



Secure Synopsis compilation for June-2025

General Studies-4

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Ethics and Human Interface: Essence, determinants and consequences of Ethics in-human actions; dimensions of ethics; ethics - in private and public relationships. Human Values - lessons from the lives and teachings of great leaders, reformers and administrators; role of family society and educational institutions in inculcating values.

Q. In public healthcare, ethical failure is not just clinical — it is also administrative and moral. Examine the layers of ethical responsibility in cases of medical negligence in public hospitals. (10 M)

Introduction:

Medical negligence in public hospitals often reflects not just individual error but a deeper ethical collapse across professional, administrative, and institutional domains — eroding public trust and human dignity.

Body

Ethical failure beyond clinical lapses

1. **Clinical misjudgment and breach of non-maleficence**: When care is compromised due to haste or error, the ethical duty to avoid harm is violated.
 - **Eg:** In the **Odisha SLNMCH case (2025)**, five ICU patients reportedly died after being administered emergency injections, raising concerns about risk assessment.
2. **Administrative neglect and systemic irresponsibility**: Poor procurement, staffing gaps, and absence of SOPs reflect ethical failure in governance.
 - **Eg:** In the **Gorakhpur BRD case (2017)**, oxygen supply disruption caused by delayed payments exposed serious institutional mismanagement.
3. **Moral indifference and absence of compassion**: Ignoring the emotional and informational needs of patients' families reflects failure in humane values.
 - **Eg:** In **Koraput (2025)**, families protested over lack of communication and support after the deaths, leading to police deployment.
4. **Lack of ethical transparency and delayed disclosure**: Suppressing information or delaying response violates the principles of truth and accountability.
 - **Eg:** Public clarifications in hospital death cases, including Odisha 2025, were issued only after public unrest, not proactively.
5. **Failure to institutionalise ethical learning**: Repeated failures without policy reform or ethics audits show lack of moral introspection.
 - **Eg:** **MoHFW (2023)** found over **70%** of public hospitals lack functional ethics committees or adverse event protocols.

Layers of ethical responsibility in public hospital negligence

1. **Doctors' duty to care under professional ethics**: Medical staff must ensure competence, consent, and prioritisation of patient welfare.

- **Eg: NMC 2023 guidelines** stress continuing education and ethical medical decision-making, especially in critical care.
- 2. **Hospital administration's role in institutional ethics**: Leaders must ensure systems for emergency readiness, staffing, and patient safety.
 - **Eg: In BRD Hospital**, lack of internal alert mechanisms and logistical planning contributed to avoidable child deaths.
- 3. **Health departments' regulatory and ethical oversight**: Departments must ensure compliance with ethical norms, audits, and redress mechanisms.
 - **Eg: The K. Sujatha Rao Committee (2018)** recommended district-level ethics units and institutional accountability mechanisms.
- 4. **State's constitutional obligation under Article 21**: Ensuring accessible, safe healthcare is a part of the right to life and state accountability.
 - **Eg: In Paschim Banga case (1996)**, SC ruled that the state is liable for failure to provide timely medical care.
- 5. **Society's moral duty toward truth and reform**: Beyond monetary aid, ethical closure requires acknowledgment, justice, and systemic change.
 - **Eg: ₹10,000 compensation to Koraput victims (2025)** was seen as insufficient without structural or moral redress.

Conclusion:

Ethical healthcare is not a matter of individual intent alone — it demands **institutional courage, administrative ethics, and moral commitment** to preserve dignity, justice, and the right to life.

Q. Spiritual values often serve as a moral compass in decision-making. Discuss how integration of spiritual ethics strengthens public leadership. (10 M)

Introduction

In the age of rising ethical complexities, spiritual values act as an inner compass, guiding leaders to uphold integrity, fairness, and compassion in public life.

Body

Spiritual values as moral compass in decision-making

1. **Guiding adherence to truth and fairness**: Spiritual values promote commitment to truth, reducing bias and unethical shortcuts.
 - **Eg: Mahatma Gandhi's principle of Satya** shaped non-violent resistance based on moral legitimacy.
2. **Instilling self-restraint and detachment**: Helps leaders avoid greed, anger, and personal ambition in critical decisions.
 - **Eg: Lord Buddha's Middle Path philosophy** emphasizes balance and moderation in conduct.
3. **Strengthening inner accountability**: Creates an intrinsic sense of right and wrong beyond external laws.
 - **Eg: Dr. A.P.J. Abdul Kalam's personal integrity** guided his transparent and service-oriented leadership.

4. **Promoting compassion and empathy**: Spiritual teachings foster sensitivity towards vulnerable sections.
 - Eg: **Mother Teresa's work for the destitute** driven by deep spiritual compassion.
5. **Resisting corruption and unethical influence**: Moral grounding provides resilience against unethical temptations.
 - Eg: **Lal Bahadur Shastri's personal simplicity** demonstrated incorruptible leadership during national crises.

Integration of spiritual ethics in strengthening public leadership

1. **Promotes servant leadership**: Encourages leaders to act for collective welfare rather than personal gain.
 - Eg: **K. Kamaraj voluntarily stepping down (Kamaraj Plan, 1963)** to strengthen party ethics and governance.
2. **Aligns leadership with constitutional morality**: Complements constitutional values like dignity, justice, and equality.
 - Eg: **President Ram Nath Kovind's speeches (2018)** linked spiritual duty with Article 51A's fundamental duties.
3. **Builds trust and legitimacy**: Public confidence increases when leaders are seen as morally upright.
 - Eg: **Nelson Mandela's reconciliatory leadership** earned global respect and unified South Africa.
4. **Encourages sustainable decision-making**: Long-term public good is prioritized over short-term populism.
 - Eg: **Arutchelvar Dr. N. Mahalingam's investment in education** created lasting social capital.
5. **Strengthens soft power in international relations**: Positions nations as ethical players in global diplomacy.
 - Eg: **India's G-20 Presidency (2023)** promoted Vasudhaiva Kutumbakam as global ethical vision.

Conclusion

In times of rising ethical conflicts, integration of spiritual ethics empowers public leaders to uphold constitutional values, serve selflessly, and foster enduring public trust.

Q. What does the following quotation convey to you in the present context? (10 M)

“Human happiness and moral duty are inseparably connected”

-George Washington

Introduction

The symbiosis between happiness and moral duty forms the ethical core of an individual's character and the foundation of a harmonious society.

Body

Meaning of the statement in present context

1. **Alignment of duty and happiness**: True happiness emerges when individuals perform duties towards self, family, society, and environment.
 - Eg: **Swachh Bharat Mission (2014)** promoted cleanliness as both a duty and a source of public well-being.
2. **Conscience and psychological peace**: Moral conduct prevents inner conflict and guilt, ensuring peace of mind.
 - Eg: **Ethical tax compliance under Income Tax Act, 1961** gives peace by fulfilling civic responsibility.
3. **Social harmony through moral responsibility**: Duty-based actions foster social cohesion and trust among communities.
 - Eg: **Community policing models in Kerala (2022)** enhanced safety while building police-public trust.
4. **Public leadership rooted in moral duty**: Ethical governance upholds constitutional values and ensures people's trust.
 - Eg: **Justice D. Y. Chandrachud's rulings (2023)** emphasizing constitutional morality strengthened democratic institutions.
5. **Duty towards nature for collective happiness**: Environmental ethics secure intergenerational well-being.
 - Eg: **India's National Green Hydrogen Mission (2023)** shows duty-driven innovation for sustainable development.

Contemporary relevance of inseparable link

1. **Ethical governance reduces inequality and injustice**: Fair public service fosters dignity and collective happiness.
 - Eg: **Delhi's doorstep delivery of services (2022)** reduced corruption and ensured prompt citizen services.
2. **Corporate duty enhances stakeholder welfare**: Ethical business improves employee morale, community relations, and long-term growth.
 - Eg: **Infosys Foundation's social initiatives (2023)** supported education, healthcare, and disaster relief.
3. **Technology guided by moral duty protects rights**: Ethical frameworks ensure technology serves humanity without harm.
 - Eg: **NITI Aayog's Responsible AI guidelines (2021)** promote inclusive and safe AI development.
4. **Global cooperation based on moral duty ensures peace**: Shared global responsibilities promote collective security.
 - Eg: **G20 Delhi Declaration (2023)** emphasized global solidarity and human-centric globalization.
5. **Public servants as ethical role models**: Duty-bound bureaucrats ensure accountable governance.

- Eg: IAS officer Armstrong Pame's Manipur road project (without govt funds, 2012) showcased moral duty towards public welfare.

Conclusion

In today's complex world, merging moral duty with personal and collective happiness builds resilient societies anchored in justice, compassion, and sustainable progress.

