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1) a) It is often argued that there is a crisis of values in modern society. Do you agree with this view. Discuss with examples.

Ans.) Values are the individual principles practices that guides judgement of individual group. crisis of value refers to situation of distortion of value system of one, & thus judgements deteriorates.

⇒ crisis of values in modern society.

- a) Increase in individualism has caused social solidarity to take a back seat. eg- in west, social fabric is weaker than India.
- b) loss of empathy & compassion - Rising inequalities have made people indifferent to plight of others. eg: towards syrian migrants.
- c) Respect & Honour - Elders ~~are~~ no more find themselves in the same social prestige as earlier.
- d) Anthony Giddens holds that in modern western society, love has been replaced by 'flastic love', eg: now focus is on replace than repair.

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e) Integrity - People are more focused towards their personal integrity over collective or professional integrity - Eg: in Snowden revelations.

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⇒ No crisis of values in modern society.

a) Parsons argue that with increasing specialisation in society, values are more generalised. Eg. in America, high premium put on 'life' from bible - "Thou shall not be killed."

b) Modern societies are using their resources to help modest societies. Anandya Sen & Gunnar Myrdal too endorse this opinion.

c) Emile Durkheim, holds that when society is in transition from traditional to modern only then there is crisis in society. Ex- Indian contemporary society has contradictory value system, for instance - preaching gender-equality, still practicing patriarchy.

d) Foundational values - Honesty, integrity, etc. are revered and entrenched by modern tools.

Thus, only new values are considered scarce in modern society, but that doesn't mean all values are in crisis.

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b) Explain the role of society in imparting values. In this context also, discuss a situation wherein acquired values learnt from home or school guided you in a situation of dilemma.

Ans McIver defines society as a "web of interpersonal linkages".

Functionalists - Durkheim, Parson etc. upheld the society's role in imparting values by two mechanisms:

- socialisation - ~~B~~ social - By Home, School etc
- social control - By law, police, etc.

Together they impact our value system and by 'rewarding and punishment' policy they alters the social desirability of values from society to society. Eg: In India, collectivism, respect for elders etc; In USA - individualism, transparency is upheld.

Also Marxists - like Althusser too believes society with its institutions acts as ideological conditioning devices to mould our values, principles, thoughts etc.

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→ Situation of dilemma:

once, in class ~~IX~~ I was returning from my tuitions and near the coaching classes, I found one 'mobile phone' on road. I picked it up. I could have easily took it as no one was around but my ~~family~~ father has always taught me ~~the~~ "Never do to others what you don't want others to do to you" and in school too, I always performed good in moral studies examination. so, I decided to uphold my belief system and opened the unlocked phone, dialled the number saved as 'Home', called and told about their lost phone. They came and took it from me. I and said dozens of thank you. It was a surreal feeling for me and till today I feel good about making right decision.

Therefore, any dilemma could be resolved with a strong value system and positive attitude.

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- 2) a) For a public servant to fulfill his ethical obligation, it is important that there be no dichotomy between his personal ethics and public ethics. Analyse.

Ans Ethics are a set of standard. Society puts on itself guiding its actions, thoughts & beliefs. It could be personal or public level.

⇒ [No dichotomy between both] :

- a) Tharuwalluar said life is not compartmentalised and personal and public ethics they both influence each other.
- b) Gandhiji too says "life should not be seen in pieces, where one can become good in one part while remaining bad in other".
- c) conflict between of interests emerges from such dichotomy, that breeds lack of values - Honesty, integrity, compassion. Eg. a patriarchal officer will implement gender-neer empowering policies with less vigour.
- d) Mahabharata too talks about consistency in Manas, vacha & Karma.

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⇒ Dichotomy between both.

a) civil servant ~~now~~ can have different value system at individual level eg. supporting ideology of opposition party, but that shouldn't stop him from upholding impartiality, political neutrality, etc.

b) Weber holds ^{from} some things values can't be removed, but for one to become value-relevant, he/she must be aware about their prejudices.

c) Gunnar Myrdal too believes that 'chaos cannot organise itself into course, it needs viewpoints'. Thus, personal ethics can be used by civil servants to boost public ethics. eg: IPS Santosh Kumar Mishra, takes off time from work to teach students because of his positive attitude to education.

