



VISION IAS

www.visionias.in

1525 (GS-4)

GENERAL STUDIES (TEST CODE : 1439)

Name of Candidate	SADAF CHAUDHARY		
Medium Eng./Hindi	English	Registration Number	257547
Center	Online	Date	19/12/2020

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1	10	
2	10	
3	10	
4	10	
5	10	
6	10	
7	10	
8	10	
9	10	
10	10	
11	15	
12	15	
13	15	
14	15	
15	15	
16	15	
17	15	
18	15	
19	15	
20	15	

Total Marks Obtained:

Remarks:

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक आदि)।
2. There are TWENTY questions printed in ENGLISH & HINDI
इसमें बीस प्रश्न हैं अंग्रेजी और हिन्दी में छपे हैं।
3. All questions are compulsory.
सभी प्रश्न अनिवार्य हैं।
4. The number of marks carried by a question/part is indicated against it.
प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं।
5. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे।
6. Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।
7. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp Punjab & Sindh Bank), Dr. Mukherjee Nagar
Delhi- 110009

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Be

Q-1(a)

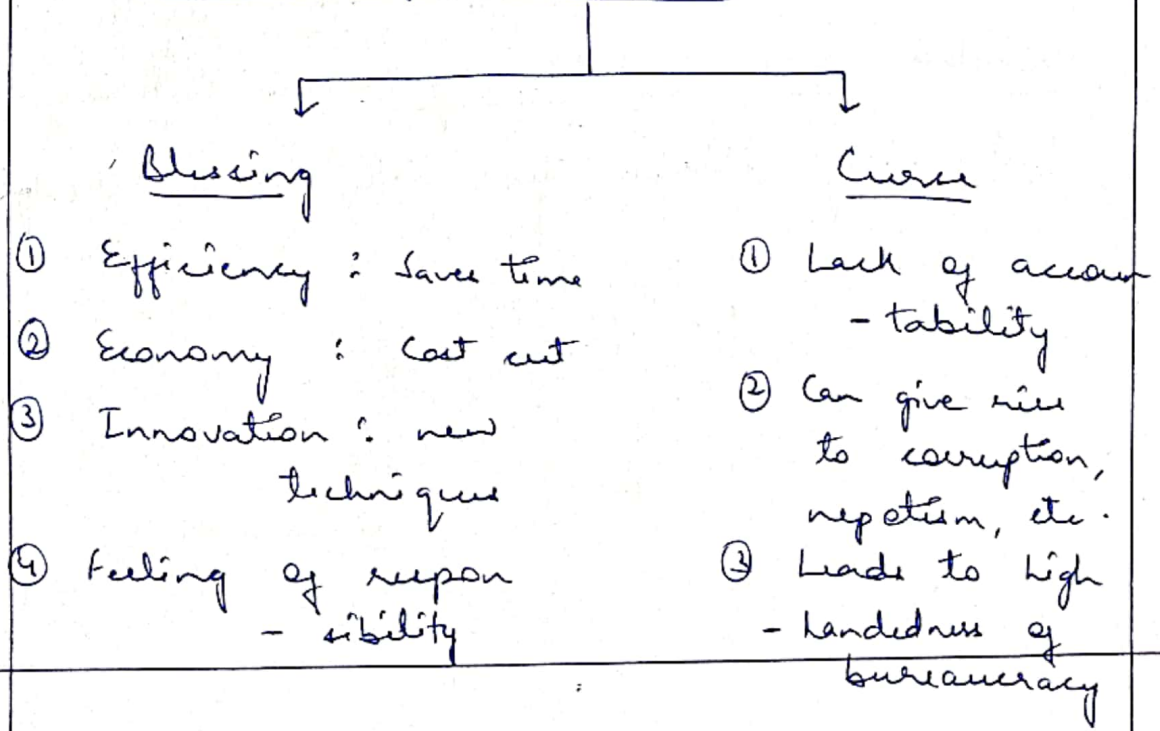
Administrative discretion can be a blessing if used correctly, however its misuse can prove to be a curse. Discuss with examples

According to II ARC report

$$\text{Corruption} = \text{Discretion} + \text{Monopoly} - \text{accountability}$$

Administration is not a black - & - white law, it is rather a grey area. There is lots of discretion involved, as well as needed, when it comes to governance. However, it is a

double - edged sword



Thus, we can't sacrifice one aspect for the sake of other. There is a need for accountable discretion, which can be enforced in following ways :

- ① Internal checks & balances
- ② Supervision & monitoring
- ③ External audits
- ④ Citizens' participation → RTI
→ e-governance
- ⑤ 360° performance appraisal

We need to ensure a smart, reliable & accountable governance through balancing discretion with accountability

Q-1(b)

There is a view that corrupt practices have been socially accepted in India. How can this 'acceptance' be shifted to 'rejection' towards corruption?

The rank of India on Corruption Perception Index (Transparency International) is 80. This speaks a lot about the state of social acceptability it enjoys in the nation.

