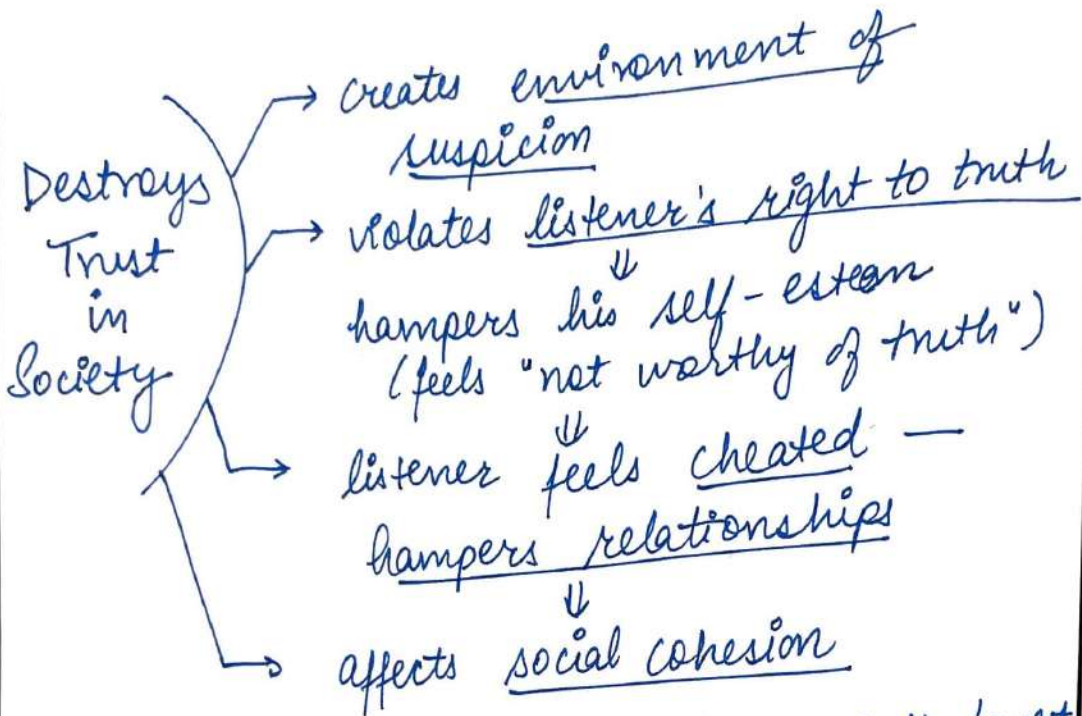


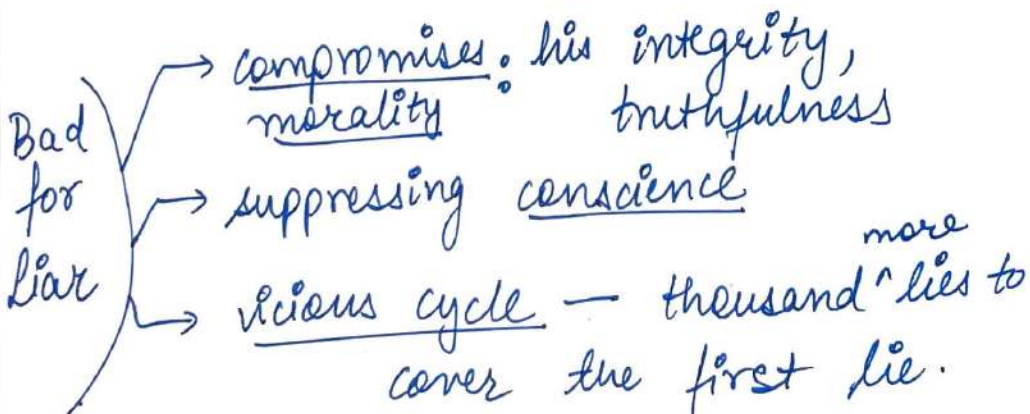
Start Writing Here

Q.1) 'Lying destroys general trust in the society and is also bad for the liar.' Do you agree with this view? Is lying under all circumstances bad? Justify your answer.

