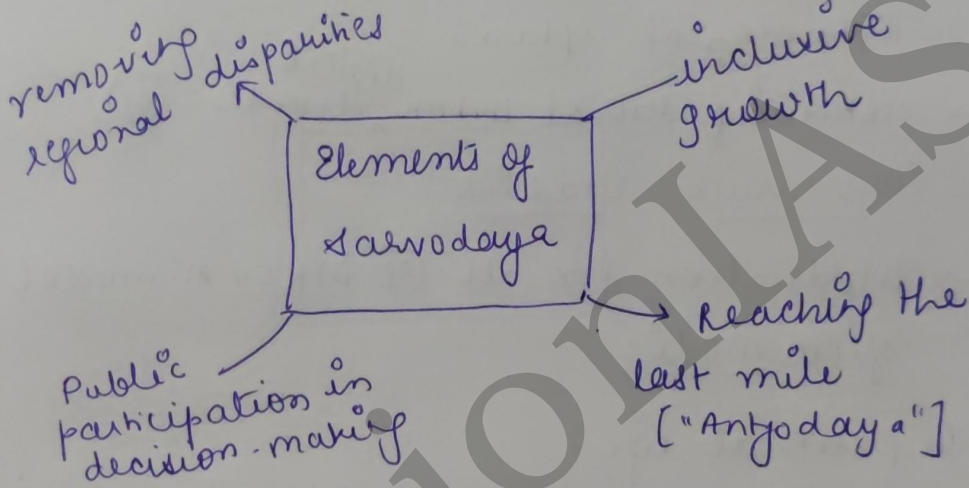


↓(a)

'Sarvodaya' is when the welfare outcomes reach all the members of the society. Literally, it means "welfare of all".



various manifestations of Sarvodaya

①<sup>st</sup> Social sphere -

↳ equal treatment of all (eg) B R

Ambedkar's Mahad Satyagraha

↳ Care for the vulnerable (eg) Baba

Amte's work for Leprosy patients

② In the economic sphere:

↳ trickle down of benefits (eg) Mahalanobis  
model

↳ financial inclusion (eg) Mohammad  
Yunus (Nobel Laureate's) micro finance  
model

③ In technological sphere:

↳ bridging rural urban <sup>digital</sup> divide (eg)  
Elon Musk's Starlink

↳ teleeducation for all (eg) DIKSHA model  
of pm modi

④ In political life:

↳ equal women representation (eg) Sushma  
Swaraj and Bride Karat's efforts

↳ universal suffrage movement by  
Sarojini Naidu

Thus, Sarodaya is the outcome  
of public private people partnership.

1(c)

In 2023, India stands 83<sup>rd</sup> out of 181 countries on the Corruption Perception Index. Despite laws such as Prevention of Corruption Act, the evil is uncurbed.

Reasons for corruption persistence:

- ① Bureaucratic apathy - in enforcement of laws & lokpal receiving complaints not filed in format
- ② Sanskritization of corruption (Kaushik Basu)
- ③ Poor whistleblower protection mechanism  
(of 2014 Act not implemented in spirit)
- ④ Secrecy culture, collusive corruption etc.

Role of various sections

- ① Media: by highlighting neutrally

उम्मीदवारों को  
हाथिप में नहीं  
लिखना चाहिए,  
Candidates  
must not  
write on  
this margin

instances of corruption (eg) land for jobs scam

② Citizens : involvement in community policing (eg) C-VIGIL app

↳ active RTI applications (eg) by Aruna Roy

③ Corporations :

↳ shunning crony capitalism (eg) 24 scam

↳ refraining from aggressive lobbying and collusive corruption (eg) Adarsh housing society scam

④ Society at large

↳ condemning, sanskritization of corruption

↳ value inculcation role (eg) of families

(in avoiding altruistic cheating), educational institutions in creating role models etc.

As Pope Francis said 'corruption is paid for by the poor', thus if we want Viksit Bharat, corruption must be wred out

2(a)

उम्मीदवारों को इस  
हाथिए में नहीं  
लिखना चाहिए  
Candidates  
must not  
write on  
this margin

"To do something right,  
do a little wrong"  
— Shakespeare

The aforesaid statement is voicing the teleological approach to ethicality i.e. if the ends are good, the means do not matter much.

Similarly, the statement in question is seeking to justify means by ultimate goodness/morality of the outcome

Ends are determinant of ethicality

① Doctrine of Double effect - if some harm results from innately good end, it is justified (eg) force feeding a hunger striker violates autonomy but uphold sanctity of life

② Consequentialism - "Greatest benefit  
for the greatest number" (eg) if development  
of a dam displaces tribals, arguably  
justified

③ "All is well that ends well": (eg)  
culling of dogs to prevent death by  
rabies

However, a counter to aforesaid  
ideology is as under:

Means cannot justify ends means

① Gandhi's Talisman - whatever be the  
cause, means must be non-violent (eg)  
Non-cooperation movement

② Deontological - Kant's Universal Categorical  
Imperative (eg) argues against Hannibal  
doctrine

Clearly, if in pursuit of moral end,  
means employed are utterly unjust, the  
outcome will be short-term gain but  
long-term pain.