Ex → 95% Indians in the same report admitted to have bribed someone atleast once in their lives

* REASONS FOR ACCEPTANCE

- ① Colonial legacy of corrupt practices;
ex → misutilizing trade permits for opium trade by British officers
- ② Close-knit society giving rise to nepotism
- ③ Civil disobedience culture romanticised

law-breakers

- ④ Lack of moral education
- ⑤ India as soft state, i.e., lack of punishing capacity of state

* Ways to Convert this to Social Rejection

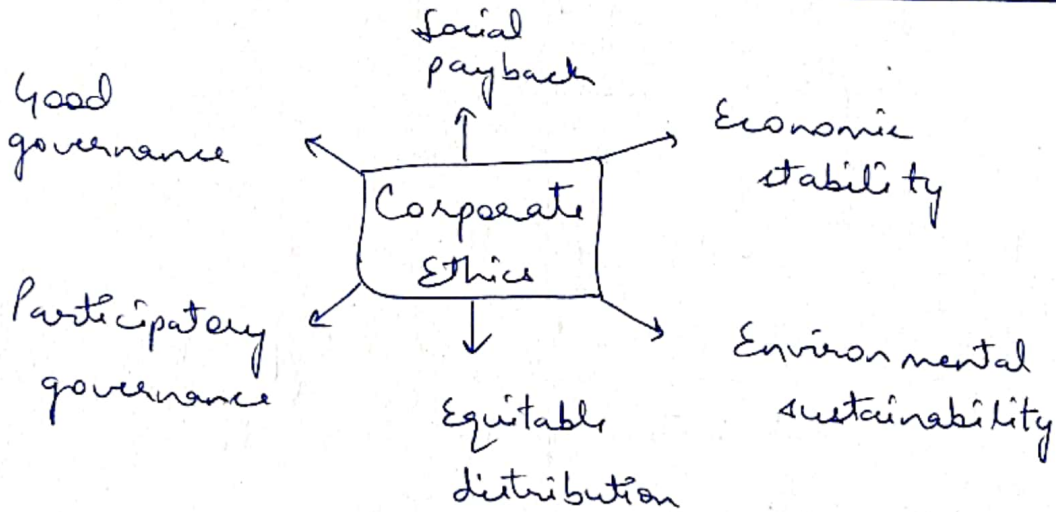
- ① Incorporating moral values in curriculum in schools & colleges
- ② Ethical trainings & workshops
- ③ Incentivising good behaviour through national awards on the line of bravery awards
- ④ Policy implementation strictly, e.g., PCA 1980, PMLA 2002, etc.
- ⑤ Drafting Code of Ethics for all public servants

Corruption hollows out the moral fabric of the society, and needs to be eliminated from the public sphere as soon as possible

Q-2(a)

Ethical business practices are key for long-term survival of a company. Comment.

Corporate governance is the sum total of all institutions, practices & procedures that govern an organisation. However, it misses out on one very imp. element : ETHICS



* Long-term survival & ethics

- ① Helps in maintaining certain level of financial propriety.
Ex → regular audits
- ② Earns them goodwill. For ex →

ITC Shakti project helped ITC reach even the rural areas

- ③ Stakeholder confidence due to enhanced brand image as well as transparency.
- ④ Govt. regulations laxed for companies regularly submitting their own reports to SEBI, thus lower compliance costs.

In line with Gandhi's 7 sins, commerce without morality shows the sustainable path towards the corporate ethics by letting down what should, be done. or should not

Q-2 (b)

Law succeeds in encouraging ethical behaviour in a society only when it is backed by conscience of its individuals.
Discuss.

Conscience is the application of legal principles to our day-to-day lives. While laws lay down what is allowed and what is not, conscience is the moral compass for their usage.

In the words of Immanuel Kant:

"In law, a man is guilty if he violates someone's rights; but in the ethics, he is guilty if he only thinks of doing so".

This is precisely the relation between law & conscience.

For ex → The Sati prohibition act was passed in 1830s, but its

practice continued for many years afterwards due to lack of ethical conscience in the society.

Thus, law can punish the accused, but only his conscience can reform his heart. It is often said:

"Law decides what the society should do. But the conscience of its people decides what the society would do."

Q - 3 :-> Given below are quotations of moral thinkers. Bring out what they mean to you in present context :

- (a) Our lives begin to end the day we become silent about things that matter.
— Martin Luther King Jr.

Malala, a 14-year old Pashtun girl, was shot in the head because she was not ready to stifle her voice, often raised in the favour of women's education. But this voice one day made her the youngest Nobel Peace Prize recipient.

We are human beings, and have the unique capacity to reason & express our opinions. However, when we stop raising our voices, we go back to being savages. This not only promote anti-social elements, but also lead to withering away

of our humane capacity.

Ex → Rise of Nazism in Germany,
because people didn't speak
out against Hitler's atrocities