Thus, adm should be minimize the dichotomy or utilise it for greatest good for greatest people.

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b) Transparency is not only a bulwark against corruption in administration but also strengthens moral standards in governance. Discuss.

Ans Transparency refers to ^{being} available, accessible and reliable of information.

It is a master key to governance.

⇒ Bulwark against corruption

- It facilitates the checks and balances in governance.
- ~~It~~ Tools like - citizen charter, social audit, thrives on transparency and reduces corruption.
- Enabled citizen-centric government. Eg:
SC made it mandatory for elected candidates to disclose their assets and qualifications in public.

⇒ Strengthening moral standards

- V. Sagarans, IAS officer - 1st civil servant who put all his possessions on public platform strengthen his own and other officers' value system.

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- b) Builds trust-deficit, thus inducing empathy, compassion and sense of service among officers.
- c) It fosters growth of other values too - integrity, probity.
- d) Tackles ethical dilemmas, conflict of interests with public centrality.
- e) Develops positive externalities with ripple effect, social persuasion etc. in governance.
- f) marks transition to participative governance.

However, transparency has some faults too:

- opposition to OSA act.
- Hinders decision-making
- exploited by Urban Naxals, terrorists etc.

Government has take many steps - RTI, open data.gov.in, etc. for improving transparency, thus need is to reform RTI as a way forward.

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3) a) Morality is neither divine commands nor universal principle of thought rather practices developed by groups of human beings striving to avoid mutually harmful conflict and promote mutually beneficial cooperation.
comment.

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Ans
Morality is the convergence of values, beliefs, and ethics done for greater public good with emphasis on right means.

It is not considered as sacred or divine revelations, as it has nothing to do with religion. Eg. As per Jean Holm most religions have disparaged women but morality calls for equality.

It is also not universal principle of thoughts, as it mostly operates on individual scale, what may be moral to one, may be immoral to another with change in space and time.
Eg. Earlier men controlling their wives and obligation of latter was moral but today it is immoral.

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Moral values are to avoid any harmful conflicts and they emerged in such backgrounds. eg. Matsya Nyay and Thomas Hobbes' concept of state of nature where life is not possible and everyone was at war with everyone.

Thus, they acknowledge differences in society and facilitates a peaceful co-existence. Eg: Theft is considered immoral it allows one to claim for privacy. and Similarly: taking one's life is considered immoral, thus one can live in harmony.

However, morals still could be backed by divine principles. eg: 'Sewa Paramodharana' or ~~must~~ be in line with universal thoughts eg: 'Honesty is best policy'.

So, one should always have and adhere to their moral system to achieve a mutually beneficial cooperation.

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b) Explain different aspects of 'right conduct' taught by Mahavira to attain a life full of happiness and content.

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Ans 24th tirthankara of Jainism - Mahavira, taught 'right conduct' to attain nirvana in Jain agamas'.

→ [Right conduct]:

- ahimsa - due to belief in
- Satya.
- non-stealing
- celibacy
- non-possessiveness.

Further, Mahavira also professed that every being has soul, and it is soul (not mind) which acquires knowledge, thus it must be pure and pious. He also holds different precepts for different people. Eg: for king's commander - "Do your duty as humanly as you can"!

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- a) Ahimsa - one soul must respect another and should not harm another in any case.
- b) Satya - Truth purges mind of all impurity and lay path for salvation.
- c) non-stealing - one should love in custody and ~~also~~ must avoid any evil habit.
- d) celibacy - one should never take marriage as ~~to~~ it ties you in those worldly affairs.
- e) non-possession - utter adherence to ascetic life.

These together can help one to attain peace. However, only digambara adhere to all 5. Svetambaras accept all except celibacy. As per changing society, value system too have changed, ~~hence~~ but still some like Ahimsa, Satya, non-stealing are still valuable and should be followed as professed by other great men like Gandhi, Mandela etc.

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- 4) a) Discuss the Standards of behaviour expected from civil servants in carrying out their role of developing and implementing Government olicies and delivering public service.