2C6)

उम्मीदवारों को इस  
हार्जिन में नहीं  
लिखना चाहिए  
Candidates  
must not  
write on  
this margin

"The goal of Indian polity is JUSTICE,  
social, economic and political"

- Preamble

The aforesaid preface to our Constitution  
drafted by Dr. B.R. Ambedkar reflects his  
idea of social justice.

---

Dr. Ambedkar's contributions to social justice

---

① Limitless social justice -

↳ mere abolition of caste-based occupation  
not enough

↳ called for "Annihilation of Castes"

② Meaningless without political justice

↳ proponent of separate electorates

↳ reservation or affirmative action

(Art 15, 16 in the Constitution)

③ Democracy is pre-condition for social justice

↳ strongly propounded ideals of "universal suffrage"

④ Instrument of social justice

↳ moral appeals to ethnicity (eg) mooknayak journal

↳ fear appeals (eg) through protection of Civil Rights Act 1955

⑤ Economic betterment for social justice

↳ unequals be treated unequally (eg) in government jobs - Art 15(4) with Art 335

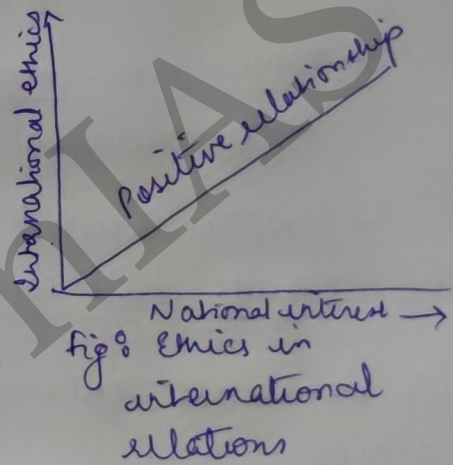
They Dr Ambedkar's ideas on social justice continue to be relevant as seen in recent reservation for economically weaker sections, women's political reservation etc.

3(d)

The 21<sup>st</sup> century is plagued by proxy wars, armed attacks, neo-colonialism, all in the name of national interest.

Scope of Ethics  
in international  
relations

① Managing aggression through NAM's principle of non-interference



② Cosmopolitanism (Tagore) - helps eschew individualism and ultra-nationalism

③ in Israel for right

④ Promote respect for sovereignty

⑤ UN's Declaration on right and duties

④ Environmental justice (cf) Tuvalu filed  
case in ICJ for obligation of developed  
nations for Loss and Damage.

however, national interests taken too far  
hinders ethical consideration

↳ Russia's war against Ukraine  
-violates universal brotherhood  
(of Swami Vivekananda)

↳ MNCs neo-colonialism (cf) in  
Africa violates "Corporate Trusteeship"

↳ UNSC's skewed composition against  
Rawls' Just Society.

---

To penetrate international relations with  
ethics

---

① Adopt "Nasudhaira Kumbhakam  
(Maha Upanishad)

② sovereign equality (UN Charter)

Only then can we achieve  
a just social order in global society

B(6)

Business ethics refers to principles of social responsibility of corporations. In India, sec 135 of Companies Act imposes corporate social responsibility of corporate.

Is Business ethics Oxymoron?

Yes

No

↳ corporate aggression

Ⓢ in bid rigging

↳ collusive corruption

Ⓢ by Lehmann brothers

↳ shareholder ethical egoism Ⓢ in Byju's

↳ malpractices like conflict of interest (Videocon case)

↳ Gandhiji's

Trusteeship model

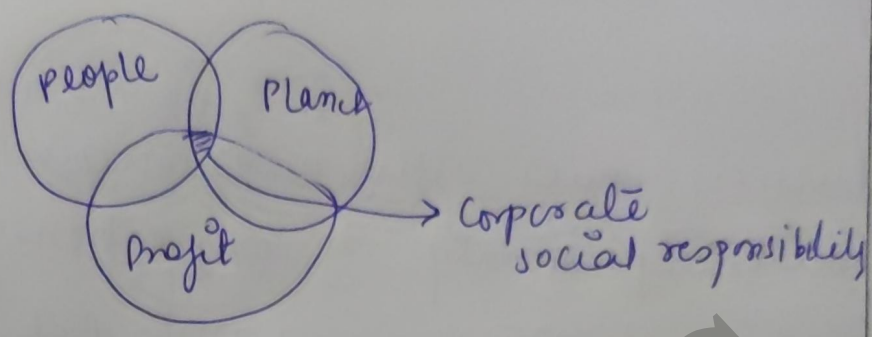
Ⓢ by Tatas

↳ Corporate citizenship displayed by Mahindra's Nanki Kali initiative

↳ Compassionate Capitalists like Azim Premji, Bill Gates

उम्मीदवारों को इस  
हकिय में नहीं  
लिखना चाहिये  
Candidates  
must not  
write on  
this margin