Lying is the practice of use of false words with a deliberate intent to deceive.



[Ex] Greeks' trust in society is one of the lowest. manifested in "houses ordinary on the exterior $\frac{\text{exterior}}{\text{exterior}}$, lavish only in the interior".



↳ "remember" lies ~~to~~ — burdensome to remain "consistent in lies"

↳ affects relationship with the person lied to.

However, there are exceptional circumstances that sometimes warrant a lie —

Ex 1) Doctors often hide serious consequences of an illness

Ex 2) Teachers over-complimenting children to keep them motivated.

Ex 3) Telling parents "All is good at work" so they don't worry unnecessarily.

Lying violates Kant's universality principle — if everyone lies the world will be worse off. For exceptional circumstances, some tests should be satisfied to justify it —

★ no lies for personal vested interest (that is manipulation)

★ only for good of others, and having no negative externalities.

Feedback

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Q.2) What teaching of Mahatma Gandhi are relevant today? How have you implemented them in your life?

Mahatma Gandhi was a versatile thinker who has left a treasure trove of relevant teachings behind —

Mahatma Gandhi's teachings	Implemented in personal life
<p>① <u>Good character</u></p> <ul style="list-style-type: none"> ↳ devotion to <u>truth</u> ↳ <u>peace</u> and non-violence 	<ul style="list-style-type: none"> ↳ not lying ↳ being true to oneself ↳ accepting fair criticism ↳ not harming creatures. ↳ <u>tolerant</u> towards people with different views ↳ <u>non violence in words</u> <ul style="list-style-type: none"> ↳ not hurting others <u>emotionally</u> ↳ being <u>respectful</u>

Teachings	Implementations
<p>② <u>Environment</u></p> <p>↳ "Earth has enough for everyone's need, not everyone's greed" (wise <u>use of resources</u>)</p>	<p>→ <u>Sustainable lifestyle</u></p> <ul style="list-style-type: none"> ◦ public transport over Ola/Ubers ◦ minimising waste. (own bottle vs buying mineral water) ◦ turning off Ac/fan/tap when not in use. etc.
<p>③ <u>Self Reliance</u></p>	<p>→ learning basic skills:</p> <ul style="list-style-type: none"> - cooking - cleaning <p>→ Technological self-reliance</p> <p>ex) net banking /UPI, booking tickets online.</p>

Beyond personal life, Gandhiji's ideas on democracy, Swarajya, capitalism - also remain relevant and continue to guide our vision and actions.

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Q.3) The current era of digitization, social media and globalization has brought new set of values that conflict with traditional values of Civil Service. Discuss.

Past two decades have seen unprecedented advancements in the fields of —

Digitization Ex: smart phone revolution, digital records/signatures, etc.

Social Media Ex: Facebook, Twitter, Youtube — "Virtual interactions"

Globalisation Ex: cross-border movement of people, products, ideas facilitated.

which have altered modus operandi in our lifestyles, business and also administration.

New set of values
by social media/
globalisation/digitisation

conflict with
traditional values
of civil service



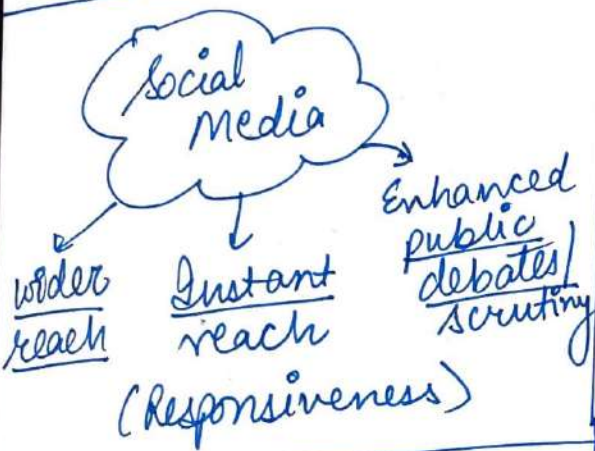
- red tapism
- "paper-work" mode of record keeping
- slow pace of work