Q. Why is mob justice considered ethically illegitimate even when directed at individuals accused of immoral behaviour? Analyse the dangers of such moral vigilantism. (10 M)

Introduction:

Mob justice reflects ethical collapse where collective outrage bypasses lawful procedure. It undermines constitutional morality, individual dignity, and rational public order.

Body

Why mob justice is ethically illegitimate

1. **Violates natural justice and due process:** It denies the right to be heard, violating the principle of audi alteram partem under **Article 21**.
 - Eg: In the **Dadri lynching (2015)**, **Mohammad Akhlaq** was killed based on false beef storage rumours without any legal process or fair trial.
2. **Contradicts constitutional morality and rule of law:** It displaces legal mechanisms with emotional community action, undermining **liberty and equality**.
 - Eg: In **Tehseen S. Poonawalla (2018)**, the **Supreme Court** termed lynching “a horrendous act of mobocracy” that must be countered by special laws.
3. **Destroys ethical individual accountability:** Ethical frameworks emphasise personal culpability, which mob action diffuses.
 - Eg: In the **Tabrez Ansari case (2019)**, he was lynched by a mob in **Jharkhand**; initial action failed to fix responsibility on individuals.
4. **Driven by prejudice, not objective morality:** Mobs often act on communal or casteist triggers, not genuine ethical reasoning.
 - Eg: In the **Udaipur beheading (2022)**, the attackers cited moral outrage over a social media post, justifying murder in the name of faith.
5. **Erodes institutional legitimacy:** Frequent mob incidents show weakening public trust in police and judiciary.
 - Eg: As per **NCRB 2023**, India reported over **650 mob violence cases** between 2015–2022, reflecting systemic failure and public impatience.

Dangers of moral vigilantism

1. **Legitimises unlawful violence through moral claims:** It creates an illusion of righteousness behind unethical actions.
 - Eg: In the **Bulli Bai app case (2022)**, targeted women were dehumanised under the pretext of punishing ‘immoral’ behaviour.

2. **Suppresses freedom of expression and dissent:** Fear of mob retaliation discourages people from expressing lawful views.
 - Eg: **Munawar Faruqui**, a stand-up comic, faced arrests and cancellations in 2021 for jokes that were deemed offensive by vigilante groups.
3. **Radicalises the public and disrupts civil order:** It normalises crowd-led enforcement, leading to societal fragmentation
 - Eg: In **Karbi Anglong, Assam (2018)**, two men were lynched over fake rumours of child kidnapping spread via WhatsApp.
4. **Targets marginalised communities disproportionately:** Such actions reflect social hierarchies more than moral conduct.
 - Eg: In the **Una flogging case (2016)**, Dalits were assaulted by cow vigilantes for skinning dead cattle, under the pretext of moral duty.
5. **Distorts religious or cultural teachings for coercion:** Selective interpretation of faith is used to justify extrajudicial actions.
 - Eg: The **Sri Lanka Easter bombings (2019)** were claimed by extremists as acts of religious purity—an abuse of ethical and spiritual principles.

Conclusion:

Mob justice is not a form of moral correction but a rejection of ethical governance. A just society must reinforce **constitutional morality, swift legal redress, and civic ethics education** to prevent such breakdowns.

Q. “Ethical parenting forms the foundation of an ethical society”. Discuss ethical responsibilities of parents. Analyse how their failure affects larger social values. (10 M)

Introduction

A child’s first lessons in empathy, justice and responsibility come from home. **Ethical parenting fosters the moral fibre of citizens**, making it essential for building an ethical society.

Body

Ethical responsibilities of parents

1. **Ensuring emotional safety and nurturing environment:** Parents must provide a violence-free home, supporting emotional well-being and self-esteem.
 - **Eg: UNICEF Innocenti Report Card 2024** highlights that children exposed to domestic violence are 4 times more prone to future aggressive behaviour.
2. **Modelling empathy, compassion and tolerance:** Through everyday interactions, parents inculcate values of kindness and acceptance.
 - **Eg: Delhi Happiness Curriculum (2023)** includes ‘parent circles’ that foster empathetic parenting, improving student behaviour.
3. **Respecting child’s autonomy and dignity:** Recognising children as individuals with rights builds confidence and moral judgement.
 - **Eg: Justice Verma Committee (2013)** recommended promoting dignity and respect in child-rearing to counter gender-based discrimination.

4. **Balancing expectations with emotional well-being:** Academic pressures must be matched with understanding of the child's capabilities and emotional needs.
 - **Eg: Sangli incident (2025)** where coercive academic pressure and neglect led to fatal domestic violence.
5. **Fostering integrity, honesty and accountability:** Parents' behaviour in daily life shapes children's understanding of civic duties and ethics.
 - **Eg: CBSE Parent-Teacher Guidelines (2024)** emphasise parents' role in modelling fairness and integrity.

Failure of ethical parenting and its impact on larger social values

1. **Perpetuation of violence and intolerance:** Lack of ethical parenting normalises aggression, fuelling violence in society.
 - **Eg: NCRB Crime in India Report 2023** reported 15% rise in juvenile violence linked to abusive family environments.
2. **Erosion of human dignity and rise of authoritarian attitudes:** Harsh, controlling parenting undermines respect for individual dignity and promotes intolerance.
 - **Eg: UNESCO Global Education Monitoring Report 2023** linked authoritarian family norms to school bullying and adult authoritarianism.
3. **Decline in civic responsibility:** Children raised in unethical environments show weaker regard for legality and public good.
 - **Eg: Justice J.S. Verma Committee** underlined family responsibility in shaping ethical, law-abiding citizens.
4. **Worsening mental health outcomes:** Emotional neglect by parents contributes to anxiety, depression and alienation in youth.
 - **Eg: National Mental Health Survey 2024 (NIMHANS)** reported 16% of adolescents experience distress due to family pressures.
5. **Breakdown of social trust and cohesion:** Poor ethical upbringing reduces empathy and trust, fuelling societal fragmentation.
 - **Eg: OECD Social Capital Report 2023** identified family-based value deficits as key to declining interpersonal trust.

Conclusion

The ethical culture of a society begins at home. Promoting **parental counselling, empathy-based parenting** and **ethics education** will ensure that tomorrow's citizens uphold the highest moral values.

Q. How does the erosion of familial responsibility towards vulnerable members reflect deeper ethical concerns in contemporary society? Analyse with examples. (10 M)

Introduction

The increasing neglect of vulnerable family members, especially elderly and terminally ill, reflects not just personal moral failings but broader ethical decay in urbanising and individualistic societies.

Body

How erosion of familial responsibility reflects deeper ethical concerns

1. **Breakdown of empathy and compassion**: Weakening of intrinsic human values erodes emotional bonds in families.
 - Eg: **Abandonment of elderly cancer patient in Mumbai's Aarey forest (2025)**, highlighting absence of familial empathy.
2. **Rise of individualism over collectivist values**: Shift towards self-interest undermines collective familial duties.
 - Eg: **Urban family trends in metros** show declining care for dependent elderly, as per **HelpAge India Report 2024**
3. **Instrumental view of relationships**: Familial bonds seen through utility, not unconditional care.
 - Eg: **Growing cases of property-related abandonment** in Delhi and Bengaluru elderly homes.
4. **Weakening intergenerational ethics**: Lack of value transmission erodes moral obligations across generations.
 - Eg: **NCERT's 2023 National Curriculum Framework** flagged declining emphasis on respect for elderly in socialisation practices
5. **Societal normalisation of neglect**: Public indifference enables neglect to go unchallenged.
 - Eg: **Mumbai Railway Station survey (2023)** recorded rising cases of destitute elderly without public intervention.

What needs to be done

1. **Strengthen ethical education and civic values**: Foster empathy and social responsibility through formal and informal learning.
 - Eg: **NEP 2020** promotes value-based education from early schooling (NEP 2020 Document)
2. **Reinforce legal accountability**: Implement stricter enforcement of **Maintenance and Welfare of Parents and Senior Citizens Act, 2007**.
 - Eg: **Kerala High Court directive (2024)** mandating quicker redress of elderly abandonment cases
3. **Promote community and civic interventions**: Encourage community vigilance and volunteer networks to assist vulnerable persons.
 - Eg: **National Cancer Institute, Nagpur's voluntary treatment of Aarey patient (2025)**
4. **Create robust institutional support systems**: Develop accessible state-supported old-age homes and palliative care services.
 - Eg: **Delhi's 2024 elderly care policy** launched subsidised state-run elder care homes.
5. **Media sensitisation for ethical reporting**: Media must foster public discourse on familial ethics and not sensationalise neglect.
 - Eg: **Press Council of India advisory (2023)** on reporting elderly abuse cases with dignity

Conclusion

Addressing this ethical concern requires **collective societal will, stronger legal frameworks, and cultivation of compassion** as a public virtue — ensuring no vulnerable member is left neglected in future India.