Ans Public service delivery refers to mechanism by which goods and services are reached to targeted section by systematic efforts of public officers.

→ Standards while developing and developing and implementing policies.

- a) Integrity - Having high set of standards and strong determination of not to lower them.
- b) Honesty, probity - To meet the gap between demand and supply.
- c) Accountability - civil servant must be self-accountable as well as accountable to external mechanisms.
- d) Impartiality - As Buddha, called for 'upekkha', i.e. no one is your friend & no one is your foe.

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- e) Ethics and compassion to vulnerable sections.
- f) Emotional intelligence - Journal of applied psychology states, one's job performance & EI are intricately linked.
- g) Political neutrality and Impartiality while drafting policies.
- h) positive moral and political attitude
- i) Nishkaam karmayoga - i.e. strive for greater public good and do 'Sevadharm'.
- j) consistency in Manasa, vacha, kama, as endorsed by Bhagwad Gita.
- k) Golden rule should be - "Atmana pratikulan
Parasham na Samacharet".
- l) John Rawls holds farmers demands ignorance in his theory of social justice.
- m) avoid conflict of interests and harmony between personal and public ethics.

~~As a~~ civil servant bears the responsibility of carrying public interest. Thus must carry his work with utmost transparency - as a key to good governance.

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b) Bring out the differences between the ethical issues faced by government and private institutions and reasons thereon.

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Ans - Ethical issues refers to situations discomforting situation, wherein certain ethical values are being compromised in every case. Mostly they don't have an ideal solution. Eg. Transparency Vs Secrecy.

⇒ Differences between Public Government & Private institution ethical issues.

| Government | Private |
|---|--|
| → <u>Right vs Right</u> issues mostly. eg: <u>Transparency & Secrecy</u> . | → <u>Personal</u> <u>cost</u> issues mostly. eg. <u>non-tary</u> <u>losses</u> . |
| → oriented to <u>public goods</u> & <u>citizen-centric</u> <u>Government</u> | → <u>Profit-oriented</u> . |
| → holds more <u>accountability</u> to <u>public</u> | → <u>little or no</u> <u>accountability</u> to <u>people</u> in <u>general</u> . |

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→ operates on Deontologicalism mainly

→ Detailed guidelines to resolve them

→ Reasons

→ mainly operates on egoistic utilitarianism,

of Medonism.

→ ambiguous resolving mechanism.

a) Government has onus to work for public's interest unlike private institution.

b) They both have different tasks and thus differing attitudes. eg: Government primary objective is to attain resilient public delivery services and private institution's is to maximise profit.

c) classic and recurring issues like Development vs displacement, National interest vs Individual interest and means vs Ends, haunt both.

Moreover, they both have synergy too on issues & as they operate in similar social system, this should be dealt with them coherently.

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5) a) what is the ethical basis behind the idea of reparations for historical wrongs committed against certain groups?

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Ans Since inception of mankind, many groups have been targeted and adjudged on lines of caste, class, race, gender etc.

Such historical wrongs are now being reparaated as- reservations - ~~caste~~ caste atrocities, gender atrocities etc.

=> Ethical basis.

- a) ~~The~~ Deontologists' considers that any kind of subjugation is wrong and thus must be done away with it.
- b) To strengthen organic social solidarity and build trust-deficit in society.
- c) Aristotle's virtue ethics, too deems a society where everyone holds on to some ethical values and equality is one of them.
- d) For compassion and empathy towards such section of people.

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- e) In Bhagwad Gita - Lord Krishna says one must never do anything to others what they don't want others to do then.
- f) Rishi Uvas says - "Summary of 18 Puranas is "Paapaharaya punyaaya, paapaya paapeedanam".
- g) John Rawl in his theory of social justice holds for fairness one must bring all at equal level.
- h) Mandal Commission stated - "only equals must compared comparing unequals will perpetuate inequality".
- i) Such wrongs are still taking place - eg. George Floyd's death due to white supremacy, Mathru's rape case as manifestation of caste and gender wrongs.
- However, just ^{legal} reparations would not bring any significant change we should aim for Hridayparivartan (appeal to heart) as held by Grandhi ji.