New values

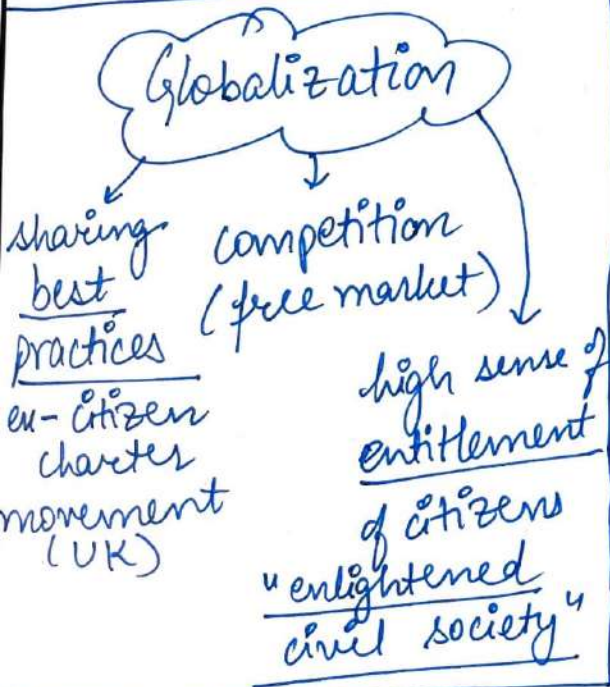
Traditional values

values → speed
 → efficiency
 → accessibility
 (ex - DigiLocker)
 → open-ness
 (open data policies)

→ Petty corruption
 (ex Tehsildar's "chai-pani")



→ Non-responsive
 → "Elitist" culture
 (not meeting ordinary public)



→ Inefficiency
 (ex) red tapism - hampering ease of business
 → Accountability deficit
 (ex) No GRM
 → Lack of Transparency
 (ex) official secrets Act
 → Paternalistic Attitude

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Q.4) Why is it believed by some that business and ethics do not go hand in hand. What is your opinion on this? How can such views be changed?

Business and ethics are considered anti-ethical in common discourse? because —

① Businesses ~~to~~ have profit motive, while "greed" is not considered ethical.

② Competition — only the fittest survives in the business world. It is often not considered wrong to do unethical things for "survival".

③ Nature of business as a profession

→ Quick decision making.

(no time to think through the ethical aspects) -

→ Friedman doctrine

"social responsibility of business is to fetch profits to shareholders".

However, business and ethics, in my opinion, are not anti-thetical because —

- ① Businesses have moral responsibility towards society:
 - peaceful society contributes to their survival
 - use public resources, like subsidised energy, water.
 - negative externalities, like pollution.



So, practical to be ethical.

How to change the views of society and businessmen?

- ① Awareness about "moral responsibilities" of businesses for reasons mentioned above.
- ② Legislations like "CSR" help change perceptions — CSR seen as duty, not charity.
- ③ Appreciating ethical business conduct → positive publicity → incentivise good behavior.

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Q.5) What do you understand by 'dedication to public service'? Why is this important for Civil Servants?

Dedication refers to a tireless and relentless pursuit of an aim / goal.

$$\text{Dedication} = \begin{matrix} \text{Commitment} \\ + \\ \text{Passion} \end{matrix}$$

Dedication to public service is the quality of being willing to go an extra mile to be able to serve the public better.

In the Indian context, dedication to public service is a sine qua non for an effective and successful civil servant because —

① To go on despite challenges —

[A] At workplace

- ↳ poor work culture
- ↳ demotivated staff
- ↳ lack of requisite skills of workforce.

[B] In public dealings

- ↳ lack of understanding of public — technical official
- en) public furore over lack of timely and accurate ~~public~~ ^{weather} forecasts.