Attitude: content, structure, function; its influence and relation with thought and behaviour; moral and political attitudes; social influence and persuasion.

Aptitude and foundational values for Civil Service, integrity, impartiality and non-partisanship, objectivity, dedication to public service, empathy, tolerance and compassion towards the weaker-sections.

Q. “Power tends to corrupt, and absolute power corrupts absolutely”. Critically analyse how unchecked discretion can lead to ethical lapses in bureaucracy. How can internal vigilance systems be strengthened? (10 M)

Introduction

Unchecked administrative discretion, without institutional or moral restraint, often breeds corruption and arbitrariness—recently exemplified by the **Odisha IAS bribery scandal (2025)**.

Body

Unchecked discretion and ethical lapses in bureaucracy

1. **Concentration of decision-making power**: Excessive authority without checks enables exploitation of official positions.
 - **Eg: Dhiman Chakma, Odisha sub-collector**, misused regulatory power to extort ₹10 lakh by threatening business closure (2025)
2. **Lack of real-time accountability**: Absence of contemporaneous monitoring systems weakens deterrence.
 - **Eg: 2nd ARC Report on Ethics in Governance** noted how wide discretionary powers fostered rent-seeking behaviour
3. **Opaque procedural mechanisms**: Ambiguous file processing limits transparency and enables off-record manipulation.
 - **Eg: CAG Report (2023) flagged** land irregularities where senior officials used verbal directions, bypassing written records
4. **Ethical erosion under systemic pressure**: Targets, lobbying, or coercion dilute the bureaucrat’s moral compass.
 - **Eg: T R Subramanian Committee (2016)** cited politicisation and fear of transfer as key causes of administrative compromise
5. **Weak disciplinary deterrence**: Delays in investigations reduce the fear of consequences.
 - **Eg: CVC Annual Report (2022)** noted that 60% vigilance cases exceeded two-year timelines for resolution

Strengthening internal vigilance mechanisms

1. **Independent vigilance units in each department**: Autonomous units reduce internal influence and improve credibility.
 - **Eg: Railway Vigilance under CVC** has successfully exposed tender-related frauds through decentralised vigilance checks

2. **Integrity audits and behavioural review systems**: Regular appraisal of ethical conduct disincentivises misconduct.
 - **Eg: SEBI mandates annual ethical compliance** disclosures since 2022 for top-tier executives
3. **Digital file tracking and real-time approvals**: Technology-driven audit trails increase decision accountability.
 - **Eg: DARPG's e-Office dashboard enables** timestamped digital trails in central ministries (2024 update)
4. **Stronger whistleblower protection and support**: Safe reporting mechanisms empower ethical employees.
 - **Eg: Law Commission Report 277 (2023)** recommended revamping the Whistle Blowers Protection Act, 2014 for real enforcement
5. **Incentivising ethical behaviour through career appraisal**: Merit-cum-integrity-based promotion discourages compromise.
 - **Eg: DoPT Circular (2022)** includes ethical grading in APARs to affect empanelment and promotions

Conclusion

Unchecked power without ethics corrodes governance from within. **Internal vigilance, ethical appraisal, and digital transparency** must work in tandem to ensure that discretion remains a tool for service—not self-interest.

Q. In what ways does compassion act as a counterforce to exploitation in commerce? Examine its role in promoting ethical treatment of vulnerable sections in society. (10 M)

Introduction

In commerce, where profit motives dominate, compassion fosters a humane balance by recognising the dignity of individuals over mere transactional value.

Body

Ways in which compassion counters exploitation in commerce

1. **Encourages humane treatment of stakeholders**: Compassion leads to fair wages, decent working conditions, and empathy towards workers.
 - **Eg: Tata Group's employee-first philosophy** ensured continued pay to daily-wage workers during Covid-19 lockdowns (Tata Sons, 2020).
2. **Promotes ethical decision-making**: Compassion tempers profit-centric decisions with moral responsibility.
 - **Eg: Patagonia's environmental commitments** balance profit with ecological and worker well-being (Harvard Business Review, 2023).
3. **Reduces systemic discrimination**: Compassion drives inclusivity and equity for marginalised groups.
 - **Eg: SEWA's initiatives for informal women workers** promote dignity and rights in unorganised sectors (SEWA Bharat Report, 2024).

4. **Drives responsible corporate governance**: Compassionate leadership influences ethical corporate policies.
 - Eg: **Infosys Foundation’s rural skilling programs** empower disadvantaged sections beyond CSR obligations (Infosys Foundation Report, 2023).
5. **Encourages consumer-centric practices**: Compassion leads firms to avoid exploitative pricing and misleading advertisements.
 - Eg: **Ethical labelling practices by Amul** ensure transparency for rural dairy farmers and consumers (GCMMF Annual Report, 2025).

Role in promoting ethical treatment of vulnerable sections

1. **Reinforces constitutional values**: Compassion aligns with **Article 21’s right to life with dignity** and Directive Principles like **Article 39** (welfare of workers).
2. **Bridges socio-economic inequalities**: Compassionate practices address power imbalances between corporates and the vulnerable.
 - Eg: **Kerala’s Kudumbashree project** empowers rural women through micro-enterprises (State Govt Report, 2024).
3. **Prevents abuse of asymmetrical information**: Compassion-driven transparency helps protect uninformed or vulnerable consumers.
 - Eg: **Consumer Protection Act 2019** mandates ethical disclosures in e-commerce (Ministry of Consumer Affairs, 2023).
4. **Fosters corporate empathy in policy and practice**: Compassion builds stakeholder trust and loyalty.
 - Eg: **Mahindra’s Rise philosophy** emphasises inclusive growth across its businesses (Mahindra Group Sustainability Report, 2024).
5. **Encourages long-term societal impact over short-term profit**: Compassion promotes sustainable and inclusive commerce.
 - Eg: **Grameen Bank’s microcredit model** integrates compassion into financial services for the poor (Nobel Peace Prize citation, 2006).

Conclusion

When rooted in compassion, commerce can transcend profit motives and foster a more just, inclusive and human-centric economy — a goal worth striving for in the 21st century.

Q. How do conflicts between personal gain and public duty contribute to ethical failures in public service? How can such ethical conflicts be effectively addressed? (10 M)

Introduction

In public service, ethical failures often arise when **self-interest overrides commitment to public welfare**, eroding institutional trust and governance quality.

Body

How conflicts contribute to ethical failures

1. **Weakening of moral compass**: Pursuit of personal gain distorts an individual’s moral judgement and sense of duty.

- Eg: **2025 Madurai job racket** where TNSTC employee participated in recruitment fraud for monetary benefit.
- 2. **Compromise of institutional integrity**: Corruption by officials damages the organisation's legitimacy and fairness.
 - Eg: **Vyapam scam in Madhya Pradesh (2015)** involved systematic rigging of recruitment.
- 3. **Distortion of public interest**: Decisions driven by personal gain often neglect citizens' welfare and equity.
 - Eg: **Fake disability pension scams** reported by CAG in **Rajasthan (2023)** affecting genuine beneficiaries.
- 4. **Encouragement of organisational malpractice**: One individual's unethical conduct can normalise similar behaviour in peers.
 - Eg: **Delhi Jal Board procurement scam (2024)** revealed networked misconduct among officials.
- 5. **Undermining rule of law**: Ethical failures lead to violation of constitutional values of **justice, equality, and dignity**.
 - Eg: **Article 14** and **Article 21** of the Constitution uphold principles violated by such misconduct.

Addressing ethical conflicts

1. **Strengthening ethics training**: Institutionalising value-based ethics training during induction and service.
 - Eg: Recommended by **2nd ARC - Ethics in Governance Report (2007)**.
2. **Robust conflict of interest policies**: Clear policies to manage and disclose personal interests.
 - Eg: **UK Civil Service Code** mandates full disclosure and recusal in case of conflict.
3. **Ethical leadership and role-modelling**: Leaders must set high ethical standards through conduct.
 - Eg: **LBSNAA training modules (2024)** focus on leadership ethics.
4. **Transparent grievance redressal**: Mechanisms enabling employees to report unethical practices safely.
 - Eg: **Whistleblower Protection Act, 2014** (India) aims to protect ethical reporting.
5. **Linking performance appraisal to ethical conduct**: Incentivising integrity through appraisal systems.
 - Eg: **OECD Public Integrity Toolkit (2023)** advocates integrating ethics into performance management.

Conclusion

Addressing ethical conflicts demands **systemic reforms and cultivation of personal integrity** to align public servants' actions with the core values of good governance.

Emotional intelligence-concepts, and their utilities and application in administration and governance.

