering an organizational culture which is intolerant of COI**

1. **Organization must provide** and implement adequate policies, practices in the working environment to encourage management of COI
2. must encourage officials to discuss COI matters and provide reasonable measures to protect disclosures from misuse by others

**Topic: Codes of Ethics, Codes of Conduct**

Q) Examine the differences between codes of ethics and codes of conduct. Also examine why an organization needs these codes. (200 Words)

**OECD**

**Differences between codes of ethics and codes of conduct:**

- Code of ethics is designed to govern decision making. It has wider implication on organisation and it’s surrounding environment. e.g- To avoid any process which affect the environment, or to prefer local public to give employment opportunity. On the other hand, code of conduct are designed to regulate action of employees and stake holders. e.g- Better front line office management, greetings for women employees etc.
- Code of ethics help the organisation to maintain it sustainability and good will for longer duration of time, code of conduct helps the organisation to keep out from short term conflict, and help to maintain fraternity between employees.
- Code of Ethics contains the general principles and values (social, moral etc.) that the organisation must strive to achieve. Code of conduct on the other hand are specific rules/guidelines that the organisation must follow.
- Code of conduct explicitly mentions the ways by which the values and principles mentioned in Code of Ethics can be achieved and what actions would be taken in case of their violation.
- “Code of Ethics” are a set of doctrines that is looked upon by the organisation while framing a policy while “Code of Conduct” are the set of rules that have to be adhered to the situations arising out while managing the daily proceedings.
- “Code of ethics” are an outcome of the codifying of Universal values like Integrity, Honesty, Selflessness, Accountability, leadership that can have positive outcome on the growth of the organisation but on the other hand “Code of conduct” are formed out to deal with the day to day issues arising in an organization like safety of women, awarding contracts, behavior of the employees and so on.
- Code of ethics guides decision-making while Code of conduct regulates employees behavior.
- A violation of Code of ethics may or may not attract punitive action, while a violation of Code of conduct almost always involves a punitive action.
Codes of ethics are symbolic that is how we want to form our reputation and code of conduct is institutional i.e. they articulate boundaries and expectations of behaviour.

**why does an organisation need these codes?**

- they can provide the framework that public servants – political and civil service – use to carry out their public responsibilities. Codes can clearly articulate unacceptable behaviors as well as providing a vision for which the government official is striving. Therefore, inducing monetary reform, creating democratic institutions or funding economic improvement programs without a professional government workforce can be frustrating, if not counterproductive. A fundamental mechanism for ensuring professionalism is a code of ethics.

- Codes acts as a guide to remind the organisation the core values each time there is a danger to such values like in case of situation of dilemma, conflict of interest, etc.

- A clearly laid out codes will attract candidates that already adhere to the said values and behaviours, leading to better harmony in the workplace and lesser employee turnover.

- These codes are a form of self-regulation by the organization and help in maintaining business sustainability in the long run. Their proper use avoids any unnecessary external regulation of the organization.

- A clearly laid out codes along with a Citizens Charter or an Article of Association form an integral part of an organization’s work environment and leads to higher productivity and employee satisfaction.

- Codes will help persons to act fairly, impartially, judiciously and avoid conflict of interest. They play crucial role in articulating the mission of the public service and good governance.

- For organisations, it is complex to manage issues occurring due to diversity in people in terms of their behaviors, cultures and value systems. The code of conduct helps in making sure that the members resort to some basic terms of conduct while working. The code of ethics is vital for the reason that the decision-makers are clear about what the values are and what they must give priority to. It imparts clarity in the minds of decision-makers about some basic priorities and helps in taking ethical decision avoiding any temptations in a general sense.
Topic: Citizen charters

Q) Citizen charters, which are also known as Service charters play an important role in improving public service delivery. Examine the benefits and limitations of the charters. (200 Words)

OECD (Page 15 – 24)

Service or citizen charters are addressed at external stakeholders and give staff a clear picture of what kind of service standards customers expect. The objective is to build bridges between citizens and administration and to streamline administration in tune with the needs of citizens.

Benefits:

- can avail services in a time bound manner and is part of democratic reforms.
- Citizens will not have to depend on the mercy of the bureaucracy and do not have to face long delays due to red tape. For a passport, a birth or death certificate, a driving licence or a ration card, Aam Aadmi need not have to sweat it out. There will not be any need to grease palms of corrupt officials to get things done.
- It aimed to improve public services by making administration accountable and citizen friendly, ensuring transparency and the right to information, for example in ministry websites the information regarding government programmes is given in detail and people can become more aware of what services their governments are providing and can demand as well.
- Grievances redressal mechanism: in case service is not delivered citizen can seek compensation for undue delay in delivery of service. For ex: In Europe people are compensated if the train gets delayed.