- ↳ pressure groups
- ↳ lack of awareness; poverty

[C] Political class

- ↳ handle political pressures
- ↳ navigate through unreasonable demands by political executives.

② Place public at the heart of all decisions
"Citizen-centricity"

★ going by Gandhi's Talisman

★ public interest overrides — personal interest — political compulsions

★ work for the especially disempowered — who can't assert their rights and fight for their dues.

Civil servants like — Durga Shakti Nagpal,
Collector Bro — dedicated to public service —
can ensure we realize "Sabka Sath,
Sabka Vikas".

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Q.6) Distinguish between collusive corruption and coercive corruption with suitable examples.

Corruption is the practice of abusing public official / position for personal gains

Monopoly + Discretion
- Accountability = Corruption [2nd ARC]

2nd ARC report - Ethics in Governance - refers to two kinds of corruption :

Collusive Corruption	Coercive Corruption
<p>① <u>Two parties involved collude for mutual benefit.</u></p> <p>[ex] awarding contract to kith / kin</p> <p>② <u>Both parties benefit at the cost of public exchequer</u></p>	<p>① <u>for corruption forced by one party on the other.</u></p> <p>[ex] Tehsildar asking for bribe.</p> <p>② <u>One party benefits at the expense of another.</u></p>

Collusive

- ③ happens often at higher levels
(top bureaucracy with wide discretion)
ex) D. Raja (Minister level)
- ④ Difficult to catch
ex) CWG scam came to light after years.
- ⑤ More common in post liberalisation era.
ex) 2G scam
- ⑥ Opportunity cost of lost money
→ very high
→ affects ~~to~~ large number of people

Coercive

- ③ usually happens at lower levels.
- ④ Easier to catch (often complaint by the victim)
- ⑤ Has been common both pre and post liberalisation.
- ⑥ Opportunity cost limited to the victim and his family.

Corruption is "Wealth without Work" — one of seven sins given by Gandhiji.
Besides stringent rules, an ethical framework also needs to be evolved to curb the mispractice.
(2nd Arc)

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Q.7) 'The Right to information Act is not only about people's right to know how decisions are made in governance, it is a paradigm shift towards accountability of administration to people.' Do you agree? Also, how far have the recent amendments to the RTI Act diluted the spirit of the Act.

RTI Act was brought in 2005 to bring greater transparency in governance by giving citizens the right to access public information.

Beyond access to information, it has brought a Paradigm Shift towards accountability —

- ① Improved "sense of entitlement" of citizenry to information
⇓
active and enlightened citizenry
- ② Fear of irregularities being caught
⇓
more "due process" orientedness
⇓
reasonable and justifiable modes of operation
⇓
limited misuse of discretion

However, recent amendments (RTI Amt 2019) have diluted some provisions —

① No security of tenure to Information Commissioners
 → discretion of central government

② "Salary demotion"
 ↳ discretion of government
 (vs earlier equivalent to Constitutional posts salaries).

These amendments weaken the office by way of

- ↳ executive interference
- ↳ lack of resources to fulfil RTI mandate in letter and spirit.

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Q.8) 'With regard to the morality of actions, one view is that means is of paramount importance and the other view is that the ends justify the means. Which view do you think is more appropriate when it comes to public administration and governance? Give reasons in support of your answer.

Morality is a person's notion of right and wrong. Some people believe - "All's well that ends well" - that is, everything is fair if ends are good.

While some believe that Means are also of paramount importance. Gandhiji, Immanuel Kant belong to this school of thought.

In the context of public administration and governance -

(A) Arguments for "Ends Justify the Means"

(i) Developing country

↳ needs high pace of growth ⇒ limited capacity to satisfy "Right Means" criteria.

[ex] NITI Aayog's former chair highlighted problems of "too much democracy"

(ii) Countering anti-national interference in the name of "Right Means".

Ex Eco-terrorism

(environment sometimes used as a pretext to hamper development).