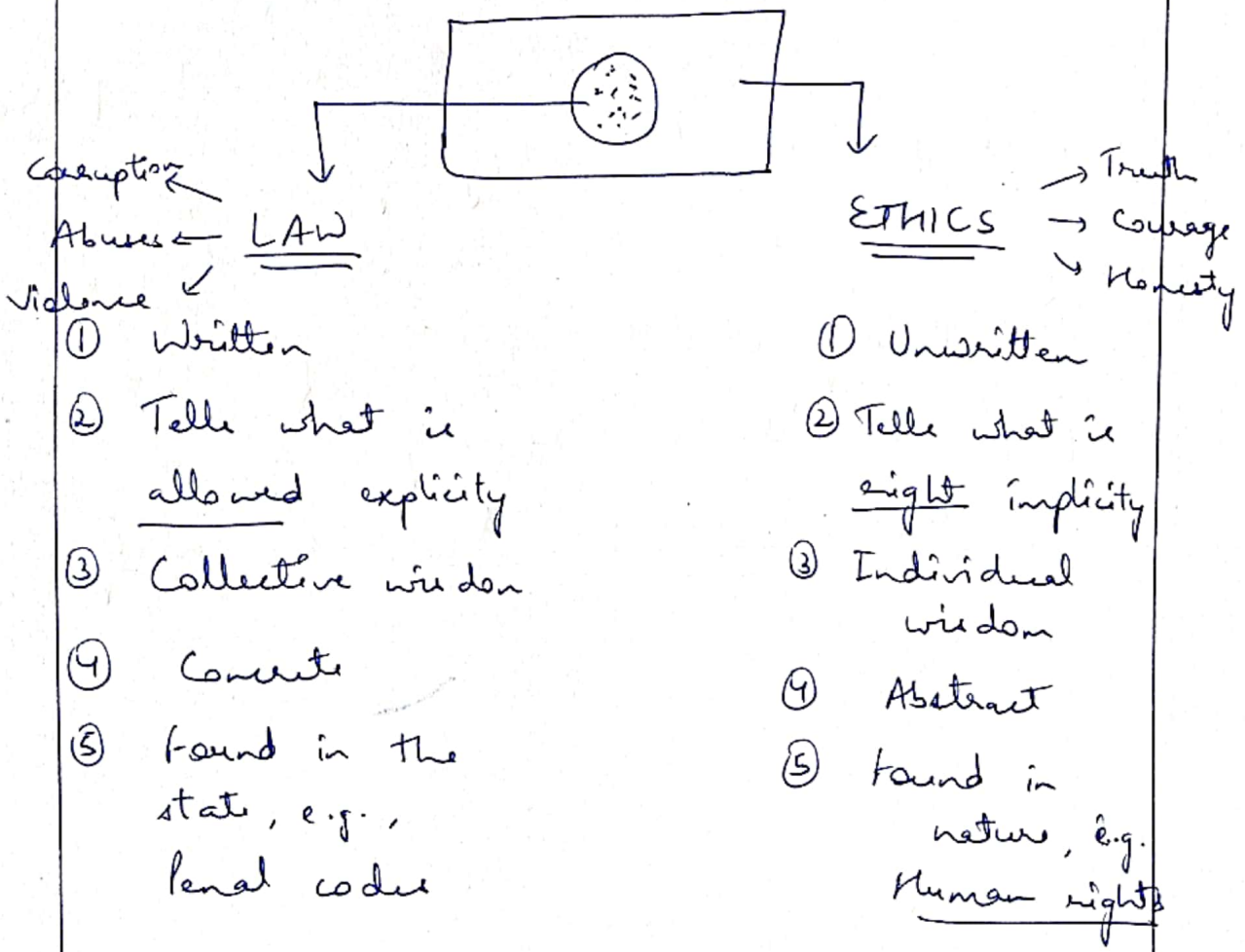
Hence, it is our utmost duty to
give voice to our grievances, reclaim
our rights, fight for our humane
existence. In the words of Mabel
herself :

"A single voice can change
this world."

(b) In law, a man is guilty when he violates the rights of the others. In ethics, he is guilty if he only thinks of doing so.

— Immanuel Kant

Law and ethics are often used interchangeably, but there is a big difference between the two:



Thus, law is a subset of ethics.

For ex → In law, you're guilty if you steal something; but in ethics, even if the thought of stealing crosses your mind, it shows the ethical void.

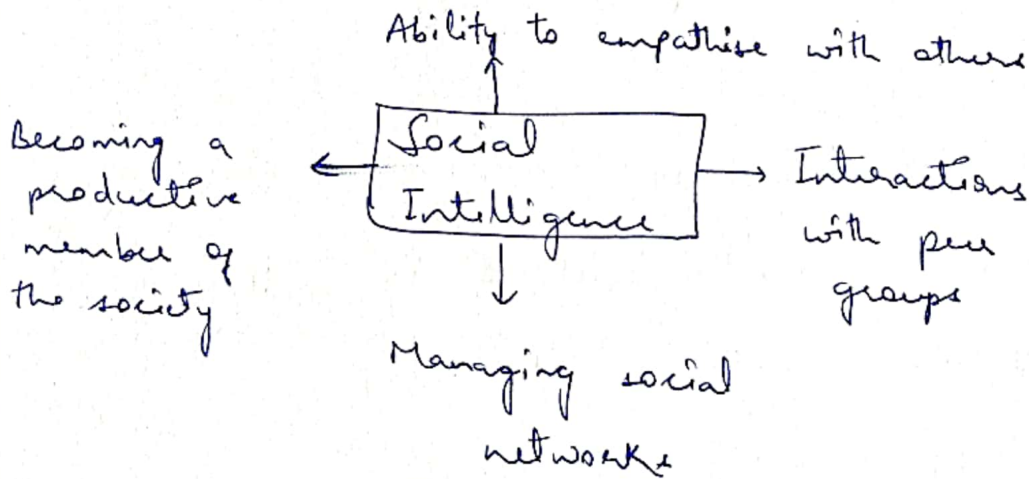
In modern states, emphasis has been shifted to narrower concept of law from the broader framework of the ethics. However, this leaves lot of space for moral ambiguity.

Thus, there is a need for strengthening ethical wisdom of our people for ^{the} state becoming an inclusive, responsive & moral entity.

Q-4(a)

What do you understand by social intelligence? Discuss its relation with Emotional Intelligence of an individual.