Problems:

- Standards are poorly defined, it becomes tough to assess whether the desired level of service has been achieved or not.
- Most charters are verbose. For a common man it becomes difficult to comprehend the charter. Also vernacular language charters are not present.
- If the service is not delivered then very hard for citizen to get compensation as even now citizen is burdened to make trips to the government offices so many times to get things done.
- In India Government jobs are known to be the relaxing jobs but with charters the employees have to work hard to provide quality service delivery to citizens. The behaviour and attitude of the employees in the services is not of compassion and strict adherence to duty but of superiority and treating common man like nothing.
- the needs of senior citizens and the disabled are not considered when drafting
A comprehensive study on Citizen charter in India that assessed 760 charters from across the country, showed that even after years of its implementation, the Citizen charter programme has not lived up to its promise yet.

- Poor complaint redressal systems and Staff not trained properly

Therefore by imbibing the work culture and ethics within the public servants of the importance of service delivery citizens, by effective implementation strategy, with adequate awareness campaigns the actually goal of citizen charter can be achieved.

**Topic: Quality of service delivery**

Q) Service delivery is key to the development of rural regions. Which are the key policy areas that government can address to improve service delivery in rural areas? Discuss. (200 Words)

OECD

A developed rural region which has access to basic facilities required for a human is the best indication of the prosperity of a country. The path to development is Service delivery and the areas a government should take care for improving is discussed below:

- The first aspect is of government going to the countryside to understand the aspirations and problems of the rural masses which can help in addressing the bottlenecks in service delivery by maximum SOCIAL INCLUSION.
- The second aspect is of encompassing the local leaders in policy formation and implementation, which will help improve ACCOUNTABILITY thereby raise the standards in service delivery.
- The third aspect of improving service delivery is by OPENNESS, in making all the challenges involved in the public domain for frequent suggestions from the citizens to help correct any flaw while delivering as well as giving an opportunity for the government in raising funds from the Samaritans in times of shortage of money.
- Policy makers need to develop empathy with the problems of rural population. They need to show the aptitude to recognise the strengths and flaws bestowed upon the area by its geography to design proper channel of service delivery.
- Compassion towards the marginalised should drive the service delivery to make them not only passive recipients but an equal partners to attain twin objectives of equity and efficiency.
- To bring out inter regional equity, building forward linkages with urban areas is necessary.
- engaging with the local level leaders to enhance their capacity building and achieve goals of inclusive governance.
- **Tolerance** towards the social differences and measures to bring about harmony by taking sensitivities of people shall provide conducive atmosphere for innovations.

A comprehensive participation between the government and the citizens is the need of the hour to enhance the quality of service to the common man.

**Topic: Utilization of public funds**

**Q)** What do you understand by Outcome based performance budgeting? How important it is in better utilization of public funds? Examine. (200 Words)

**IDSA**
**Wikipedia**
**Livemint**

Outcomes are expected results not only in terms of monetary units or physical infrastructure but also in terms of qualitative targets and achievements. Outcome budgeting is expected to lead to efficient service delivery, transparency, and accountability.

**It has three elements:**
- Result (final outcome), Strategy (different ways to achieve final outcome) and Output (what is actually done to achieve the final outcome)

**Importance in utilization of funds:**
- **Education sector:**
  - Financial allocations under primary education are outlays, construction of an x number of primary school buildings could be the desired output, the outcomes could be to educate an x number of children up to the primary level or augmentation of existing school and associated infrastructure etc..This will help in inclusiveness and quality of service delivery.
- **Handling corruption:**- chances of leakages, fraud and embezzlement of funds get reduced as there is proper outcome already decided. This ensures good governance on the part of the public servants. Outcome budgeting is based on **teleological approach** and ensures accountability of public servants.
- **Time bound results:** periodic inspections and review reduce the time lag and utilization of public funds productivity is increased.
Online grievance redressal mechanism becomes easy as outcome budgeting focusses on technology and fast delivery.

Participation of stakeholders: All the stakeholders in the society in decision making are included, this will not only lead to pooling of funds with investor confidence but also reiterates the tenets of democracy.

However there are some implicit challenges present within the system for the efficient implementation of outcome budgeting:

- local bodies and states have not adopted planning and service delivery processes which are oriented around outcomes.
- Programme managers do not spell out deliverables that can be effectively measured. The deliverables identified are quite vague
- lack of programme formulation, programme implementation and programme monitoring capabilities in the ministries of the government.