However, there are strong moral and practical reasons for upholding the view:

(B) "Means are of Paramount Importance"

(i) Basis of democracy

↳ Due Process

↳ Rule of Law

(ii) Avoid lose-lose scenarios by compromising means for an end that may never arrive.

(iii) In-line with Constitutional Morality:

some principles can't be compromised

Ex

fundamental rights like right to life, even in a National Emergency.

Finally, while means are of paramount importance and must not be compromised, the exceptions where they are compromised must be kept bare minimum, and subject to additional checks and balances.

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Q.9) Given below are two quotations of great moral thinkers/philosophers. For each of these quotations, bring out what it means to you in the present context:

- a) "I disapprove of what you say, but I will defend to the death your right to say it" - Voltaire
- b) "Character of an institution is reflected in its leader."

(a) The quote brings out two important ideals relevant in present context :

I disapprove of what you say

Debate & Discussion

- along with tolerance for others' views,
- the quality of critical thinking and questioning

Defend your right to say it

Freedom

- Freedom of thought, speech and expression
- Dignity of every individual
↳ respecting his ideals, thoughts, personality.

Diversity of views / thoughts seen as threatening

threats to "Free Speech"

Relevance to Present Content

shrinking space for constructive debates

rising polarisation and intolerance in society.

Ans B

The quote is trying to highlight the significance and role of a leader in making and sustaining an institution.

How a leader reflects character of an Institution?

- ① leader — chief decision maker
 - ↳ gives "vision" and "mission" to an institution.

② leader is a role model —
 everyone tries to emulate ⇒
 Institution becomes a sum total of
 leader and people like him.

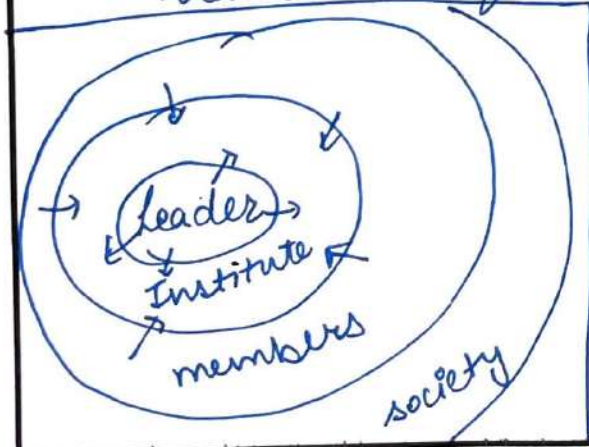
ex INC — Inclusive, tolerant, dedicated —
 because leaders exhibited these qualities.

However, an institution, as it matures,
 outgrows its leaders —

① Institution keeps accumulating the
 traits of its leaders over the years.

ex Supreme Court of India
 ② Members of institution and their
 values also determine its character.

ex ISRO is successful not because of its
 leadership alone, but because of the
 hard work of every scientist there.



Hence, an institution's
 character is shaped by
 the leader, other members
 as well as the society
 at large.

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Q.10) Examine why corruption exists in Indian Society despite social consensus on the need to weed it out from the society. What legal and institutional means are needed to fight corruption?

Corruption is the practice of abusing one's official position for personal gains.

to weed out corruption :

social consensus

- ⊛ looked down upon in public
- ⊛ legislations brought to rein in corruption
 - RTI Act 2005
 - Prevention of Corruption Act
 - Lokayukta, Lokpal Act

But corruption still exists

- 2G scam
- CWG irregularities
- Annapali group (housing society scam)

Why corruption still exists?

- ① Weak enforcement of legislations -
 - vacancies in Information Commissions
 - PIOs not appointed in many departments
- ② Lack of political will.
- ③ Public not empowered enough to

hold ^{the} corrupt to account

↳ power asymmetry (most citizenry at the mercy of government officials)

↳ illiteracy

↳ lack of "activist culture"

What can be done?