Q. Loss of emotional control often leads to irreversible ethical violations. Examine the role of emotional intelligence in preventing violent outcomes in interpersonal conflicts. (10 M)

Introduction

Unchecked emotions like anger, jealousy, or frustration can impair ethical judgment, leading to actions that violate moral and legal norms, often with permanent consequences.

Body

Loss of emotional control and ethical violations

1. **Violation of basic human values:** Emotional outbursts override values like respect, compassion, and dignity.
 - Eg: **In June 2025, the Doddaballapur incident** where a labourer was killed during a drunken argument reflects collapse of self-control.
2. **Breach of moral responsibility:** Individuals fail to uphold duties towards fellow beings, causing harm.
 - Eg: **Dowry deaths (NCRB 2023 report)** often arise from uncontrolled anger and frustration, violating ethical and legal obligations.
3. **Destruction of public trust:** Repeated violent acts erode trust in society's ability to resolve conflicts peacefully.
 - Eg: **Frequent mob lynchings (India Justice Report 2023)** reflect collective emotional failures leading to public fear and injustice.
4. **Irreversible consequences:** The impact of emotional lapses like murder is irreversible both for victims and offenders.
 - Eg: **Domestic violence fatalities during COVID-19 lockdowns (UN Women 2021)** exposed heightened risk due to emotional stress.
5. **Violation of constitutional values:** Acts of violence breach Article 21 ensuring right to life and personal liberty.
 - Eg: **Supreme Court in Shakti Vahini vs Union of India (2018)** emphasized State's duty to prevent honour killings stemming from emotional rage.

Role of emotional intelligence in preventing violence

1. **Self-awareness and regulation:** EI helps individuals recognize and regulate harmful impulses.
 - Eg: **Daniel Goleman's model (1995)** highlights self-awareness as the first component of emotional intelligence.
2. **Empathy building:** Understanding others' perspectives reduces chances of conflict escalation.
 - Eg: **UNESCO's Global Citizenship Education (2023)** promotes empathy-based conflict resolution among youth.
3. **Conflict de-escalation:** EI fosters calm negotiation and respectful dialogue even in tense situations.
 - Eg: **Mediation success in Bangalore Metro wage disputes (2024)** showed how calm dialogue prevented violent protests.

4. **Ethical decision-making**: EI enables ethical reasoning even under provocation, ensuring adherence to moral principles.
 - Eg: **Police Crisis Negotiation Units (USA FBI Model)** use emotional intelligence training to resolve hostage situations peacefully.
5. **Promoting non-violent culture**: EI contributes to societal norms valuing patience, tolerance, and mutual respect.
 - Eg: **Mahatma Gandhi's philosophy of non-violence** demonstrated emotional mastery even under extreme provocation.

Conclusion

Building emotional intelligence through early value education and ethical training can prevent irreversible ethical violations and foster a non-violent society.

Contributions of moral thinkers and philosophers from India and world.

Q. What does the following quotation convey to you in the present context? (10 M)

“Instead of cursing the darkness, light a candle”.

Benjamin Franklin

Introduction

In an era of systemic crises and social fatigue, the quote urges us to **replace complaint with constructive effort**. It upholds the value of **moral action and civic initiative** in the face of adversity.

Body

Meaning of the quote

1. **Encourages ethical initiative over blame**: Calls for positive action instead of passive criticism.
 - Eg: **Swachh Bharat Abhiyan (2014)** saw citizens cleaning streets, reflecting ethical responsibility over blaming authorities – **Ministry of Housing and Urban Affairs**
2. **Symbolises moral leadership in crisis**: True leaders respond to problems with solutions, not despair.
 - Eg: **Dr. Verghese Kurien's leadership in Amul** helped fight rural poverty through cooperative models – **Operation Flood, NDDB**
3. **Stresses individual responsibility**: Change begins with self, not external actors.
 - Eg: **RTI Act 2005** was driven by citizen-led movements demanding transparency – **2nd ARC Report on RTI**
4. **Promotes solution-oriented optimism**: Ethical conduct requires hopeful action rather than cynical inaction.
 - Eg: During **COVID-19 lockdowns**, NGOs like **Goonj** distributed relief to migrants instead of merely criticising the state – **NITI Aayog Report (2021)**
5. **Reflects constitutional ethics**: Echoes **Article 51A** which enjoins citizens to uphold human values and civic duty.
 - Eg: **Youth-led platforms like Youth Ki Awaaz** advocate civic engagement aligned with constitutional ideals – **UNDP India (2023)**

Relevance in present context

1. **Curbing social media negativity**: Urges proactive solutions over online outrage.
 - **Eg: Cyber hygiene campaigns by Digital India volunteers** promote awareness and positive engagement – **MeitY, 2023**
2. **Inspiring local climate action**: Individuals and communities are taking the lead on sustainability.
 - **Eg: Takachar**, a climate-tech startup, transforms agri-waste, offering solutions to stubble burning – **Earthshot Prize (2021)**
3. **Bridging gaps in governance**: Citizens innovating where the state falls short.
 - **Eg: Mohalla Clinics in Delhi** addressed health access gaps through scalable grassroots models – **NITI Aayog Health Index (2024)**
4. **Pushing civil service reform**: Calls for reformist mindset within institutions.
 - **Eg: Baswan Committee (2016)** advocated structural changes in UPSC recruitment for better governance.
5. **Empowering youth participation**: Encourages democratic engagement through constructive channels.
 - **Eg: SVEEP programme by ECI** fosters youth voting and civic participation – **ECI Annual Report (2024)**

Conclusion

Lighting a candle is the **ethics of action** in a time of complaint. Today, this spirit is essential—not just to navigate challenges but to **rebuild trust, reform systems, and renew hope**.

Q. What does the following quotation convey to you in the present context? (10 M)

“Whatever is the right as a man is also the right of another; and it becomes my duty to guarantee as well as to possess”.

Thomas Paine

Introduction

The quote captures the **ethical reciprocity** of rights and duties—asserting that possessing rights obliges us to **protect those same rights for others**.

Body

Meaning of the quotation

1. **Universal nature of rights**: Human rights are not privileges; they are equally applicable to every individual.
 - **Eg:** Article 14 of the Indian Constitution guarantees **equality before law** irrespective of caste, religion or gender.
2. **Rights come with responsibilities**: Ethical citizenship demands that individuals not only enjoy their rights but ensure others do too.
 - **Eg:** Article 51A lists **fundamental duties** such as promoting harmony and safeguarding the dignity of others.
3. **Moral obligation to protect the vulnerable**: It is our ethical responsibility to stand up when others' rights are violated.
 - **Eg:** Citizens protecting riot victims during Delhi violence (2020) exemplified **moral courage** in defending others' rights.

4. **Compassion and empathy in action**: Rights must be rooted in empathy; we must feel morally accountable for others' suffering.
 - **Eg**: Mother Teresa's mission was built on the belief that **human dignity is a shared moral obligation**.
5. **Social contract in democracies**: Rights are sustained through collective moral responsibility among citizens.
 - **Eg**: Gandhi's Sarvodaya emphasised that **upliftment of all** requires active moral duty towards others.

Relevance in the present context

1. **Empowering marginalised groups**: Moral duty lies in advocating for those structurally excluded from rights.
 - **Eg**: Public protests in the Hathras case (2020) showed citizens fighting for a Dalit girl's **right to justice**.
2. **Safeguarding dissent and free speech**: Ethical citizenship includes defending the speech rights of even ideological opponents.
 - **Eg**: Shreya Singhal v. Union of India (2015) struck down **Section 66A**, upholding free speech as a **collective right**.
3. **Civic responsibility in crises**: During humanitarian crises, protecting others' basic rights becomes a moral necessity.
 - **Eg**: Civil society groups in COVID-19 lockdown ensured **migrants' right to food, movement and shelter**.
4. **Digital ethics and privacy protection**: In a data-driven world, protecting others' privacy is a shared ethical responsibility.
 - **Eg**: K.S. Puttaswamy case (2017) upheld **Right to Privacy**, reinforcing that **data ethics extend to others too**.
5. **Ethical public service and inclusion**: Bureaucrats must actively defend others' access to state entitlements and dignity.
 - **Eg**: IAS officer Ira Singhal pushed for **accessible UPSC forms**, defending others' **right to opportunity**.

Conclusion

Ethical society demands that **our rights do not exist in isolation**—we are morally bound to **guarantee for others what we claim for ourselves**.

Q. What does the following quotation convey to you in the present context? (10 M)

“You can chain me, you can torture me, you can even destroy this body, but you will never imprison my mind”.

-Mahatma Gandhi

Introduction

This quote by **Mahatma Gandhi** reflects the supreme value of **freedom of thought** and the **resilience of moral courage**. It asserts the human spirit's power to remain free even under physical subjugation or coercion.