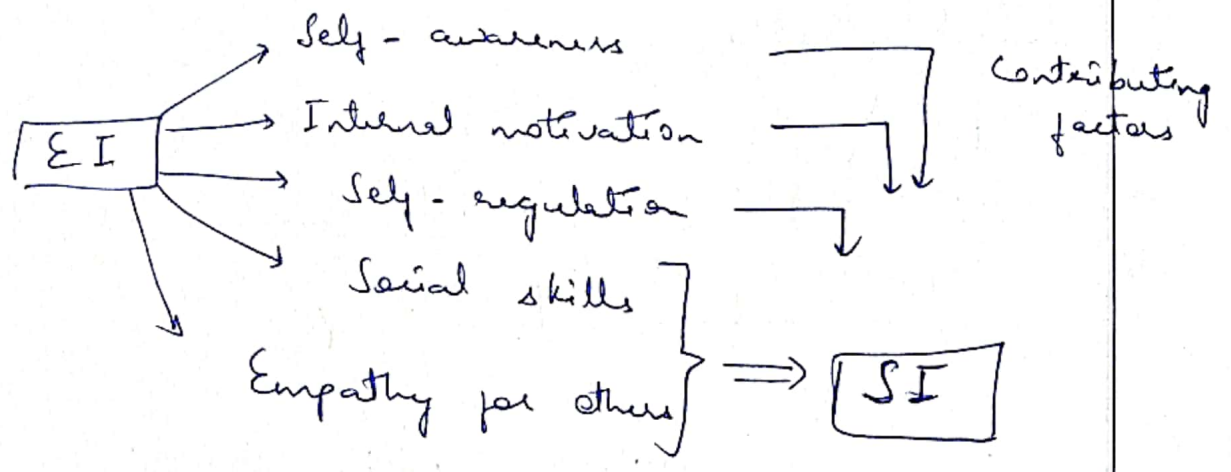
Social intelligence refers to the capacity of an individual to maintain his/her social relations effectively & efficiently.



In today's largely interconnected world, social intelligence is the key to success. It helps us to interact with the society in a likeable manner, build our connections in both private & public lives, and utilise them

effectively.

* EI & Social Intelligence



EI consists of 5 components, of which social skills & Empathy for others constitute SI. However, rest 3 factors contribute to the process.

Hence, both EI & SI builds & reinforces each other.

Q-4(b)

While code of conduct presents a structure to organized values, code of ethics gives a foundation to that structure.
Examine.

Code of Conduct (COC) is usually a code of all the practices that are deemed desirable in the organisation.

COC basically lays down the rules for organizational behaviour.

Code of Ethics (COE), on the other hand, constitutes of the values that define an organisation. These values are ultimately reflected in the vision, mission & goals of the organisation.

COC acts as the skeleton of what the employees are expected to follow, while ~~and~~ COE helps them internalise such

values. For ex → CoC might mention probity as one of the values, but CoE will guide towards it through inculcating honesty, integrity & truthfulness in the employees.

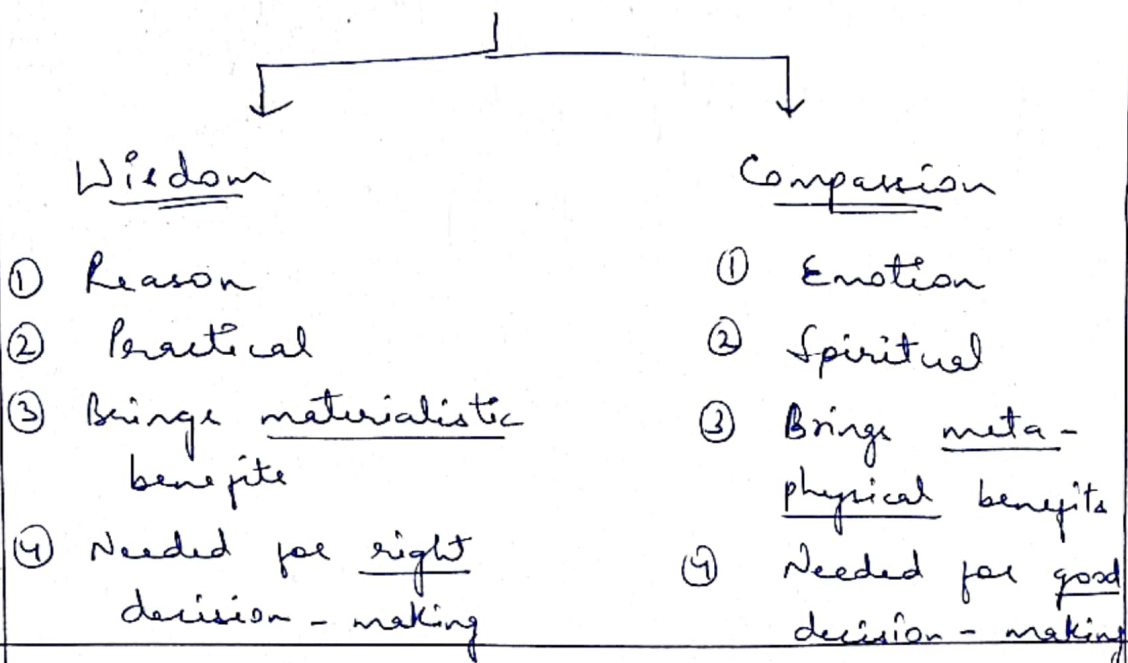
Thus, it is required for an org. to have both CoC & CoE. The recent demands for CoE for civil services is based on the same philosophy of internalization of the ethical values.

Q-5(a)

Acc. to Buddhism, for a man to be perfect there are two qualities that he should develop equally : compassion & wisdom. Analyse.

Buddhism is known as the most humane religion on this earth. It mostly deals with the spiritual questions of human life.

In Buddhist philosophy, for a peaceful & worthwhile life, men need to apply both his heart & the mind equally.



To inculcate these two values, Buddhist monasteries have been sites for deliberations & public service. People there are taught to debate for applying their wisdom to rational things, but on the same time, they are taught to serve the needy so that they come to know that there are things bigger than what is rational.

Hence, wisdom & compassion are also included in 7 Heavenly Virtues of Christianity, and are these universal values for good human life.