# Corporate Social Responsibility



↳ can change perception of "disinterested Corporation"

- promotes goodwill (eg) Tata Goodfellow app
- involves civil society (eg) Akshay Patra with H&M
- shareholder to stakeholder capitalism (eg) ethical sourcing by Walmart
- boardroom diversity (eg) breaking glass ceiling in PSUs.

Thus, "Commerce with morality"  
can change perception of business ethics being oxymoron.

4(a)

Press is considered "4th pillar" of  
democracy and its rights flowing  
from Art. 19(1)(g) of the Constitution.

Keeps administration  
accountable (eg) through  
Asp ki Adalat

Press as  
agent of  
probity

disseminates  
malpractices (eg)  
lewd for jobs  
scam

creates  
awareness of  
rights (eg) in  
"India against  
Corruption"  
by Anna Hazare

promotes citizen  
activism (eg) "Aaj  
Tak" Dastak

## Role of Press in India

Positives :

↳ right to information promoted  
through newspapers, TV.

↳ awareness about failures of  
administration (eg) in wayanad  
landslides

↳ independent coverage (eg) of elections in  
2004. - reported bribery, hooliganism

↳ Social service agent (eg) ~~and~~ informity  
about government schemes like JAM,  
BBBP.

failures ↳ committed press to ideologies

↳ compromised integrity (eg) in paid  
news

↳ selective reporting (eg) less media time  
to opposition

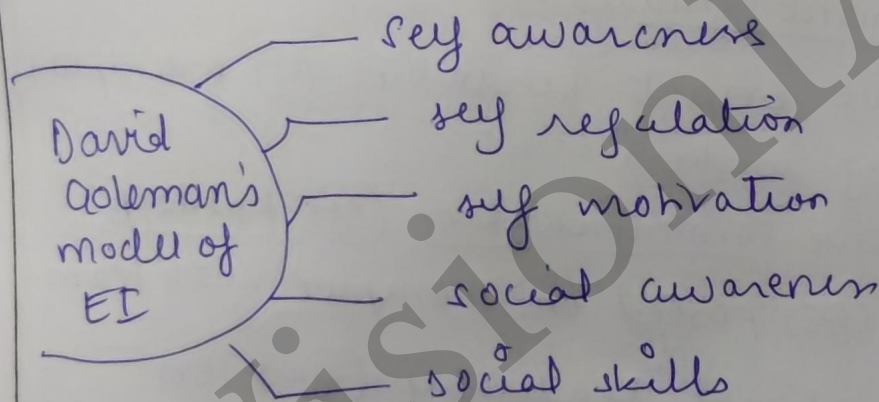
↳ frugality in reporting bigger scams by  
investors

To keep media/press independent  
and impartial, International Consortium  
of Investigative Journalists guidelines  
be followed.

5(a)

उम्मीदवारों को इस  
हारा में नहीं  
लिखना चाहिए  
Candidates  
must not  
write on  
this margin

As per Salovey and Mayer, Emotional intelligence (EI) is the ability to understand, manage, use own and others' emotions for beneficial outcomes



Role of EI

In personal change :

↳ helps in evaluation of situation

(if) divorce proceedings

↳ keeps impulsive actions under check

(E) will smith stopped compare in Oscars

(E) → builds inter-personal relationships

(E) democratic parenting

↳ understand bitter points to remove  
miscommunications (E) between a couple

in organizational change,

↳ builds worker morale (E) Elton Mayo

Hawthorne studies

↳ remove errant behaviour (E) indiscipline  
among workers

↳ effective communication (E) Kuldeep  
Singh (IAS) posted in Manipur with team

↳ motivational leadership (E) Elon  
Musk's incentives for innovation

Thus, EI is essential for any  
success. "IQ gets you placed, EQ gets  
you promoted"

5 (b)

उम्मीदवारों को इस  
हाथिए में नहीं  
लिखना चाहिए  
Candidates  
must not  
write on  
this margin

Medical ethics, traditionally seen in  
"Hippocratic oath" have acquired  
wider ethical dimensions

In involuntary treatment:

- ↳ euthanasia & managing patient  
autonomy with medical objectivity
- ↳ decision on treatment & patient  
will (eg) to undergo caesarian or  
laparoscopy v/s medical opinion
- ↳ privacy of patients (decision to  
abort) v/s Medical oath to save  
lives.