Body

Meaning of the quote

1. **Primacy of inner freedom**: The mind, unlike the body, remains free unless voluntarily enslaved.
 - **Eg: Nelson Mandela's prison memoirs** showed how he resisted apartheid ideologically despite 27 years in jail.
2. **Endurance of moral conviction**: Ethical beliefs and moral vision remain unshaken despite physical threats.
 - **Eg: Edward Snowden**, in exile, continues to advocate digital privacy and civil liberties globally.
3. **Non-violence and spiritual strength**: The quote embodies **Gandhian satyagraha**, where mental strength overpowers brute force.
 - **Eg: During the Salt March (1930)**, Gandhi's unwavering spirit mobilised millions without physical confrontation.
4. **Individual agency in oppressive systems**: The mind becomes a space of protest when institutions are repressive.
 - **Eg: Uyghur poets in detention camps** preserve identity through mental resistance and cultural memory (Amnesty International, 2023).
5. **Resistance to indoctrination**: The quote affirms that conscience can withstand state propaganda or ideological pressure.
 - **Eg: The White Rose student movement** in Nazi Germany opposed fascism through secret pamphlets and intellectual dissent.

Relevance in present context

1. **Moral courage in bureaucratic systems**: Ethical resistance is crucial for public servants in corrupt environments.
 - **Eg: Ashok Khemka**, IAS officer, stood against land scams despite repeated transfers and pressure.
2. **Freedom of expression and dissent**: Intellectual autonomy is vital amid growing restrictions on speech.
 - **Eg: In Shreya Singhal vs Union of India (2015)**, the SC struck down Section 66A to uphold free thought.
3. **Journalistic integrity in adverse environments**: Mental independence sustains ethical journalism under threat.
 - **Eg: Rana Ayyub** continues fearless reporting despite harassment, upholding freedom of the press.
4. **Youth resistance in authoritarian regimes**: The quote inspires civic courage against unjust laws and controls.
 - **Eg: Iranian women-led protests (2022–23)** challenged hijab laws with non-violent defiance and global solidarity.
5. **Digital surveillance and mental autonomy**: In a data-driven world, protecting thought and privacy is key.
 - **Eg: Tools like Signal and ProtonMail** reflect civil society's resolve for confidential, free communication (EFF, 2024).

Conclusion

In times of coercion and conformity, **it is the unfettered mind that upholds truth and liberty**. Gandhi's words remain a timeless call to nurture **conscience-led resistance** in personal, institutional, and national life.

Public/Civil service values and Ethics in Public administration: Status and problems; ethical concerns and dilemmas in government and private institutions; laws, rules, regulations and conscience as sources of ethical guidance; accountability and ethical governance; strengthening of ethical and moral values in governance; ethical issues in international relations and funding; corporate governance.

Q. Fraud in business is not merely a legal violation but a profound ethical failure. Examine the ethical dimensions involved in financial scams. Discuss how personal integrity is tested in such contexts. (10 M)

Introduction

Corporate scams not only violate the law but erode ethical conduct, social capital, and trust that form the bedrock of a just economic system.

Body

Ethical dimensions involved in financial scams

1. **Breach of fiduciary responsibility**: Scams often involve betrayal of investor trust and misuse of entrusted capital.
 - **Eg: IL&FS crisis (2018)** saw top executives conceal debt risks from investors, breaching their fiduciary duty (**SFIO report**).
2. **Deception and manipulation**: Misleading financial disclosures distort ethical transparency.
 - **Eg: Satyam scam (2009)** involved inflating profits and manipulating assets, violating **honesty and transparency norms**.
3. **Exploitation of information asymmetry**: Taking advantage of investor ignorance for unethical gain.
 - **Eg: Hyderabad Urban Market scam (2025)** misled lay investors by offering fake high-return schemes through a tech platform.
4. **Moral disengagement and lack of remorse**: Perpetrators justify unethical actions to reduce guilt.
 - **Eg: Theranos scandal (US, 2016)** saw Elizabeth Holmes deny wrongdoing despite false test results, invoking startup pressures.
5. **Systemic erosion of ethical culture**: Failure of ethical leadership and institutional values.
 - **Eg: DHFL scam (2019)** revealed deliberate creation of fake loan accounts, enabled by weak ethical oversight and internal complicity.

How personal integrity is tested in such contexts

1. **Temptation of greed and quick gains**: Individuals face moral conflict between profit and ethical restraint.

- **Eg:** In the **NSEL scam (2013)**, executives continued luring investors despite knowing the scheme's collapse was imminent.
- 2. **Peer pressure and fear of exclusion:** Organisational culture may punish ethical resistance.
 - **Eg: Enron scandal (2001, US)** saw junior staff accept unethical accounting practices due to peer conformity.
- 3. **Silence over wrongdoing:** Lack of whistle-blower protection undermines ethical courage.
 - **Eg: In PNB scam (2018)**, employees noticed red flags but didn't report due to fear of retaliation and power hierarchy.
- 4. **Weak moral compass or ethical blindness:** Lack of internalised values makes fraud easier to commit.
 - **Eg: Cambridge Analytica case (2018)** involved employees misusing personal data without grasping its ethical implications.
- 5. **Conflict between role morality and personal values:** Dissonance arises when institutional duties clash with moral beliefs.
 - **Eg: In the Volkswagen emission scandal (2015)**, engineers admitted they followed deceptive instructions despite personal reservations.

Conclusion

In the age of digital enterprise, ethics must precede enterprise. Integrity in business is not just an internal virtue but a public obligation that sustains economic justice and societal trust.

Q. "In times of war, the first casualty is often ethics". Discuss how moral values erode in armed conflict. Examine the role of ethical codes in restraining state power. (10 M)

Introduction

War creates a moral vacuum where violence is legitimised, and **ethical restraints are weakened by fear, propaganda, and political expediency.**

Body

How moral values erode in armed conflict

1. **Dehumanisation of opponents:** Viewing enemies as subhuman justifies mass violence and cruelty.
 - **Eg:** During the **Rwandan genocide (1994)**, Hutu extremists called Tutsis "**cockroaches**", enabling systematic slaughter (UNHRC).
2. **Normalisation of civilian harm:** Civilian suffering becomes a by-product of military strategy.
 - **Eg:** The **June 2025 UN report** accused Israel of causing **mass civilian casualties in Gaza schools and religious sites.**
3. **Suppression of dissent and truth:** Whistleblowers, journalists, and peace advocates are silenced.
 - **Eg:** In **Russia's Ukraine offensive (2022–23)**, journalists exposing **civilian attacks** faced intimidation and state prosecution (Human Rights Watch).
4. **Moral disengagement in troops:** Soldiers justify actions under obedience, anonymity, or emotional detachment.
 - **Eg: Abu Ghraib prison abuse (2003)** showed US soldiers involved in **systematic torture** under stress and poor leadership.
5. **Abuse of emergency powers:** States bypass human rights under the guise of national security.

- **Eg:** The USA PATRIOT Act (2001) led to **racial profiling and unlawful detentions**, weakening civil liberty norms (ACLU report).

Role of ethical codes in restraining state power

1. **International humanitarian law (IHL)**: Codifies conduct in war, ensuring distinction and proportionality.
 - **Eg:** The Geneva Conventions (1949) mandate protection of **civilians, medics, and prisoners of war**.
2. **Doctrine of command responsibility**: Leaders are held accountable for the actions of their subordinates.
 - **Eg:** The Rome Statute (1998) empowers the ICC to prosecute **command-level war crimes**.
3. **UN oversight and global justice mechanisms**: Ensure scrutiny of states even beyond national jurisdiction.
 - **Eg:** The ICJ's 2024 order on Israel asked it to **prevent incitement to genocide and allow humanitarian aid**.
4. **Domestic constitutional checks**: Judicial review and separation of powers protect individual rights in war contexts.
 - **Eg:** **Article 32 of Indian Constitution** enables citizens to approach SC against state overreach, even during internal conflict.
5. **Military ethics training and institutional codes**: Foster accountability and value-based behaviour among soldiers.
 - **Eg:** The Indian Army's Code of Conduct stresses **non-combatant protection and civilian dignity** in counterinsurgency operations.

Conclusion

When war overwhelms morality, institutions must anchor themselves in **ethical law, humanitarian principles, and moral accountability** to prevent irreversible human and civilisational loss.

Q. What does the following quotation convey to you in the present context? (10 M)

“Mankind must put an end to war – or war will put an end to mankind”.

-John F. Kennedy

Introduction

In today's nuclear and AI-driven era, moral choices between peace and destruction will shape the future of human civilisation.