Q. 5 (b)

The life of Dr. Kalam presents a broad range of lessons & virtues to be learnt by public servants in India. Discuss.

Dr. Kalam, known as the Rocket Man of India, was ~~an~~ a rare amalgam of rationality & ethics. On one hand, he gave science a new dimension in India; on the other, he taught us the values of simple & moral life.

* Simplicity : Sold newspapers during his childhood, and thus never underestimated the value of human dignity. This made him humble to the extent of owning just 2 pair of clothes even while he was ISRO head.

* Hard-work : Worked day - and - night for the Agni Mission, even transporting rockets on his cycle

due to bad weather

* Public-spiritedness : Kept himself accessible for the common people even after becoming the President, earning him the title of 'People's President'

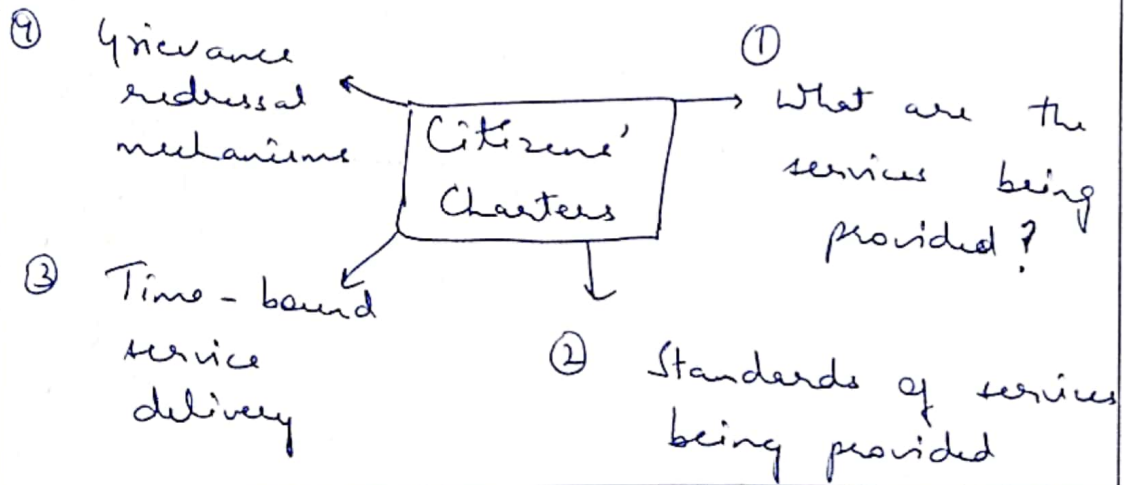
* Honesty : After his death, his entire inheritance was 2 pair of clothes, shoes & lots of books. Never ever misutilised public funds to ~~the~~ illicitly enrich himself.

Thus, life of Dr. Kalam is like a book of ethics written for people, esp. the public servants, as ^{how} to maintain the dignity of their offices.

Q-6:->

Identify which essential information should be made available to the public via Citizens' Charter? Also, suggest some steps for successful implementation of Citizens' Charter.

Citizens' Charters refers to a document codifying service standards for the organisations working in public service delivery.



ESSENTIAL INFO IN

CITIZENS' CHARTERS

* Steps for successful implementation

① Consultative process to draw out

citizens' charters

- ② Public awareness generation
- ③ Efficient enforcement & monitoring mechanisms
- ④ Customer feedbacks
- ⑤ Timely updation of Citizens' Charters

II AHC has proposed Sevottam Model for making Citizens' Charters more responsive & adaptable to changing needs of public service delivery

Q.7 :->

Respect for HRs & humanitarian principles is a responsibility for all members of the international community. Discuss in context of roles & responsibilities of States for protection of refugees.

The discourse of HR regime goes back to the time of 16th century, but was concretised in the form of Universal Declaration of Human Rights 1948 post - WW2.

It further evolved with adoption of many related conventions, and the 1951^{or} Convention on Status of Refugees & its 1967 protocol are particularly important.

* Roles & responsibilities of international community towards refugees

① Principle of non-refoulement, i.e., not turning back refugees from

their borders.

- ② Life of dignity with basic HRs
- ③ Integration into local community, while making efforts to persuade host country to take them back willingly
- ④ Right to Statehood to every person on this earth
- ⑤ Creating conditions of peace & stability so as to stop any future refugee crisis

In the backdrop of Yemen crisis, or the Rohingya crisis, these principles become particularly relevant for a stable global community.

Q-8 :-> What is red-tapism? Why is it considered a hurdle in the process of transitioning towards citizen-centric governance?

Red-tapism refers to bureaucratic layers present in governmental administration, that often leads to cost-and-time escalations.

In India, this is often relevant due to colonial legacy of overstretched bureaucracy. Ex -> currently, 150+ government departments in union govt. alone.

⊕ HURDLE FOR CITIZEN-CENTRIC GOVERNANCE

① Elitist mindset: Bureaucrats often show apathy towards common citizens on account of them being passive recipients of state aid.

- ② Delays : Multiple layers of accountability prolongs the decision-making
- ③ Status-quoist : Largely procedural, and resists the change
- ④ Outdated ethos : The values of power far outweigh their role as service providers ~~of~~ for common citizens.