## Involuntary commitment.

- ↳ good samaritan (eg) to road accident victims
- ↳ personal values vs professional values
- ↳ restricting to own area of expertise  
vs urgent intervention on patient request (eg) paediatrician asked to give cardiac therapy to dying old man on road.

"Time is always right to do the right thing"

6(a)

उम्मीदवारों को इस  
हाशिए में नहीं  
लिखना चाहिए  
Candidates  
must not  
write on  
this margin

The quote reflects "communitarian ethics" i.e. what is not good for the society (hive) is not good for the bees (individuals).

Justified

- ↳ society =  $\sum$  individuals Thus, if communalism bad for law and order, it is bad for individual adherents of every faith
- ↳ utilitarianism requires "greatest good for the greatest number."
- ↳ General Will of Rousseau calls for acting in public interest
- ↳ bible - not "harm thy neighbour"

but ~~not~~ social interest not always  
= individual interest

↳ khap panchayats against  
individual right to choose partner

↳ social caste hierarchies unethical  
(against Humanism)

↳ individual autonomy (J.S Mill)  
pro life v/s pro choice debate

To achieve a golden mean,  
neither social morality, nor private  
morality, BUT Constitutional morality

6 (b)

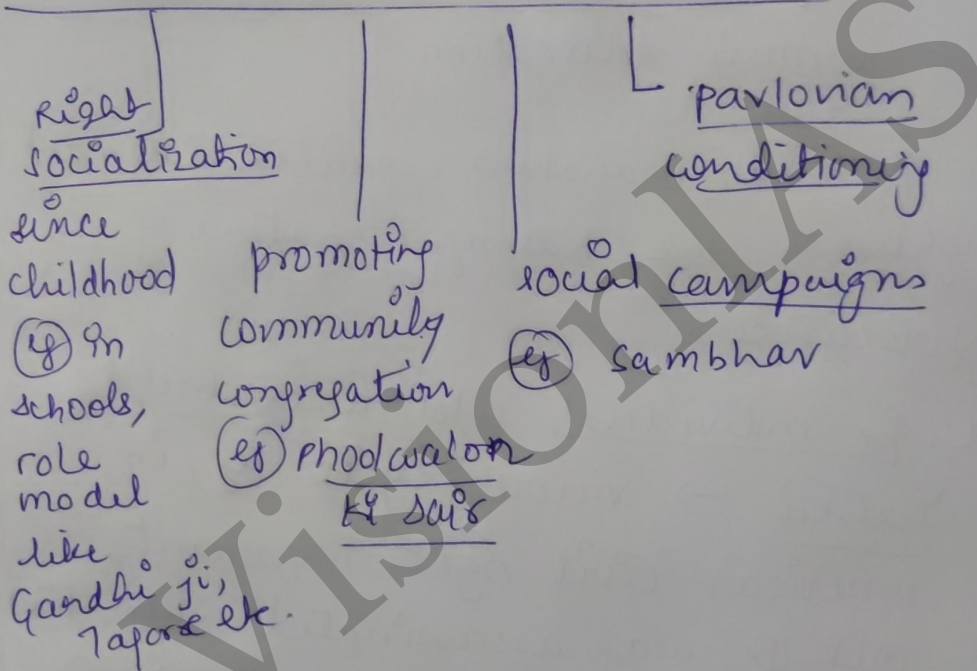
Intolerance refers to uncompromising attitude for others' rightful exercise of liberties. (eg) Taliban's intolerance for women's education

Thus, Mahatma Gandhi's statement highlights the harmful nature of intolerance:

- ↳ for individual, intolerance breeds hatred → vicious cycle (eg) in America's civil rights movement, MLK Jr was assassinated when stood up against racial discrimination
- ↳ for society, ethical fading (eg) in Non violence, bulldozer justice

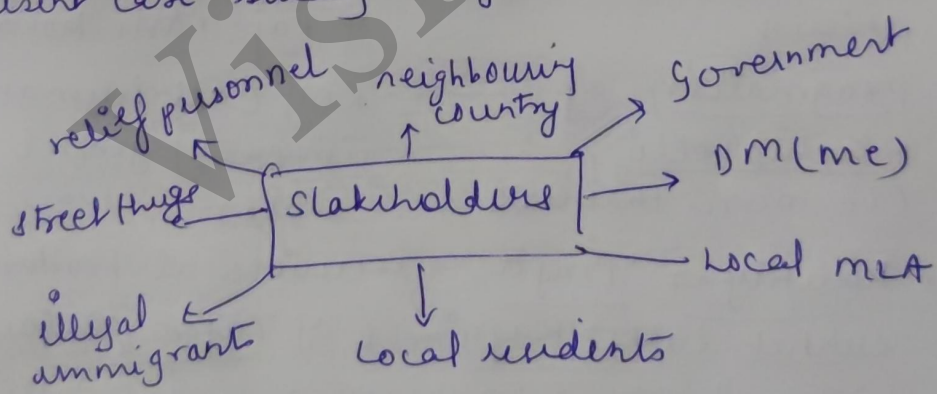
↳ for the nation, against spirit of  
brotherhood (Art. 51A(h)) (eg) in  
Rwanda, led to genocide by Tutsis  
by Hutus