Body

Ethical meaning conveyed by the quotation

1. **Moral responsibility of nations**: States must pursue peace to uphold humanity's collective survival.
 - **Eg:** Indian Constitution Article 51(c) promotes **international peace and security**.
2. **Primacy of human dignity**: War fundamentally violates the ethical principle of human dignity and rights.

- **Eg: Universal Declaration of Human Rights (1948)** affirms dignity, yet **Gaza conflict (2023-24)** shows large-scale civilian harm (**UNHRC Reports, 2024**).
- 3. **Collective ethical accountability**: Every individual and institution shares the duty to prevent war.
 - **Eg: Global civil society movements** like **Fridays for Future** protesting war-driven climate harm.
- 4. **Virtue ethics in leadership**: Ethical leaders should prioritise compassion and restraint over militarism.
 - **Eg: Mahatma Gandhi's non-violent philosophy** prevented bloodshed despite colonial oppression.
- 5. **Intergenerational justice**: War risks irreversible harm to future generations—violating moral duties.
 - **Eg: ICAN 2023 report** warns of long-term **nuclear fallout** effects.

Relevance in present context

1. **Nuclear escalation risks**: Renewed arms race highlights the ethical perils of deterrence-based security.
 - **Eg: SIPRI Yearbook 2024** reported growing nuclear arsenals of **Russia, China, North Korea**.
2. **Proxy conflicts and ethical dilemmas**: Proxy wars obscure responsibility and prolong human suffering.
 - **Eg: Ongoing Yemen civil war (UN OCHA Reports, 2024)**—mass famine due to indirect foreign interventions.
3. **Hybrid warfare ethics**: Cyberwar and misinformation undermine truth and justice.
 - **Eg: Interpol Global Cybercrime Trends Report 2024** flagged rising state-backed **AI misinformation** in conflict zones.
4. **India's ethical diplomacy**: India upholds peace through non-alignment and dialogue.
 - **Eg: G20 2023 Delhi Declaration** reaffirmed “**One Earth, One Family, One Future**” with focus on peaceful cooperation.
5. **Kantian ethical imperative**: War that endangers all life violates Kant's moral law of universal good.
 - **Eg: Ongoing UN debates (2024)** on banning **autonomous lethal weapons** stress this ethical concern.

Conclusion

Global survival hinges on ethical governance that rejects war. Humanity must choose compassion and cooperation to build a just and peaceful future.

Probity in Governance: Concept of public service; Philosophical basis of governance and probity; Information sharing and transparency in government, Right to Information, Codes of Ethics, Codes of Conduct, Citizen's Charters, Work culture, Quality of service delivery, Utilization of public funds, challenges of corruption.

Q. Discuss the role of integrity and accountability as foundational values in policing. Why are ethical violations in law enforcement considered more damaging to society? (10 M)

Introduction:

Policing in a democracy is built not merely on enforcement, but on **trust, fairness, and ethical standards**. Integrity and accountability ensure that the coercive powers of the state are exercised **lawfully, impartially, and transparently**.

Body

Role of integrity and accountability in policing

1. **Upholding rule of law:** Integrity ensures that actions align with constitutional morality and legal principles.
 - Eg: **Prakash Singh v. Union of India (2006)** judgment directed structural reforms in police to ensure independence and ethical functioning.
2. **Ensuring public trust:** Accountability fosters legitimacy and voluntary public cooperation, essential for effective policing.
 - Eg: **Kerala Police's Janamaithri Suraksha Project** improved public-police trust through regular beat interaction and citizen engagement.
3. **Reducing misuse of power:** Internal integrity mechanisms prevent arbitrary use of force and custodial violence.
 - Eg: **NHRC's 2023 report** highlighted over **500 custodial deaths**, recommending stronger oversight mechanisms.
4. **Promoting professionalism:** Integrity cultivates a service-oriented attitude over a power-centric one.
 - Eg: **Delhi Police's NIPUN platform (2022)** includes training on ethical conduct, human rights, and non-discriminatory policing.
5. **Facilitating justice delivery:** Accountability ensures redressal mechanisms for wrongful actions and procedural fairness.
 - Eg: **Second ARC (2007)** recommended creation of **Police Complaints Authorities** for impartial grievance resolution.

Why ethical violations are more damaging in law enforcement

1. **Erodes public faith in democracy:** Police represent state authority—unethical conduct undermines institutional legitimacy.
 - Eg: **Unnao rape case (2017–19)** exposed police complicity and delayed justice, shaking public faith in law enforcement.

2. **Amplifies human rights violations:** Misconduct results in severe harm to individual rights and civil liberties.
 - Eg: **Sathankulam custodial deaths (2020)** highlighted torture and police impunity, leading to national condemnation.
3. **Encourages systemic corruption:** Ethical decline fosters a culture of bribery, coercion, and cover-ups.
 - Eg: **India Justice Report 2022** flagged inadequate vigilance cells and non-transparency in police misconduct proceedings.
4. **Undermines law enforcement effectiveness:** Ethical breaches compromise investigations and reduce judicial reliability.
 - Eg: **Vikas Dubey encounter case (2020)** questioned the legality of police actions and weakened institutional trust.
5. **Disproportionately harms the marginalised:** Biased policing reinforces socio-economic injustice and exclusion.
 - Eg: **CHRI Report 2023** found that **Dalits and Muslims are overrepresented** in pre-trial detentions without legal safeguards.

Conclusion:

Ethical policing is the bedrock of a **just and humane society**. Reforms must embed **integrity and accountability** into training, oversight, and community policing to restore public faith and ensure constitutional justice.

Q. “Institutional integrity is not merely the absence of corruption but the presence of ethical robustness”. Comment. (10 M)

Introduction

Institutional integrity reflects not just the absence of corruption but a proactive ethical framework that ensures fairness, accountability, and public trust in governance.

Body

Meaning of institutional integrity

1. **Beyond corruption-free image:** Integrity includes fairness, transparency, accountability, and responsiveness.
 - Eg: **Lokpal Act, 2013** ensures independent oversight but real integrity depends on transparent functioning.
2. **Embedding constitutional values:** Ethical robustness aligns institutional behavior with constitutional morality and public service ethos.
 - Eg: **Supreme Court’s Kesavananda Bharati case (1973)** emphasized constitutional morality and basic structure doctrine.
3. **Sustaining public trust:** Institutions gain legitimacy by consistently delivering justice, equity, and fairness.
 - Eg: **Election Commission of India (ECI)** upheld fair elections during **2019 General Elections** despite pressures.

Why absence of corruption alone is insufficient

1. **Persistence of unethical non-financial practices**: Favoritism, harassment, and abuse of discretion can exist even without financial corruption.
 - Eg: **Vishaka Guidelines (1997)** addressed workplace harassment reflecting ethical failures beyond financial corruption.
2. **Need for moral courage**: Upholding constitutional rights requires ethical decisions despite external pressures.
 - Eg: **Sabarimala verdict (2018)** upheld gender equality under **Article 14** against strong societal opposition.
3. **Undermining public trust**: Ethical lapses, even without corruption, erode citizens' faith in institutions.
 - Eg: **Collegium system criticisms (2023)** reflect concerns over transparency despite absence of direct corruption.

Components of ethical robustness in institutions

1. **Strong accountability frameworks**: Independent audits, vigilance bodies, and oversight institutions ensure ethical governance.
 - Eg: **CAG audits** exposed irregularities in **2G spectrum case (2012)** ensuring accountability.
2. **Leadership by moral example**: Ethical leadership fosters institutional ethical culture and collective responsibility.
 - Eg: **Lal Bahadur Shastri's resignation (1966)** after train accident demonstrated moral leadership.
3. **Transparent decision-making**: Citizen access to information strengthens ethical checks and public oversight.
 - Eg: **Right to Information Act, 2005** empowers citizens to question institutional decisions.

How to ensure ethical robustness in institutions

1. **Tackling emerging ethical threats**: Institutional mechanisms must address impersonation, fraud, and digital vulnerabilities.
 - Eg: **June 2025 Bengaluru case**, where conmen impersonated Lokayukta officials to blackmail BBMP engineers.
2. **Ethics capacity building**: Structured training enhances moral reasoning, integrity, and decision-making skills among officials.
 - Eg: **LBSNAA Ethics Modules (2023)** focus on applied ethics training for civil servants.
3. **Institutionalizing public participation**: Citizen engagement through grievance redressal and RTI promotes accountability.
 - Eg: **Centralized Public Grievance Redress and Monitoring System (CPGRAMS)** enhances citizen-institution interaction.

Conclusion

Building institutional integrity demands not only eliminating corruption but embedding ethical leadership, transparent systems, and public engagement to ensure enduring moral governance.

Case Studies on above issues.