For a citizen-centric governance, there is a need for :

- ① Lean & flexible governance structure
- ② e-governance
- ③ Participatory governance

Only then, we will be able to realise

PM Modi's vision of

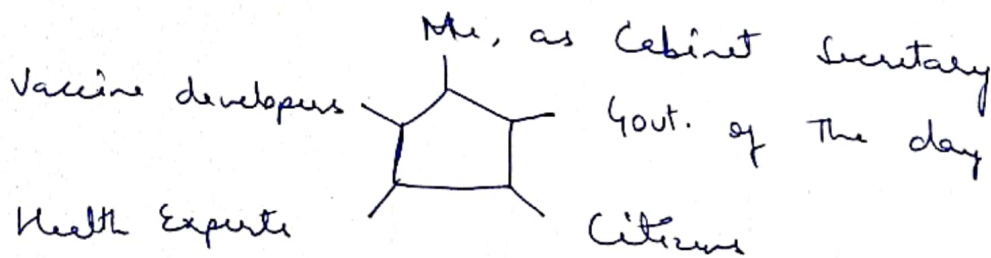
MIN. GOVT, MAX. GOVERNANCE

(a)

Q-9: * **FACTS OF THE CASE**

- ① I'm the Cabinet Secretary, heading a team of experts to oversee vaccine development process
- ② Govt. pressurising for early results
- ③ Indigenous vaccines have dubious claims, while international ones are limited & expensive

* **Stakeholders Analysis**



* **Ethical Issues Involved**

- ① Citizens' health v/s safety
- ② Political pressure v/s expert advice
- ③ My Obligation towards the citizens v/s my accountability to the government

- ④ My ethical values vs my professional duties
- ⑤ Profiteering in the pandemic
- ⑥ North - South inequality in the world even in the eye of crisis.

↳
*

My course of action

① I'll look into the Stage I : Short-term data available with experts to understand the risks



② Expediting trials by supplying all the resources needed



③ Convincing the govt. of media scrutiny in case something goes wrong to ward-off political pressure



④ Keeping a watch on global trials

Stage II : Medium-term

① If the trials turn out to be successful,

giving them a go-ahead with identifying
most vulnerable sections first



- ② If they don't, waiting for the
right results. In the meanwhile,
govt. can be persuaded to import
vaccine for priority groups. This
might also help in generating
herd immunity (70%) sooner



- ③ Continuously following social vaccine
strategy

Stage III : long-term

- ① Once the vaccine is available, making
it through the market as well as
providing through public-health
mechanisms



② Ensuring equitable distribution & health infrastructure availability throughout



③ Focusing on long-term plans for strengthening our healthcare system so as to deal effectively with future pandemics.

Thus, a balanced strategy keeping in mind of both long- and short-term interests of the entire nation is the only viable option in such unprecedented times.

Q. 10 :-

(a) Role of Education in Human development

In the words of Nelson Mandela, "If you want a man to be satisfied for a day, give him bread; if you want him to be satisfied forever, give him a pen".

Education is both a means as well as an end for the human development.

It not only make a man better member of the society, but also helps him in becoming a better individual.

EDUCATION



FORMAL

- o Includes general subjects like history, science, etc.
- o Helps in building rational humans

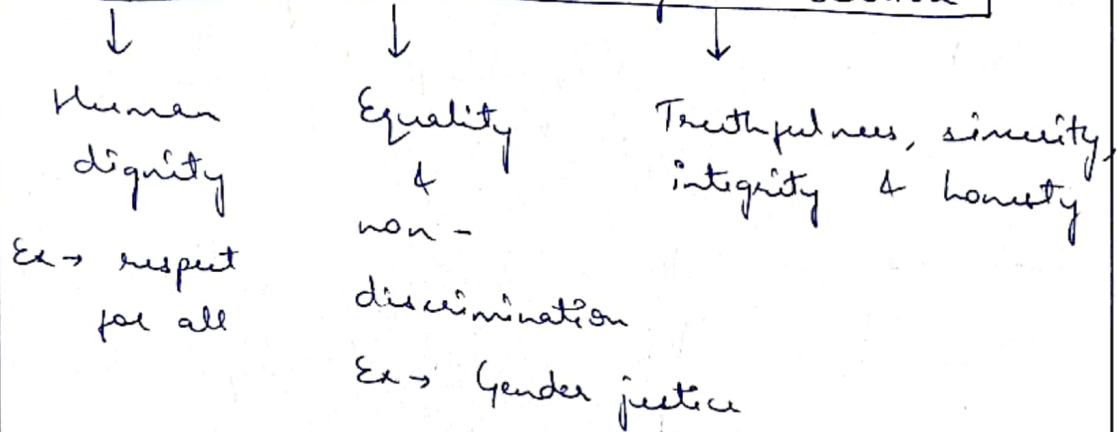
ETHICAL

- o Refers to moral value inculcation
- o Helps in building an ethical individual

- ⊙ Often taught in schools
- ⊙ Brings materialistic rewards

- ⊙ Often ignored, but can be learnt from anywhere
- ⊙ Spiritual advancement

* Values inculcated by Education



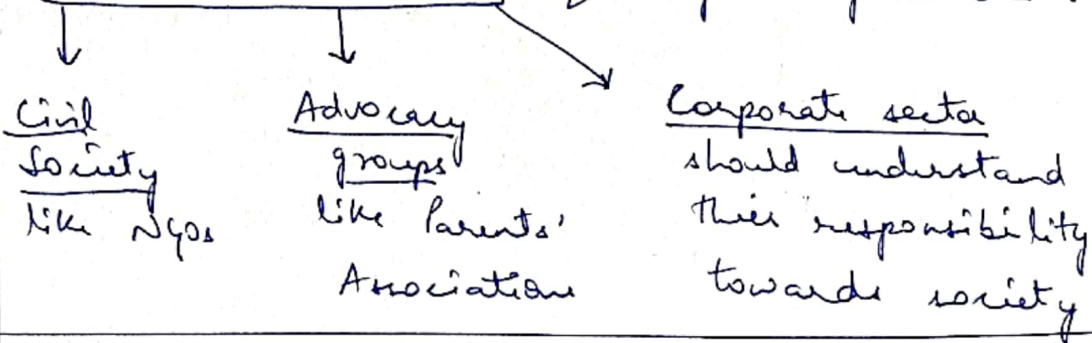
In the words of C.S. Lewis, "education without morals only make men a better thief". Thus, there is an urgent need to inculcate ethics equally with the formal education

(b) * Responsibility of govt.