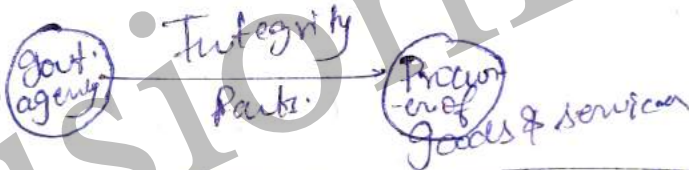
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b) What do you understand by Integrity Pacts? In light of recent events analyse their utility in ensuring transparency and efficiency in public procurement in India.

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Ans Integrity Pacts are signed between Government agencies and public providers of goods & services in deals stating there ~~is~~ has not been and will not be any extra material exchange for getting the procurement or any other favours.



⇒ utility in ensuring transparency & Efficiency.

- a) Alleged biasness towards Adani in privatising of airports, and favours Adani and Ambani in Motera Stadium in Gujarat, could have resolved by it.
- b) Political Scientist Yogenrao Ladas argues Indian democracy is becoming low-int

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- erudite democracy due to increasing erudite capitalism, thus integrity parts are needed.
- c) Also, there is a surge of value crises, in financial sector - eg: Nirav money scams, Vijaymalaya scam etc., these too could be countered by it.
- d) It could help to solve '85-paire middle' which India is not able to solve till now, after first highlighted by Former PM Rajiv Gandhi.
- e) It increases accountability, responsibility builds trust-deficit, improving public service delivery mechanism.

considering its importance 2nd ARE suggested Mo Finance to identify all areas where integrity parts are required & thus be made mandatory.

~~Also These are important for transparency as~~

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Q) What do following quotations mean to you?

a) "we are what our thoughts have made us, so take care about what you think. words are secondary. Thoughts too, they travel far" — Swami Vivekananda.

Ans. The above quotation quote means that a person is nothing but a reflection of his thoughts. words are often deceiving as they are filtered by social desirability. thoughts on the other hand are true reflection of self.

G.H. Mead, too considers ~~his~~ thoughts - his important in shaping one's mind, and self. Fr. K.

Buddha too says "what we think we become", to depict the strength of thoughts. Similarly Brandhiji argues 'A man is but a product of his thoughts.'

For eg. a person who has good, positive thought, will be optimistic and will see opportunity in every crisis.

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Thoughts ~~differs~~ ^{do not} differ from followers, as cricketing legend Dhoni said:
"Leaders are those who can transform thoughts and vision into reality".

Also, thoughts never dies, ~~as~~ they are independent of existence of ~~man~~ humans. John F. Kennedy stated
"People may die, Nations may fall but ideas live forever". Such is strength of ideas and thoughts.

They travel ~~from one~~ spatially as well as temporally. eg: thoughts on freedom, liberty, fraternity, equality have travelled throughout the world and shaped civilisations. Marxists, ~~as~~ believes that bourgeoisie are able to systematically oppress masses only because of shaping their thoughts.

Thus one must be honest to his thoughts and purge them of all impurities.

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Q) "Virtue lies in our power, and similarly so does vice, because where it is in our power to act, it is also in our power not to act"
- Aristotle.

Ans) Aristotle in his virtue ethics, holds that ~~both~~ the extremes i.e. vices and golden mean, both lies in one's power. It depends on what he choose.

This focuses on inner self power, and negates potency of external agents to influence social actor into action.

Eg. a balloon, no matter red or white will fly if it has right gas (Helium) in it. So, action and inaction both comes from within and not outside.

A supporting corollary is "Happiness is a choice there, will be stress in life, if your choice to let it affect you". This depends on Emotional intelligence of people.

As Bhagwad Gita, too says, one must follow his 'swadharma' irrespectively and try to become Stitha Prajnya.

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Max weber, endorses similar line of thought, ~~as~~ he and stated Men are unlike physical matter and thus not react mechanically to any stimulus, they perceive it, add own subjective meaning and then react, thus it is always the social actor who decides consequences of an action.

It could be achieved by Stoicism, which makes one indifferent to stimulus. Lord Krishna said on Gita: "This too shall pass", thereby one can always be in control of his action. Positive externalities of it is that this instigates accountability and responsibility to one's actions. This is partial - only most important to civil servants,
Eg: IPS D. Roopa, transferred more than 40 times in 20 years never let this affect her integrity and ethics.