To inculcate virtue of tolerance :



7

The current sensitivities of illegal immigration into India from Myanmar (Chakmas, Rohingyas) and from Bangladesh have raised several dilemmas. The present case study reflects the same.



ethical issues

① fiscal prudence (in granting relief only to citizens) v/s ethical prudence (towards relief to illegal immigrant)

② Refugee crisis threatening law and order

③ bureaucratic attitude (mere rules-based) v/s democratic attitude (discourse ethics)

④ Public safety in question - especially looted households

Do citizens have first claim?

Yes

↳ allegiance to national interest

↳ pragmatism of Machiavelli (i.e. own interest)

↳ Kautilya's "Praja Sukhet Sukhet Raja" - Praja is only own citizens

No

↳ cosmopolitanism of Raja Ram Mohan Roy (all humans citizens of global state)

↳ universal brotherhood (of Tayoc) requires relief to even illegal immigrants

## According to me

↳ citizens have a claim to common national resources (eg) food packets, rehabilitation, rescue etc.

However,

↳ the claim cannot be ethically speaking "first or priority" in all circumstances.

• if life of refugees in question (eg) in this case, deadly diseases spreading, they must be protected (Art-21)

• humanism [Kant's categorical imperative] requires rehab of even illegal immigrants even if temporary.

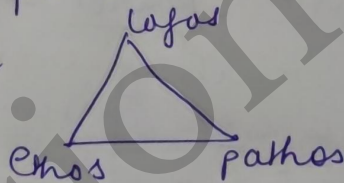
↳ "Trust but verify" (Russian proverb) - reports of illegal immigrants being behind loots must be verified.

## (b) Course of action

① severity of floods requires urgent rescue and relief - deploy NDRF

- ② police patrols against street thugs
- ③ Inquiry into loots/raids already effected
- ④ Simultaneously, engage with District Disaster management Committee [since I am its chairperson] to raise funds for rehabilitation.
- ⑤ Discourse with local MLA on need of rehabilitation of all

↳ using persuasion [Aristothelian triad

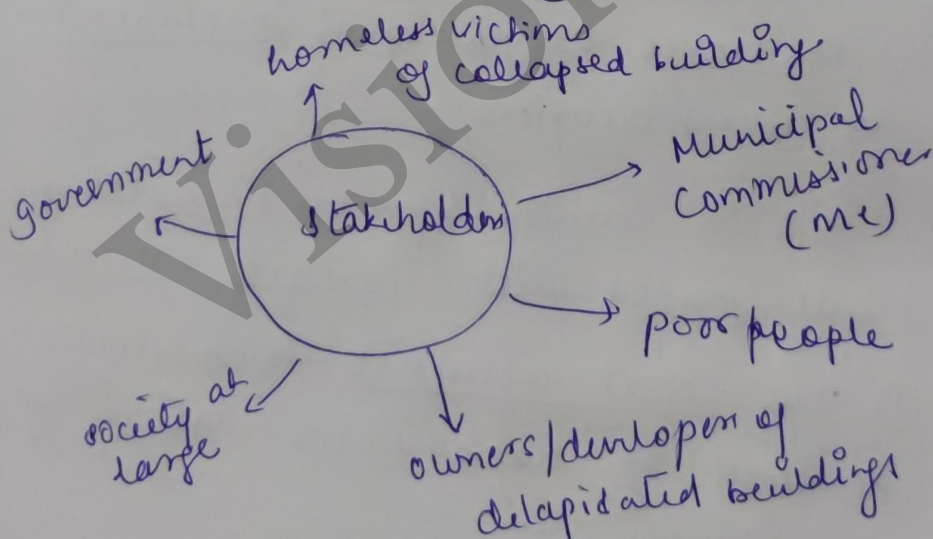


↳ apprising of possible repercussion on relations with neighbours

By adopting aforesaid, I will have upheld principles of "humanitarian ethics" and compassion.

8

The collapse of underconstruction bridges  
in Bihar to fall of boarding in Ghatkopar,  
and other buildings' falling during rams -  
such incidents have taken innocent lives  
while raising questions of accountability.