Legal Means

- protection of whistleblowers
- Rationalising Art 311 (protection to civil servants)

Institutional Means

- filling vacancies - ICS, Lokayuktas
- Public Service Board to enforce Public Service code of ethics
[2nd ARC recommendations]

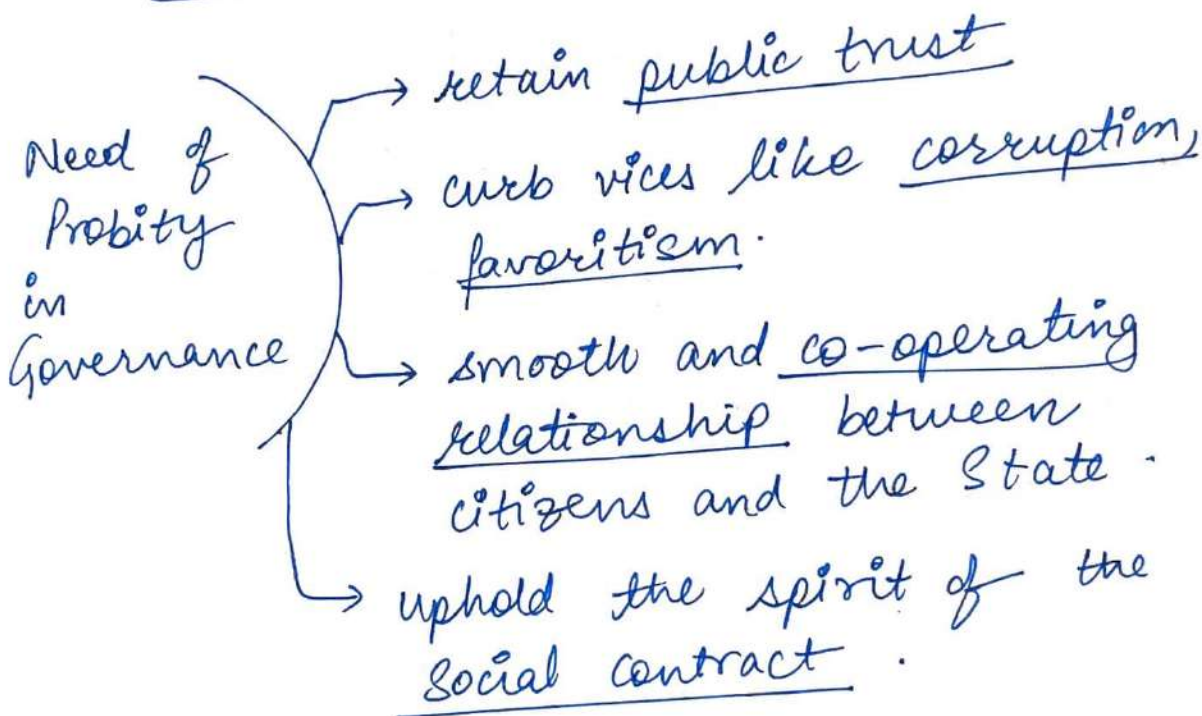
Corruption is like a termite that leaves the country economically hollow and the public deprived. Certain recommendations of committees like ARC 2 can be followed in letter and spirit to curb the menace of corruption.

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Q.11) Civil Service Reforms are the need of the hour to ensure upholding highest standards of probity in Governance. What should these reforms be?

Probity refers to honesty and integrity of a person that is tried and proven.

Probity in Governance means that ~~an~~ a public servant must not only "be" honest, but must also "be seen" to be honest — above all suspicion, like Caesar's wife.



Civil Services Reforms needed

① Accountability

→ sub-motu disclosures

→ social audits

② Punishing the culprits

→ stringent ^{anti-}corruption laws

→ rationalising Art 311 (protection to civil servants).

③ Functional Institutions

→ Independence of office of Information Commissioners.

→ more teeth to Lokpal.