Q. Shruti, an IAS officer from the 2022 batch, has a routine of reading the newspaper daily. One day, she came across a distressing article reporting a tragic incident in Old Rajinder Nagar. A basement in a local coaching institute was inundated following a burst drain during heavy rainfall. This disaster resulted in the deaths of three UPSC aspirants and sparked widespread outrage among the student community. The tragedy has highlighted significant concerns about the hazardous conditions in coaching centers, particularly overcrowded basements. The incident brought back memories for Shruti, as she had previously studied in Old Rajinder Nagar. Despite her advancement to an officer, she noted that conditions in the area had not improved. Shortly after, Shruti received a call from Manasa, a close friend from her days in Rajinder Nagar. Manasa discussed the tragic event and invited Shruti to support the student community by joining a protest scheduled to take place in two days. Manasa implied that failing to attend the protest could result in the end of their friendship. Shruti, now caught between her professional responsibilities and personal connections, faces a challenging dilemma. As an officer committed to her duties and as someone with personal ties to the area, she must navigate the complexities of this situation. (20 M)

In the given circumstance answer the following:

- a) Identify the stakeholders and the ethical dilemmas involved in the case.**
- b) What options are available to Shruti in addressing the situation? Evaluate the potential consequences of each option and recommend a course of action that aligns with ethical principles and professional duties.**

Introduction:

Shruti finds herself at a **crossroads, torn between her professional responsibilities and personal connections** when a tragic incident occurred in a place tied to her past, stirs a conflict between duty and loyalty. The dilemma highlights the intricate balance public servants must maintain between their roles and personal affiliations.

Body:

a) Stakeholders involved in the case are:

1. **Shruti:** Balancing her role as a public servant and personal ties with her friend and the affected students.
2. **Manasa:** Her friendship with Shruti and her position as a student advocate.
3. **Student community:** Their safety concerns and demands for better infrastructure in coaching centers.
4. **Coaching institutes:** Responsible for providing safe learning environments but facing allegations of negligence.
5. **Local government and regulatory authorities:** Their role in enforcing safety regulations in educational institutions.
6. **UPSC aspirants' families:** Coping with the loss and seeking justice and improvements to prevent future tragedies.

Dilemmas involved in the case are

1. **Personal values vs. Professional responsibilities:**

- Shruti's personal experiences and connections with Old Rajinder Nagar urge her to support the student protest. However, as an IAS officer, she must prioritize her duties and the expectations of her professional role.
2. **Conflict of interest:**
 - Shruti's role as an IAS officer requires her to remain impartial. Her close connection to the student community and the request from her friend Manasa to join the protest may challenge her ability to stay neutral.
 3. **Monetization of coaching vs. Safety of students:**
 - The incident highlights the dilemma between prioritizing the financial aspects of coaching centers and the safety and well-being of the students, an issue that Shruti, as an administrator, may need to address.
 4. **Freedom of expression vs. Law and order:**
 - While Shruti values the students' right to protest and express their grievances, she must also consider the implications for law and order, especially if protests escalate.
 5. **Loyalty to government vs. Aligning with moral reasons:**
 - Shruti faces a dilemma between maintaining loyalty to the government and its regulations and her moral obligation to advocate for better conditions in coaching centers, reflecting her personal values and concern for student safety.

b) Shruti has following options available with her in the given case:

Option 1: Attend the protest

<u>Merits</u>	<u>Demerits</u>
1. <u>Empathy demonstration:</u> Shows personal commitment, potentially leading to stronger community trust.	1. <u>Conflict of interest:</u> May blur the lines between her professional duties and personal affiliations, undermining her impartiality as an officer.
2. <u>Solidarity:</u> Enhances her relationship with Manasa and the student community, affirming her support for their cause.	2. <u>Perceived bias:</u> Could be interpreted as favoritism towards a particular group, affecting her credibility and objectivity.
3. <u>Ethical leadership:</u> By taking a public stand, she sets an example of proactive leadership.	3. <u>Professional risk:</u> Participation might expose her to administrative or political repercussions.

Option 2: Offer support from a distance

<u>Merit</u>	<u>Demerit</u>
1. <u>Professional integrity:</u> Maintains her neutrality while still engaging with the issue responsibly.	1. <u>Perceived indifference:</u> Her absence from the protest could be misconstrued as lack of commitment to the cause.
2. <u>Balanced approach:</u> Demonstrates concern for student safety without compromising her official position.	2. <u>Strained relationships:</u> May impact her friendship with Manasa and others who value visible participation.
3. <u>Ethical communication:</u> By choosing this path, she upholds transparency and open dialogue.	3. <u>Limited influence:</u> Her efforts might be seen as insufficient by those demanding immediate action.

Option 3: Advocate for policy changes

<u>Merit</u>	<u>Demerit</u>
1. <u>Long-term impact:</u> Focuses on systemic solutions that can create lasting improvements in coaching institute regulations.	1. <u>Slow process:</u> Policy changes can be time-consuming, leading to frustration among the student community.
2. <u>Ethical responsibility:</u> Aligns with her duty as a public servant to enact change through appropriate channels.	2. <u>Perception of passivity:</u> May be viewed as a passive approach by those seeking immediate action.
3. <u>Professionalism:</u> Upholds her role in policymaking without direct involvement in protests, maintaining her integrity.	3. <u>Potential ineffectiveness:</u> Without visible support, her efforts might lack the necessary urgency and impact.

Option 4: Decline to engage

<u>Merit</u>	<u>Demerit</u>
1. <u>Neutrality preservation:</u> Ensures complete adherence to her professional boundaries and obligations.	1. <u>Missed opportunity:</u> Fails to leverage her position to advocate for meaningful change or address the students' concerns.
2. <u>Risk avoidance:</u> Protects her from any negative repercussions associated with activism or protest involvement.	2. <u>Damaged trust:</u> Could lead to a perception of indifference or apathy, potentially alienating her from the community.
3. <u>Clear role definition:</u> Reinforces the separation between her personal beliefs and official duties.	3. <u>Relationship strain:</u> Risks weakening her bond with Manasa and others who are personally invested in the issue.

Given the ethical philosophies at play, Shruti should prioritize her professional responsibilities. According to **Kant's categorical imperative**, her actions must be universally applicable and not based on personal ties, thus necessitating neutrality and adherence to her duties. The **Civil Service Code of Conduct and Weberian bureaucracy** emphasize impartiality, duty, and adherence to law, requiring Shruti to uphold her responsibilities as an officer. **Gandhian philosophy supports** acting with integrity and non-violence, suggesting that Shruti should advocate for change through proper channels rather than public protest. Therefore, **Shruti should refrain from attending the protest and instead work within her role to address the underlying issues in coaching centers.**

Conclusion:

Shruti can draw upon her authority to effect meaningful change, proving that even in difficult circumstances, **"there is always a way out."** By leveraging her position, Shruti has **the potential to transform and reform the area** where her roots run deep, ensuring safer conditions for future generations.

Q. As the District Commissioner of Wayanad, Kerala, you are responsible for a district renowned for its lush, pristine forests and vibrant tourism sector.

This year, however, the region faced unprecedented challenges due to exceptionally heavy rainfall, which far exceeded meteorological predictions. On one night of July, while residents of the Vellarimala hill ranges slept, the stability of the land beneath them began to deteriorate. The situation culminated in a catastrophic landslide, which has been recorded as the most severe landslide disaster in Kerala's history. The twin landslides engulfed the two villages, resulting in the tragic loss of over 360 lives and leaving many missing. The once picturesque hilly landscape was transformed into a scene of utter devastation, with rivers swelling and boulders crashing down. Immediately following the disaster, a contentious blame game ensued between center and state governments regarding adequate warnings. As you arrive at the scene, the sheer scale of destruction is overwhelming, with river waters too strong to allow access to the affected areas and the possibility that survivors might still be trapped within the landslide debris. This disaster highlights a critical issue of our era: the challenge of balancing environmental conservation with economic development. As the district grapples with rising populations, increased consumerism, and the pressures of development, the event underscores the pressing need for responsible stewardship of both natural resources and development practices.

In the given circumstance answer the following:

- a) Identify the ethical issues in the given case.**
- b) Give philosophical perspectives on the environment versus development debate.**
- c) What will be your course of action in the given situation?**
- d) What long-term strategies would you recommend to improve disaster preparedness in the region?**

Introduction:

The catastrophic landslide in Wayanad presents a **stark reminder of the delicate balance between environmental conservation and economic development**. As the District Commissioner, it is imperative to address the immediate disaster while considering the ethical dilemmas posed by development practices in ecologically sensitive regions.