## (a) Challenges faced by me :

- ① Public outrage over four storey building collapse - this is moral anger
- ② Safety failure - hazardous buildings were identified, yet not evacuated
- ③ accountability towards collapsed buildings' victims
- ④ Moral responsibility of Lal Bahadur Shastri after train accident
- ⑤ bureaucratic ~~ap~~ image under threat - weapianism v/s apathism
- ⑥ Resistance (psychological reactance) of current occupiers

To counter aforesaid challenges, I will proceed with positive attitude:

- ① use social influence to convince residents of hazardous nature of buildings

② Exercise Goleman's emotional intelligence  
for crisis management.

- set up enquiry into immediate cause  
of collapse
- exploring rehabilitation of residents  
urgently (eg) deploy NGLK like  
YUVA in Mumbai.

③ Taking accountability

- ↳ for not immediately evacuating  
residents after hazards known  
however, publicize the advisory  
issued

④ Confer with Slum Rehabilitation Authority

- (eg MHADA etc) in own district to:

- ↳ arrange suitable alternative and  
affordable housing

- ↳ slum redevelopment, buildings  
demolition etc. can be tended out.

⑥ To prevent future occurrence

① Hazard mapping objectively : using

9

Opulence of weddings and their resultant  
 hype are causes of concern - not just  
 from wastefulness of productive investment  
 but also sustainability of the ceremonies.

"There is enough for everybody's need,  
 but not for anyone's greed"  
 - Gandhi ji

(a) Stakeholders and their interests

Stakeholder	Interests
① Local residents	↳ <u>purity</u> of local environment be maintained ↳ <u>prosperity</u> of district

eg employment opportunities,  
tourism potential brought by  
prospective wedding

② Local  
MLA

↳ development in the hill  
district (Art. 38 of Constitution)  
↳ respect for environment be  
ensured (Art 48A)  
↳ political mileage from hosty  
business tycoon's wedding

③ Prominent  
citizens

↳ need for local investment  
opportunities (ethical egoism)  
↳ genuine desire for local  
development (public morality)

④ DM  
(me)

↳ eco-centrism v/s anthropocentrism  
(to safeguard environment from  
damage or continue "pay and  
pollute")  
↳ constitutional morality (Art 48A,  
Art 51(A)(g))

⑤ Tycoon  
(NRI)

↳ extravagance (Aristotleian vice)

- ↳ private interest over public interest
- ↳ privileged shallow ecologism (offer to pay for damage)

### (b) Options available

(I) allow the wedding

(II) Prohibit the wedding

(III) stop and Go [allowing with conditions]

(I) merits :  
↳ upholding commitment to citizen welfare  
↳ developmental goals achieved

Demerits

- ↳ loss of integrity (cognitive dissonance)
- ↳ violation of environment ethics [Bhumih mata of vedas]

(II) merits :  
↳ adherence to Gandhi's need based usage  
↳ example of sustainable living

Demerits

- ↳ less of prospective business (in tourism and otherwise)
- ↳ mutual mistrust with local MLA and prominent residents

### (II) Allow with conditions

↳ Merits: ↳ followed 'stop & go determinism  
(Griffith Taylor)

↳ achieved citizen satisfaction  
and collegiality with residents

Demerits: ↳ possible destruction of environment

↳ might lose wedding altogether.

### Course of action

Addressing  
concerns  
in feasibility  
report

→ Engage  
with local  
MLA and  
others in  
mitigation  
analysis

→ Inform  
by way of  
impact and  
mitigation like  
reducing scale of  
wedding

→ finalise  
a  
median

### Reasons:

↳ Reacralization of environment needed

(eg) World Risk Report pointed loss  
of biodiversity

↳ pristineness of hill preserved and  
eco-tourism promoted (eg in line  
with Dekho Apna Desh)

↳ Objectivity balanced with compassion  
for residents - Aristotle's Golden Mean

Thus, I will have ensured temperance

XXX-X-GSI/20 in approaching the issue

10

"The future of the world is either  
green or not at all"

— Bobby Brown

'green' here highlights sustainable living -  
which counters challenge of environmental  
degradation, unethical corporate supply  
chains, hazardous working conditions  
etc.

(a) ethical issues in the case

① Eco-centrism v/s anthropocentrism -  
mining tin at the cost of landslides  
damaging pristine environment

② means 4's ends - using labourers as mere means of profit [violating the 2<sup>nd</sup> categorical imperative of Kant]

③ violation of corporate citizenship duties (e.g.) no regard to laws like Child Labour Prohibition Act 2016.

④ Profitability at the cost of sustainability i.e. selling mobiles without ethicality of supply chains

(b) Consumers of the Company

are required to take into account child labour and unsafe mining operations in line with Project Earth, Mission LIFE.