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c) "It may be expedient but it is not just that some have less in order that others may prosper" - John Rawls.

Ans Rawls in his theory of Social Justice, propounds in this line of thought, that how glaring and unjust is it to keep some at lower statuses just so that some may flourish.

This is more relevant about rising inequality. Andre. G. Frank in "Development of underdevelopment" states that "Prosperity in west exists because poverty in east exist". Similarly Thomson Walkerstein & talks that how developed countries are gaining from such dependence-culture.

Marx argued that poor exists because rich exists. This highlights key reasons for existing of inequality, as it serves latent function of keeping rich-rich.

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But on every ground, - the humanitarian,
virtue ethics, and deontological, it is
inhuman to keep poverty alive.

Even in social sphere, the
'privileges' of caste, and class and gender
is alive only because some are
not beneficiaries of it. Robert K.
Merton analysed existence of caste
on similar line.

However, if such attempts to keep inequalities
alive, weakens social fabric, and
might cause death of social organism.
Thus, as Gandhiji suggested treating
poor as 'Daidsaranayam', could be an
right initiative towards social justice
attainment, as no one should be
deprived of a harmonious life.

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Section-B

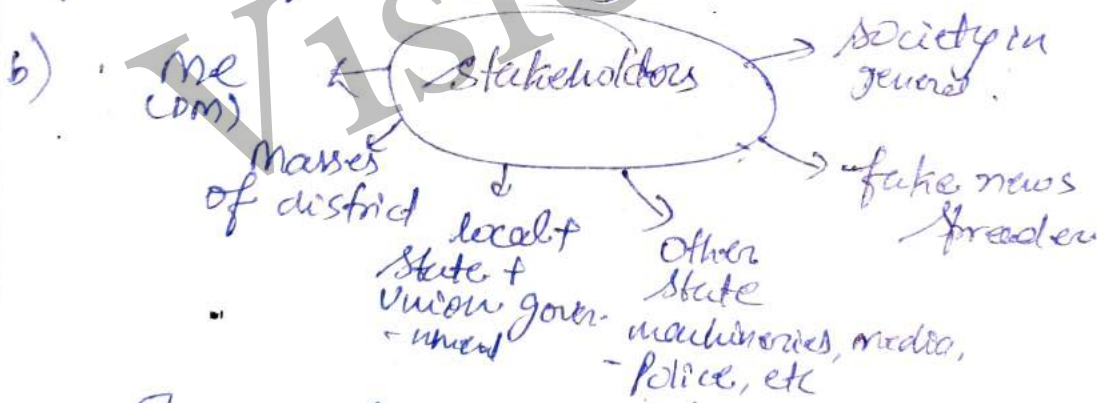
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1) This case study highlights the latent dysfunctions of being come to largest & 2nd largest number of illiterate & poor people in world, which is causing to fore during covid-19 vaccination drives.

a) Issues involved:

- Lack of accountability of local news mediums.
- using social ~~media~~ persuasion for perverted interests
- one of the 7 sins - Knowledge without character.
- means vs ends.
- negative and opportunistic attitude towards masses.
- lack of transparency.



∴ In view of all stakeholders my course of action will be as follows.

- Firstly, I will organise a meeting with local govt. leaders, reputed

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People of districts, ~~is~~ socio-religious leaders, crowd society workers, ~~and~~ will take them on board about vaccination drives.

- organise a mass education drive about efficacy and safety of vaccines along with SP/SCP and chief medical officer. Also, use social media for wide coverage.
- set up a hotline to bust all fake news and address doubts about vaccines along with fact check.
- activate cyber department to keep check on any fake news circulation.
- warn all undesirable social elements and ~~and~~ about zero tolerance policy.
- with full preparation, will start the vaccination drive by mapping area as per need.
- Simultaneously will urge all healthcare and ~~other~~ front line workers and other govt. officers to undertake vaccines first to build trust deficit.
- Also, coordinate with local media to pledge integrity and cover drives live.

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→ Lastly, will coordinate with civil society organisation to help volunteer during mass & vaccinations.