- ① Right to Education is a basic fundamental right (Art. 21A)
- ② Human development is often a public service delivery task, and a sovereign function
- ③ Govt. has to ~~stop~~ step-in when market mechanisms are inefficient
Ex → Costly pvt. education

However, govt. alone can't be held responsible for this dismal state of affairs. A govt. is as successful as the society wants it to be. Thus, there are

Other stakeholders equally responsible:



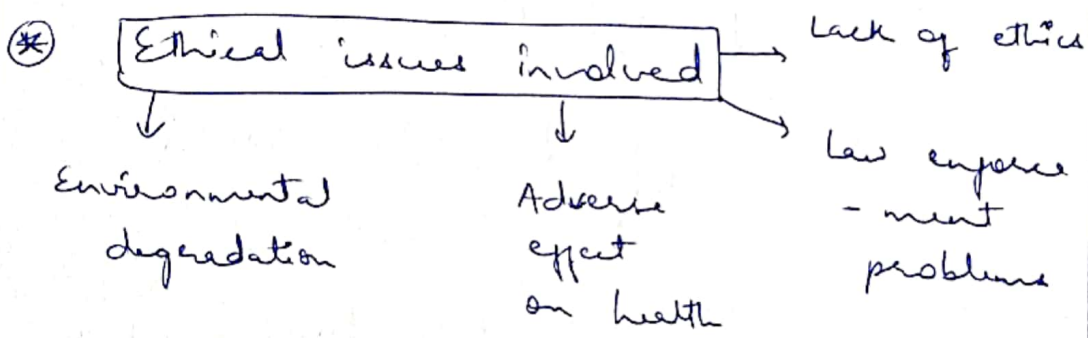
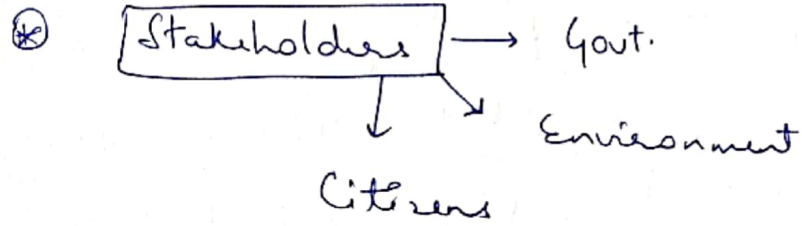
* How to change present education system ?

- ① Consultative & collaborative decision making. Ex → Teach for India initiative
- ② Active involvement of civil society
Ex → Akshaypatrika foundation in
Mid-day meal programme
- ③ Implementation of NEP 2020 effectively
- ④ Use of ICT & newly emerging techniques for oversight by govt.
- ⑤ Funding from CSR

Education is the responsibility of the entire society. It can't be imparted in silos, but rather needs an integrated, inclusive & collaborative approach.

Q-11 :-

This problem deals with environmental ethics and the morality of public while flouting laws & regulations made for their own benefit.



* Reasons for deviant social behaviour

- ① Lack of awareness among people regarding long-term effect of pollution on their health
- ② Lack of alternatives, e.g., stubble burning because either they are not available or are too expensive

to be used

- ③ poor law enforcement, i.e., India being a soft-state
- ④ Culture of lawlessness, where people take pride in flaunting norms
- ⑤ Lack of environmental ethics, with none being taught in schools/colleges
- ⑥ Problem of Global commons, i.e., everyone's property is no-one's responsibility.

Thus, the problem is far deep-rooted than it appears to be on surface.

There is a need for multi-pronged strategy to deal with it effectively, involving govt, civil society & people themselves.

(b) Measures to nudge people towards pro-envt. behaviour

- ① Targeted campaigns : Devising area-wise strategies, e.g., stubble burning for Punjab, road-traffic for Delhi and so on.
- ② Incentivising good behaviour : Awarding people doing good green deeds on the lines of Swachh Bharat Abhiyan.
- ③ Increased public awareness : Using multi-lingual & multi-channel campaigns for people to understand the consequences of their actions.
- ④ Fiscal measures : Providing pollution-metric displays like SAFAR at public places, providing happy-seeder machines to farmers, providing LED bulbs, etc. can help govt. in

making more people take to sustainable environmental habits

⑤ Environmental Education: Should be made compulsory in schools atleast.

We need to understand that this Earth is our last & only chance at life. We need to preserve it as much as we need to preserve our lives.

Q-12 is

This issue pertains to social media conduct of civil servants, and the need to regularise it.

(a) Issues involved with civil servant expressing his views on social media

- ① Against the clause of confidentiality & the oath of secrecy
- ② Might be confused with the views of entire bureaucracy, rather than treating them as his personal views
- ③ If anti-government views, they might erode people's trust in the govt. and can bring down the morale of bureaucracy
- ④ Can be used by non-state or other international actors for propaganda against the govt.
- ⑤ Will open a Pandora's box as other

services might start asking for the same liberty. Ex -> armed forces

(b) Allowing criticism of govt. on social media by civil servant

YES

- ① Freedom of speech & expression (Art. 19)
- ② Truth is the best defence
- ③ In larger interest of the society, if he/she indeed is speaking truth
- ④ Might help in overcoming certain shortcomings, and improving the governance mechanism

NO

- ① Democratized public
- ② Rift between political & permanent executive

③ Doesn't offer any solution; better to directly inform about your grievances to your superiors, they might find a solution for it.