↳ sustainable living (e.g.) avoiding fruits of unfair labour practices

↳ mindful life consumption in line with Socratic "Unexamined life is not worth living"

↳ constitutional duties (eg) under Art 51A

↳ Inner conscience

reject  
mobile phones

↓  
moral elevation

continue mindless  
consumerism

↓  
internal crisis of  
conscience

(c) My suggested course of action

① filter out mines using child labour

④ by using Walmart-style real-time AI monitoring

② frame a company policy on "sustainable supply chains" and notify it to existing stakeholders [suppliers, customers] and publish on website

③ Satiating shareholders by persuasion:

↳ Pavlovian conditioning (eg) give an example of sustainable market index like ESG or Greenex in India

↳ instrumental conditioning (eg) apprising  
of moral hazards associated with  
child labours

(4) Appeal to customers:

↳ to ~~not~~ reject company's products & let  
company enquire and filter out its  
supply chains

↳ highlight complexity of the identification  
process while being committed to  
Compassionate Capitalism.

Thus, by acting as a truly "Head of  
Ethics", I would have upheld "work is  
worship" and values of trusteeship by  
Gandhi ji.

(11)

The Supreme Court in "Hadiya case" has upheld the right of an adult to marry person of their choice - as implicit in right to liberty under Art-21. The

present case highlights conflict between individual liberty and societal dogma.

(a) stakeholders and associated issues

stakeholder	Issues
① the couple	<ul style="list-style-type: none"> <li>↳ violation of right to marry person of choice</li> <li>↳ against <u>liberalism</u> and <u>individualism</u> (Rousseau)</li> </ul>

↳ safety of life and dignity  
(Art. 14, 19 to move about  
freely)

② Villagers

↳ negative attitude towards  
inter-caste marriages  
↳ regressive approach towards  
youth choices [Swami Vivekananda's  
ethics of progression violated]  
↳ caste conflicts - against social  
justice and Plato's Kallipolis  
(a just city)

③ Boy's  
Family

↳ victimization faced (against  
humanism of Raja Ram Roy)  
↳ threat to life (violates Art 21)

④ SOM (me)

↳ law and order challenges  
(eg) flaring up tensions lead to  
violence as seen in Manipur  
↳ moral compass requires  
intervention  
↳ Compassion v/s objectivity  
to protect them ↓ leave the trouble of  
involvement.

(b) Options available |

(I) Comply with couple's request for intervention

merits	demerits
<ul style="list-style-type: none"> <li>↳ <del>loss</del> uphold moral bureaucracy (of Confucius)</li> <li>↳ <u>supererogation</u> (going beyond call of duty &amp; virtue)</li> </ul>	<ul style="list-style-type: none"> <li>↳ backlash from villagers and <u>personal consequences</u></li> <li>↳ <del>disks</del> caste-conflict re-eruption.</li> </ul>

(II) Refuse to intervene

merits	demerits
<ul style="list-style-type: none"> <li>↳ maintain objectivity (ethical egoism)</li> <li>↳ no risk of losing villagers confidence</li> </ul>	<ul style="list-style-type: none"> <li>↳ law and order situation (<u>chaos</u>, <u>conflict</u>)</li> <li>↳ responsibility and <u>Categorical Imperative</u> violated</li> </ul>

(III) Intervention as per call of duty and protect couple

merits	demerits
<ul style="list-style-type: none"> <li>↳ upholding Aristotelean <u>justice</u>, <u>courage</u></li> <li>↳ respect for couple's <u>right to life</u></li> </ul>	<ul style="list-style-type: none"> <li>↳ risk of slippery slope (involvement in caste conflicts)</li> </ul>

## Course of action

① Provide police protection to the couple



② thereafter, use persuasion and social influence (elaboration likelihood mode) to impress upon villagers communitarian and individualism



③ engage with families of boy and girl - use social workers for mediation

(eg) SEWA, Nyapari etc.



④ if convinced, praise and influence villagers to follow them [Model Exemplar]