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Fake news is a serious menace that could breed ~~the~~ from illiteracy and ignorance, thus it needs to be busted. Thus at long term, I will also take digital-education drives, promote e-education, and ensure strict implementation of policies - MNRERA, Skill India Mission to improve material conditions of district.

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8)

This case study highlights the workplace mishap which is not a new thing in India. As per labour and employment ministry between 2014-16, 2500 workers died due to factory accidents.



a) Ethical issues:

- lack of ethical management
- business ethics vs foundational values.
- lack of accountability, liability and responsibility of company.
- impartiality, subjectivity of witness.
- lack of empathy for victims.
- frugery with law and justice.
- personal ethics vs professional duties of senior manager.

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b) I would suggest how as follows:

- Do on reaching the court, clear your head and be true to your conscience.
- You should simply state truth in court, however ugly it is either for company or for board members.
- Apologize for earlier misleading evidences and clearly tell about your ethical dilemma to jury members.
- Lastly, In case you fear a backlash from company, use your whistleblowing protection, if not available, then approach to ~~self~~ court or internal grievance redressal mechanisms or to court.

The reasons, for my advice:

- a) To avoid any conscience crisis, ~~or~~ by involving in distorting truth just for material benefits in career.
- b) If it is immoral and illegal to lie in court, and as Buddha said - Sun, moon and Truth can't be hidden long.

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- c) ~~Breeta~~ Lord Krishna says to Breeta -
"Never do something with others
what you don't want others to do to
you". I will expect similar from
other If I was hurted in accident -
- d) To uphold the code of ethics and
personal, as well as professional
integrity in company.

As being a senior manager
my long term plan would be to
ensure a robust whistleblowing mechanism,
draft explicit code of ethics and
will ensure safety of employees.

As, it is said "Tough times
divide test character", thus one
should be consistent enough to in
dealing with crisis.

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9) This case study highlights the much
frank but less talked stratification in
Indian society - racism; evident in ugly
cases - like Nido Tawia death case (2018).

a) Ethical issues:

- lack of empathy and compassion towards
one section.
- using soft power for perverted manipu-
lation and social influence.
- subjugation of section and killing its
aspirations completely.
- leading to rise in psychotic stresses
and depressions. Even suicides.
- negative attitude towards dark
complexion people and discriminatory
behaviour breaching objectivity and
neutrality.
- leads to process of "ghettoisation" &
"otherisation".

b) For bringing an attitudinal change,
against racism, I will target
all 3 components of attitude.

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- 1) Cognitive → a incubate scientific temper among masses. ~~to make~~
 - raise sensitive curriculum in all schools and universities.
 - systematically explain that via case studies, surveys that there is no scientific difference based on colour, or other phenotypes, as endorsed by UNESCO, after WWII.
- 2) Affection → will appeal to Heart of masses about racism.
 - sensitize people about fright of racial atrocities. eg: ~~recent~~ eg: Nido Tonia case.
 - will develop empathetic reasoning, to enable people to put themselves as in victim's shoes.
- 3) Behaviour → making it a people's movement.
 - consistency between laws, policies, and action.

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- Strict implementation of anti-racial laws.
- rewards and punishment (Carrot and stick policy).

Racism in India is all-pervasive.

eg: North East people are called naames, Blacks and Africans are stereotyped as drug peddlars and prostitutes.

Suraj Yengde in "caste matters" 2019.

held caste in India is variant of race, thus we as a society needs to rectify it at individual level to finally realise "Sarajan Hitaay Sarajan Sukhaya".

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(10)

This case study highlights the ugly truth of excessive globalisation and outsourcing - Sweatshops!. Big companies like Nike, Reebok etc. are accused of cutting the production costs by using hazardous working organisation in Sweatshops.

a) Is the company responsible?

Weber, ~~too~~ talking about hierarchical formal organisations stated a person/group is not only responsible and accountable to his own conduct but also accountable to his junior's conduct. Secondly, since the company is sharing the material benefits ~~with~~ earned from hardworkers of such sweatshops, therefore it must also be liable to share liability. Thirdly, It is the company's job to inculcate business ethical management, ~~operate~~

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with business ethics and strive a balance between means and ends.