④ Ethical framework needed

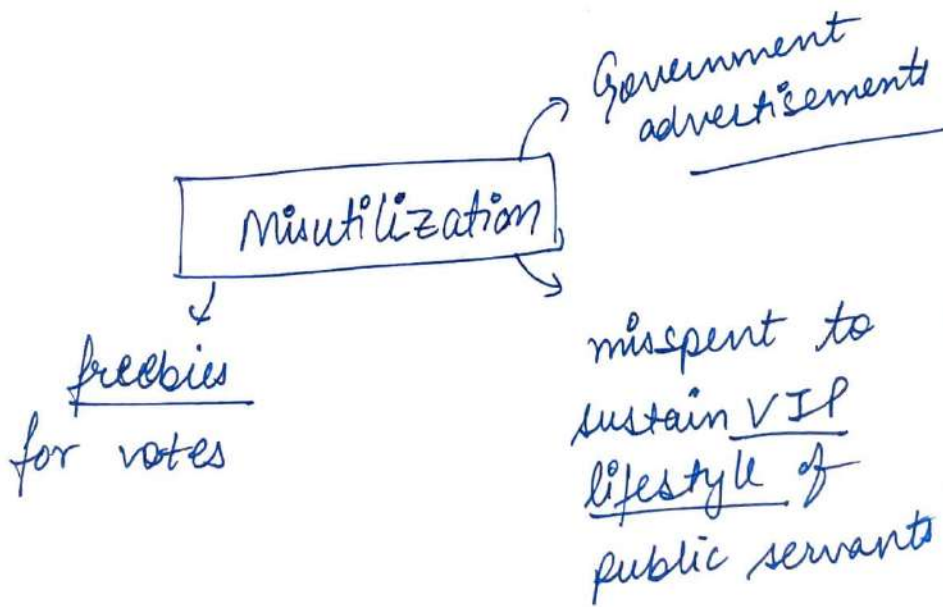
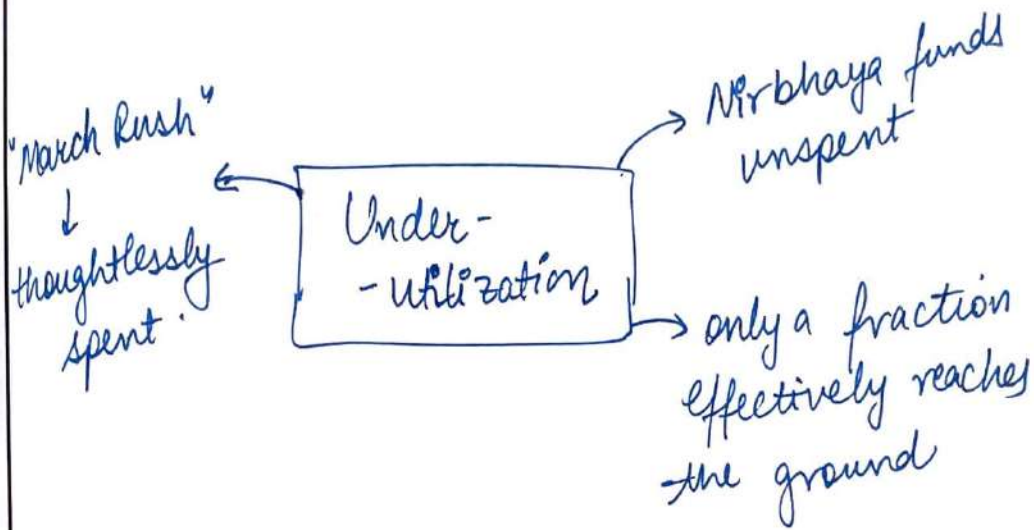
→ Code of Ethics to complement Code of Conduct

→ Public Service Board [ARC 2].

Refrubishing ~~of~~ personnel administration through reforms will give a renewed strength to the steel frame of India.

Q12) 'Public funds suffer from underutilization, misutilization and underutilization.' Elaborate.

Public funds refer to the money sent and resources entrusted to the State by the citizens.



The logo for ForumIAS, featuring a stylized square icon with a diagonal line and the text 'ForumIAS'.

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