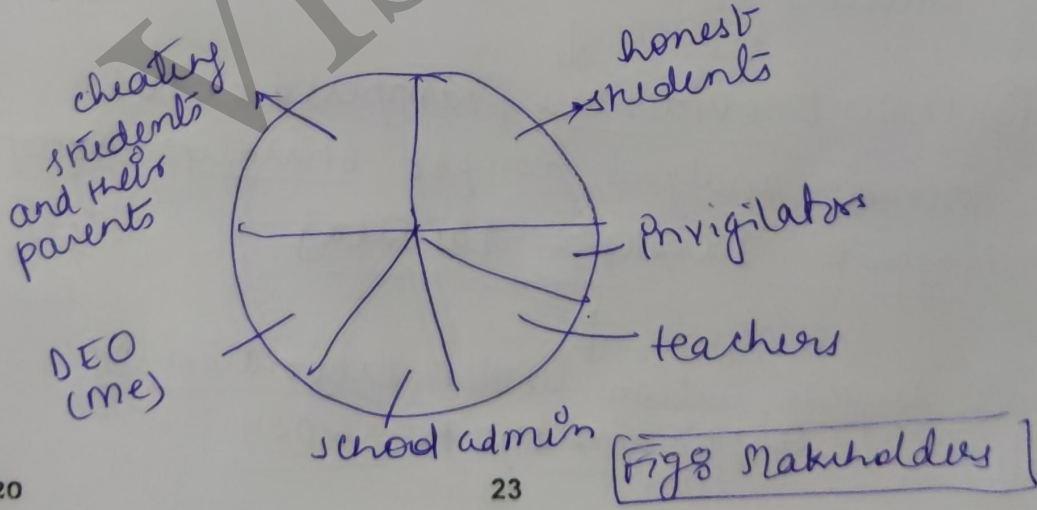


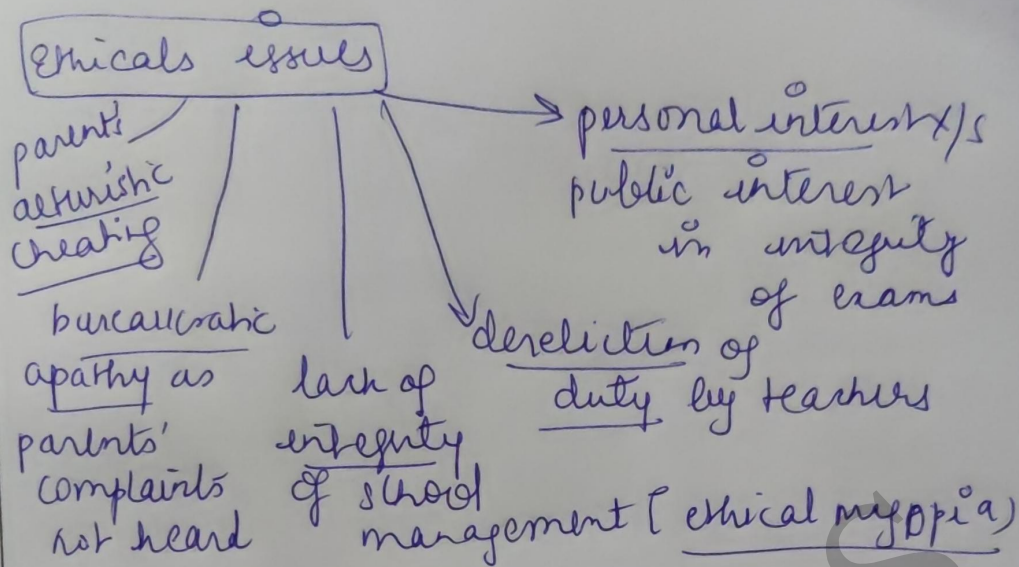
If not, ensure couple stays safe in village by a constable posted near house

By adopting the Madhyam Marg (as Buddha propounded), I have effected a Nishkam Karma.

(2)

Recently, the NEET UG paper leak and consequent judicial intervention exposed the extent of cheating in our education system - reflects schools, teachers and parents committing 'knowledge without character of Gandhi ji.





(a) Short-term course of action

- ① Identifying the parents and invigilators who were involved along with examination centres
- ② Request DM for re-test of the involved cheaters
- ③ Present evidences [tampered CCTV's forensic analysis as per Bharatiya Nyay Nigamik Suraksha Sanhita]
- ④ suggest action under prevention of unfair means Act, 2024

उम्मीदवारों को  
हस्ताक्षर करने की आवश्यकता नहीं है।  
Candidates  
must not  
write on  
this margin

(b) Ramifications of the Incident on society

↳ Moral decay : First formal and informal agencies of socialization themselves furthering unethicality (Sutherland and Putozzzi)

↳ question on integrity of education system ?

- honest students punished in NEETUG where results delayed
- unfair means for perceived fair ends (violates Kant's humanism imperative)

↳ hollowed pedagogy

- teacher absenteeism affects syllabus completion [anxiety, exam pressure]
- disproportionate impact on special children (♀) with dyslexia etc.

Long-term reforms

- ① Set up technological vigilance cells

for examination centres (eg) using  
real-time block chaining of CCTV.

② Sensitization of teachers

↳ using fear appeals (Dillard's fear  
theory)

↳ ethical courses (eg) Chris Argyris  
ethical workplace model

③ Community campaigns

↳ for convincing parents of evils of  
cheating (Gandhi's knowledge without  
character) - encourage anonymous reporting

↳ inculcating integrity in students

(eg) through role models like Malala  
Yousafzai

④ Effective implementation of laws (eg)

2024 Act and using flying squads for  
surprise inspection of examination  
centres.

"Intelligence + Character" i.e. the  
goal of education

— Martin Luther King Jr.