Lastly, ~~Hedonism, egoistic~~ utilita deontologists too ~~to~~ would consider liability of company.

However, Hedonism, egoistic, utilitarianism would defy any liability.

Thus company is liable, essentially and must be held responsible.

b) customers YES, customers must take ethical track record of companies while making purchases:

→ They could use their soft power for positive persuasion and social influence.

→ customers too live and are a part of same social and economic system thus their indifference and ignorance could worsen the situation.

→ Indirectly, customers too could be held responsible, as it is their actions which created the demand-supply

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equations, thus they too should be a part of rectification.

→ Scholars like John Rawls too ~~be~~ endorse that to attain social justice we need to be at similar level, thus making customers equally accountable.

Inmanuel wallerstein says

"Globalisation, instead of creating institutes of excellence have created sweatshops in developing countries". Thus it is a fallout of neo-colonialism and capitalism which is needed to be weed out by international cooperation.

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11) Betting and gambling, as mentioned, has a market of nearly 60 billion USD. It has many negative externalities, particularly in country like India with 2nd most poor population in world. Thus there has been a debate over its legal status.

a) Since Betting and gambling is all pervasive and particularly owing to the craze of sports like cricket, makes the target population more diverse.

complete ban on it ~~is~~ should not be the goal, as it will only worsen the situation as:

- Industry will go underground and become more difficult to spot.
- No grievances for the victims.
- vulnerable sections particularly women will be more gullible.
- loss of revenues - which could have been used by state to fulfill its duties of a welfare state.

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Therefore, focus should be on regulation, instead of complete ban.

b) Arguments for banning:

- making it legal will re-strengthen ~~the~~ mafias and henchmen.
- lead to boost in industry of organised crimes and thus used by terrorist organisations, to weaken the territorial integrity of country.
- Push minor boys and girls into it.
- Skew the demographic dividend of country as it will channelise youth's energy into this industry.
- Divert state's attention and resources dealing with this industry.
- ~~lead~~ trigger a perverted initiative to gain economic ~~the~~ revenues

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on unethical grounds:

- It is one of the brandhoji's 7
stus - wealth without work,
and commerce without morality.
- may start a trend to legalise other
unethical sectors - eg. Beggary,
prostitution, commercial surrogacy etc.

Therefore, need of the hour
is to ~~do~~ bring it under purview
of legal enforcements and with
strict regulations.

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12)

Recently, 3 farm laws have been legislated by Govt. which are protested by farmers as being "black laws" and demanding immediate scrapping. It led into farmers' protest on a massive scale.

a)

Stakeholders

| Stakeholders | Interests |
|--|--|
| Farmers | to protect their lands from crony capitalism & thrive their agricultural growth |
| Intelligentsia + civil society | vulnerable sections of e.g. poor farmers should not be misled and exploited |
| Media houses | To highlight the social excesses against farmers and invest practice investigative journalism |
| State machinery. - Police, administration | maintain law & order. |

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| | |
|----------------------------------|--|
| Eternal forces & Urban Narcotics | To destabulise India |
| Government | To upheld people's mandate, & farmers' income. |

b) Ethical concerns:

- misusing ~~at~~ power and social capital for populist measures.
- lack of empathy and compassion towards farmers by using ~~but~~ brute forces.
- Biasness of media houses due to lack of public and personal interests.
- ~~In~~ lack of impartialism, political neutrality, ~~and~~
- social influence and persuasion to instigate farmers and misleading them.
- lack of positive moral and political attitude towards mass.
- 'labelling' farmers as khalistanis.

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⇒ How to tackle? :

- using discourse as primary tool. and using brute force only if law and order is in grave danger. eg: Red fort violence.
- issue clarifications over all contentious points in bills and have a positive attitude towards issue.
- Avoid politisation of issue.
- use social media to bust all fake news and adopt Zero tolerance towards undesirable social elements seeing crisis as opportunity.
- using civil society organisations for educating farmers and protecting them from being misled.
- Lastly, have a conciliatory approach towards them.

In long term farmer education must be the way forward to reinstate the socio-economic high pedestal of "Amadattas".