Body:

a) Ethical issues in the case are:

1. **Environmental ethics vs. Economic development:** The disaster underscores the moral responsibility to pursue sustainable development without compromising ecological balance.
2. **Duty of care:** The failure to anticipate or mitigate risks from heavy rainfall and landslides may indicate a breach of the moral obligation to protect citizens.
3. **Accountability and transparency:** The blame-shifting between governments highlights ethical issues in disaster management, emphasizing the need for clear accountability and preparedness.
4. **Equity and justice:** Marginalized communities disproportionately suffer from development decisions made without their input, raising concerns about fairness and inclusive governance.
5. **Long-Term stewardship:** Balancing short-term economic gains with the long-term sustainability of natural resources presents a significant ethical challenge.

b) Philosophical perspectives on environment vs. development include:

1. **Deep ecology:** Advocates for recognizing the intrinsic value of nature, urging a move away from human-centered development to respect ecological limits.
2. **Utilitarianism:** Weigh the benefits of development against environmental harm, suggesting a reassessment of priorities when catastrophic losses occur.
3. **Gandhian philosophy:** Emphasizes simple living and harmony with nature, advising that development should not lead to ecological degradation.
4. **Sustainable development:** Seeks to balance economic growth with environmental preservation for future generations.
5. **Ethics of care:** Focuses on caring for both community and environment, promoting a balanced approach that prioritizes well-being.

c) **My course of action would be:**

1. **Immediate Rescue Operations:** Mobilize all available resources, including NDRF, local authorities, and volunteers, to conduct rescue operations.
 - **Use helicopters and boats** to access the affected areas and coordinate with the army for assistance.
2. **Establish Relief Camps:** Set up relief camps in safe zones, ensuring the provision of food, water, medical aid, and psychological support for survivors and the displaced population.
3. **Transparency and Communication:** Hold a press conference to communicate the situation, steps being taken, and the challenges faced, ensuring transparency and building public trust.
4. **Coordination with Government Agencies:** Facilitate coordination between state and central agencies, ensuring that there is no delay due to bureaucratic hurdles.
5. **Documentation and Accountability:** Document the events, decisions, and actions taken for accountability and future learning. Address the blame game by focusing on constructive problem-solving rather than assigning fault.

d) **Long-term strategies to improve disaster preparedness are:**

1. **Early warning systems:** Invest in advanced meteorological equipment and early warning systems specifically designed for landslides and heavy rainfall.

E.g. Sikkim region GSI installed Early warning system replication.
2. **Sustainable land use planning:** Restrict construction and development activities in ESZ. Implement stringent EIA for all developmental projects in the region.

E.g. Reforestation and CAMPA funds utilization.
3. **Community training and awareness:** Regularly conduct disaster preparedness drills and awareness programs in vulnerable areas, educating the public.

E.g. PM – Aapda Mitra motivation and training.
4. **Rehabilitation and Reforestation:** Initiate long-term rehabilitation of affected areas through reforestation and soil conservation measures to restore ecological balance.

E.g. Soil nailing technology in sensitive regions.
5. **Intergovernmental coordination:** Establish a permanent disaster management task force involving central, state, and local governments to ensure seamless coordination.

E.g. Region based disaster task force establishment

Conclusion:

Effective disaster management must embrace a **philosophy of proactive and inclusive governance**.

Ethical stewardship requires not only addressing immediate risks but also ensuring long-term sustainability and equity.

Q. At the 2024 Paris Olympics, a significant controversy erupted surrounding a female Algerian boxer. Disqualified from the 2023 World Championships by the International Boxing Association (IBA) due to failed gender tests, the athlete, assigned female at birth and identifying as a woman, faced intense scrutiny over her eligibility.

The International Olympic Committee (IOC) later intervened, reinstating her eligibility for the Paris Games amidst allegations of widespread corruption within the IBA and increasing public speculation about her gender. The situation became more contentious after her impressive victory over an Italian boxer, who withdrew from the fight after a powerful hit, leading to further debate about the athlete's physical strength. Historically, black and brown women athletes have faced skepticism about their femininity, often being seen as too masculine compared to white standards of femininity. The controversy surrounding this athlete, particularly given her background and competition against a white opponent, has intensified these concerns. This case has reignited discussions about the vilification of transgender athletes, who are often accused of being "men masquerading as women." Such narratives not only impact transgender athletes but also adversely affect cisgender women, especially those of color who do not conform to conventional femininity. Addressing these issues of exclusion, racism, and sexism is crucial for fostering a more equitable environment for all athletes.

In the given situation answer the following:

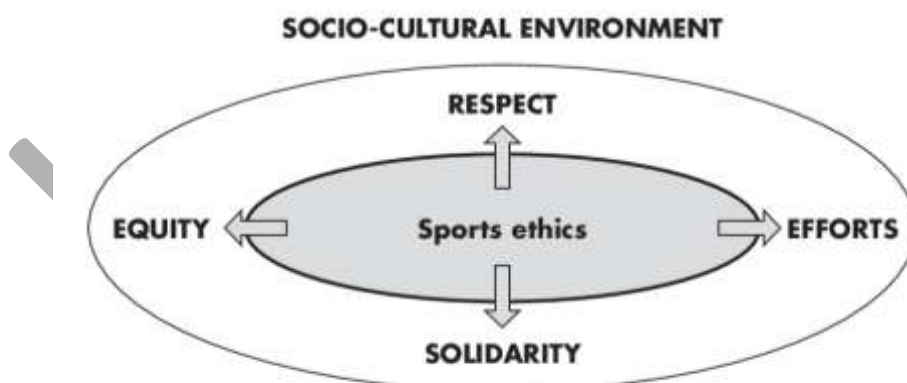
a) Identify the ethical issues surrounding the case.

b) Distinguish between gamesmanship and sportsmanship? What role does ethics play in sports?

Introduction:

This situation highlights the ongoing challenges faced by athletes, particularly **women of color and those who defy conventional** norms, in navigating a sporting environment that can be exclusionary and biased.

Body:



a) Ethical issues surrounding the case are:

1. **Gender discrimination:** The scrutiny over the athlete's gender identity highlights potential bias and unfairness in gender testing, often affecting women of color who don't conform to traditional femininity.
2. **Racism and intersectionality:** The case reflects the intersection of racism and sexism, where the athlete's race and gender identity are questioned, underscoring broader societal prejudices in sports.

3. **Fairness and integrity:** Allegations of corruption within the IBA and the athlete's reinstatement by the IOC raise concerns about the integrity of sports governance and potential bias in decision-making.
4. **Vilification of transgender athletes:** The controversy highlights how transgender athletes are unfairly targeted, harming both transgender athletes and cisgender women who don't fit gender norms.
5. **Public perception and media ethics:** The media's role in shaping biased public perception of the athlete raises ethical questions about responsible journalism and its impact on the athlete's dignity.

b) Differences between Gamesmanship and Sportsmanship are:

<u>Gamesmanship</u>	<u>Sportsmanship</u>
Involves bending or manipulating the rules to gain an advantage, even if it goes against the spirit of the game.	Involves playing fairly, respecting opponents, and upholding the integrity of the sport.
Often prioritizes winning at any cost, sometimes leading to unethical behavior.	Emphasizes ethical conduct, mutual respect, and the true spirit of competition.
Can include tactics like psychological intimidation, intentional fouls, or exploiting loopholes in the rules.	Encourages honesty, humility in victory, and grace in defeat.
May lead to a negative impact on the integrity of sports and can result in long-term damage to the sport's reputation.	Promotes positive role models and contributes to the development of character and moral values in athletes.
Focuses on the outcome (winning) rather than the process (how the game is played).	Values the process and the ethical way in which the game is played, viewing the sport as a means to develop character.

The role of ethics in sports

1. **Fair play and integrity:** Ethics ensures a level playing field where rules are respected, maintaining the credibility of sports and trust among athletes.

E.g. The Tokyo Olympics Qatar and Italian high jumpers shared two medals as one of them was injured.

2. **Respect and inclusion:** Ethical conduct fosters respect and inclusion, allowing all athletes to compete without fear of discrimination.

E.g. India Pakistan cricket player post-match respecting each other.

3. **Building character:** Sportsmanship instills values like fairness, humility, and perseverance, contributing to moral development beyond sports.

E.g. PV Sindhu promoting a No Tobacco Campaign.

4. **Protecting the spirit of the game:** Ethics discourages practices like cheating and doping, preserving the true essence of sport.

E.g. Kohli gifted the team a signed shirt for his arch-rival Dean Elgar's retirement.

5. **Public trust:** Ethical behavior by athletes and governing bodies is vital for maintaining public trust and the positive reputation of sports.

E.g. Sachin Tendulkar's public image due to his integrity.

Conclusion

If athletes are driven solely by the desire to win, moral reasoning often takes a back seat. However, **when excellence is pursued through ethical execution and performance, winning becomes a natural outcome.** This approach not only leads to success but also upholds the integrity of the sport, ensuring that victory is achieved with honour.