④ Against the ethos of civil services, i.e., neutral bureaucracy

Thus, in general, it would not be advisable to allow open criticism of the govt. on social media

(c) Conduct of Civil Servants on Social Media

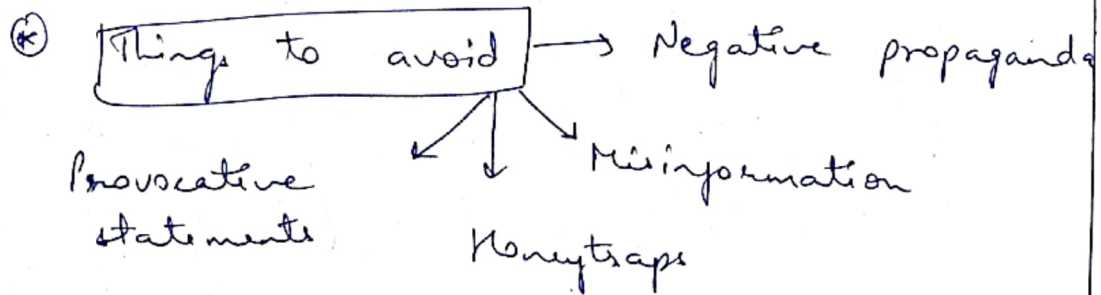
① Maintaining the dignity of their office

② Using social media to further their work in public interest

③ Always bear in mind that they represent the entire machinery of govt. of India

④ Accessibility for the public, spreading

awareness about the issues they care about and be an agent of the change.



Social media in today's world is just another extension of our public life. So, we should conduct ourselves in a manner becoming of the Civil servant.

Q-13 :-

Global financial institutions like IMF, World Bank, etc. have been using INCOME APPROACH for decades now to gauge developmental levels of various countries.

However, with time, several new & better approaches have come to the forefront like ILO's 'Basic needs approach'

(a) * Reasons for GDP being considered the pillar of growth

- ① Rise of neo-liberal policies world-over, giving disproportionate weightage to economic growth
- ② Advent of globalisation made it imperative to have a single criteria for comparing countries of the world, and GDP became that criteria.

③ Spread of capitalist ethics post fall of USSR, which is basically a materialistic ideology

④ Several economic problems faced by developing countries, leading to need for international aid. GDP became the criteria for developmental assistance as well.

However, this approach has been riddled with conflicts world over. So, there was a rise of alternative approaches, esp. in the countries of Global South.

(b) Need to go beyond GDP

① Measures only economic well-being, ignoring human development, political freedom, social stability, etc.

② Doesn't tell about distribution of growth, i.e., if GDP rise is

concentrated in only few hands or equally distributed

- ③ Ignores how the growth is achieved, i.e., if its ethical growth or not

Thus, several new approaches came to the fore which are more dynamic, inclusive & representative

- ① Human development approach : Alongwith income, also focuses on education & life expectancy. Ex → Mahbub - ul - Haq

- ② Human capability approach : Sees growth as increase in human capabilities to take better decisions for a better life. Ex → Amartya Sen

- ③ Gender Indices : Various organisations like UN - Women, WEF, etc bring out gender indices to show

relative position of women, who constitute
~ 50% of population but owns only
~ 12% of assets.

④ Gross Happiness Index ? focuses on
inclusive, sustainable
& fulfilling development. Most
comprehensive measure so far, even
including ethical dimensions.

In today's world of value-relativism,
we need new paradigms of development,
that are not western imports, but
are culturally suitable & acceptable.

Q-14 :-

(a)

Need for behavioural change in India

- ① Large population & less area, making it difficult to maintain social-distancing
- ② Close-knit community, so hard to convince people inside their home
- ③ Lack of healthcare infrastructure, thus social vaccine (practicing good preventive habits) is the only way out right now.
- ④ General lack of cleanliness and hygienic practices like handwashing, clear from the rising instances of malnutrition.

(b)

Role of different Stakeholders

- ① Media :
 - Most important actor
 - Constantly broadcasting messages

about good practices

- ⊙ Also involving celebrities for increased outreach

- ② Police :
- ⊙ Constant vigilance
 - ⊙ Enforcing laws about social distancing & mask-wearing

- ③ Transport dept :
- ⊙ Be it railways or roadways, taking special care to follow preventive measures
 - ⊙ Even at the cost of their profits & health

- ④ Faith leaders :
- ⊙ Appealing to their followers
 - ⊙ Largely successful because of the sanctity of their positions

- ⑤ Doctors :
- ⊙ Working day & night with PPE kits
 - ⊙ Most significant nudge effect on the public

Thus, dealing with a pandemic like COVID-19 has been a multi-stakeholder strategy, where everyone is playing a crucial role.

(4) Challenges to bringing behavioural changes

- ① Lack of awareness in initial stages about the deadliness of pandemic
- ② Economic compulsions forcing people to go out & seek work
- ③ Rising cases of domestic violence making things worse
- ④ An atmosphere of fear & anxiety, made worse by forced isolationism, esp. for the elderly & children
- ⑤ Loss of social capital & psychological support from peer group.

⑧ Lack of psychiatrists & counselling services

However, despite all the odds, India survived one of the most stringent lockdown measures anywhere in the world. This is the testimony to indomitable will & sheer grit of the people who understood their social responsibility & stayed home throughout the lockdowns.