With outcome performance based budgeting the long cherished dreams of citizens of India who have expressed a clear mandate for efficient governance and clear accountability, together with expectation of high quality citizen services delivery mechanism. In this regard, proper utilization of public funds is necessary.

**Topic: Case Studies**

--/Ethical concerns and dilemmas in government and private institutions/--

Q) “The diamond mine falls in a tiger corridor connecting two protected parks and has been identified by the government as an inviolate area — a forest too dense and valuable to be mined. At least one village in the region has also rejected the proposal to mine their traditional forestlands falling in the mine area under the Forest Rights Act.

The Bunder Diamond mining project requires 971 hectares of forest land in Chhattarpur forest division of Madhya Pradesh. The estimated deposit of kimberlitic ore at the site, the environment ministry records say is 53.7 million ton and that of diamond is 34.2 million carat. The mineral value is estimated to be Rs 20,520 crore. The royalty and taxes to be generated to state exchequer are estimated at Rs 2,052 crore and Rs 208 crore respectively.’

Looking at the above scenario, do you think mining permission should be granted? Justify on ethical grounds. (200 Words)

**Business Standard**

**Reference**
Thor and Miolneer

The mining permission for the said project should not be granted since it involves the following ethical issues:

Economy v/s Environment- The project will help the state government to generate revenue and attract more investment in the region. But, that would be on the loss of a dense forest and the wildlife dependent on it. The wildlife includes many animals like Tigers who are on the verge of extinction. The approval would mean INDIRECT KILLING OF SEVERAL LIVES living.

Loss of Livelihood- The project didn’t get the mandatory consent by one of the villages under FRA. Giving permission of mining would mean loss of livelihood and hereditary homes to the villagers. Besides, the rehabilitation of such people are not always satisfactory. Thus, a permission AGAINST THE WILL OF THE PEOPLE will be COMPLETELY UNETHICAL.

Against the Heritage- The mining would disperse the mineral particles in the air. These particles may be harmful for the Khajuraho temple (a UNESCO world heritage site) and may attract future protests and litigations besides hurting the religious sentiments of the Hindus and Jains.

The govt. therefore should not give permission of mining considering larger environment and public interest in mind.

Q) Your close friend, who is very poor, is caught by railway ticket checker (TC) while travelling ticketless. When asked to pay fine, he is arguing with TC that the government is going soft on affluent wilful defaulters whereas it’s harassing a common man like him who is poor and unemployed. He says that he doesn’t have any money and TC is free to hand him over to police. TC takes him to railway police and then he is taken to court where he is punished with seven days of jail sentence.

Is your friend right in his argument? If you were TC, would you let him go? Justify. (200 Words)

The Hindu

This case study highlights the problem of unethical rationalization by my friend to justify his illegal act and ethical dilemma faced by TC in punishing a poor unemployed youth for traveling ticketless. There is also the problem of the youth pricking the conscience of TC by making him/her realize the fact that certain influential individuals are allowed to avoid punishment by tacit support of the government.

My friend travelling ticketless can not be termed unethical as compliance of law is not same as ethics. Even unethical person will comply laws fearing the punishment; whereas circumstances and individual will can push ethical individuals to break certain laws.
He is, however, displaying cognitive dissonance – one one hand he is citing the wrongs done by rich people and government to justify his wrongdoing and he is also ready to face jail punishment. However, his argument that wilful defaulters are roaming scot free, hence he should be let go is unethical and wrong as he is trying to establish a precedent where others too would start giving same excuses to commit variety of crimes. The justice system, even though fair, is slow owing to many reasons; but even if delayed, in most cases justice is never denied in democratic system like India. Moreover, he is wrong as his behaviour is not encouraging ethical behaviour in others. His denial to pay fine will have bearing on services provided by Railways. His arguments or actions are neither doing good to himself or to anyone; nor is his fundamental right to not to pay fine because he is poor.

If I were TC, I would not let him go without fining him or punishing him as per the rules. However, I will express my empathy for him and also let him know that I am bound by my professional ethical code of conduct to punish him as per rules. If I let him go, I will be encouraging more such people to travel ticketless and cause revenue loss to my organisation. I will hand him over to police because it is the right thing to do. My accountability is to my organization and to my conscience, thus allowing him to go free will be immoral as it violates this accountability. Moreover it is also dereliction of my duty.

(As the question is Not asking you to ‘what will you do?’, hence no need of listing out various Options. Instead justify whether you are going to allow him go free or not)