

GS-4 SYLLABUS EXTRACTS

Ethics and Human Interface

- Essence, determinants and consequences of ethics in human actions
 - Crisp Definitions/Explanations:
 - **Deontology Ethics:** "Deontology ethics lays emphasis on the supremacy of Means involved." (VisionIAS, p.6)
 - **Core Idea:** "Means employed determine nature of the ends produced." (VisionIAS, p.6) This is further emboldened by "Geeta's philosophy of Nishkama Karma."
 - Impactful Real-Life Examples/Consequences:
 - **Positive (Ethical Means):** "Non violent freedom struggle led to development of tolerance and Constitutional morality." (VisionIAS, p.6)
 - **Negative (Unethical Means):** "Corruption in recruitment scams further breeds corruption by quid pro quo." (VisionIAS, p.7)
 - **Negative (Unethical Means):** "Byju's employed deceitful means which led to their unsustainable rise and then downfall." (VisionIAS, p.7)
 - **Observational Learning:** "Ill treatment of grandparents by parents would in future lead to ill treatment of parents by children." (VisionIAS, p.7)
 - Thinkers/Philosophies:
 - **Nishkama Karma (Bhagavad Gita):** Emphasizes action without attachment to results, highlighting purity of means. (VisionIAS, p.6)
 - Answer Writing Techniques:
 - Clearly state the ethical principle (means determine ends).
 - Support with philosophical backing (Nishkama Karma).
 - Illustrate with diverse examples (freedom struggle, corruption, corporate ethics, family values).
- Dimensions of ethics
 - Crisp Definitions/Explanations:
 - **Ethics:** "Ethics refers to the do's and don'ts of the society - a moral guide." (VisionIAS, p.8 / ForumIAS Q1b, p.5 - Note: ForumIAS feedback elsewhere suggests defining private/public ethics separately first).
 - **Law:** "Law are representative of common minimum morality that can be employed for easy governance." (VisionIAS, p.8)

- **Unique Dilemmas/Contrasts (Ethical vs. Legal):**

- **Legal but not Ethical:**

- "Loopholes in tax laws." (VisionIAS, p.8)
 - "Marital rape - not illegal under the law (at the time of writing) but unethical." (VisionIAS, p.8)
 - "Governor's discretionary powers can be used unethically though are legal." (VisionIAS, p.8)

- **Ethical but not Legal:**

- "Gandhiji's salt march - civil disobedience." (VisionIAS, p.8)
 - "Breaking signal to carry patient to the hospital." (VisionIAS, p.9)

- **Answer Writing Techniques:**

- Use distinct categories ("Legal but not Ethical", "Ethical but not Legal") for clarity.
 - Explain the dynamic relationship: "Law needs ethics (as law only ensures minimum morality, can get outdated, may not be present in novel situations). In these areas ethics guides human action." "Ethics needs law (to ensure maximum deliverance of bare minimum moral standards, to bring into force ethical principles, punish unethical practices)." (VisionIAS, p.9)

- **Ethics in private and public relationships**

- **Diagrams:** (ForumIAS Q1a, p.3)

- A Venn diagram illustrating "Private Ethics" (Love, Obedience, Honesty) and "Public Ethics" (Accountability, Empathy, Integrity) with an overlapping section for "Norms of Punishment".

- **Crisp Explanations (Contrasts from ForumIAS Q1a, p.4):**

- **Punishment:** Private (moral ostracization) vs. Public (legal backing).
 - **Rules:** Private (understanding, mutual commitment, norms of caste/religion) vs. Public (defined codes, constitution).
 - **Love/Empathy:** "Love in private becomes empathy in public (e.g., love for pet dog vs. empathy for animals)."
 - **Religiousness/Secularism:** Private (religiousness) vs. Public (secularism).

- **Key Interlinkage:** "Public and private ethics affect each other and reflect in each other's sphere." (ForumIAS Q1a, p.4)

- **Common Ground:** Rules (e.g., Domestic Violence Act in private sphere), Conscience, Honesty. (ForumIAS Q1a, p.4)

- **Human Values – lessons from the lives and teachings of great leaders, reformers and administrators**

- **Short Relevant Quotes:**

- Mahatma Gandhi: "There is no school equal to a decent home and no teacher equal to a virtuous parent." (VisionIAS, p.14)

- Mahatma Gandhi: "A man can give up a right, but he may not give up a duty without being guilty of a grave dereliction." (ForumIAS Q3a, p.11)
- Leo Tolstoy: "Everyone thinks of changing the world, but no one thinks of changing himself." (VisionIAS, p.16) (Used to explain individual responsibility for societal change).
- Confucius: "To see what is right and not do it is a lack of courage." (VisionIAS, p.18)
- Vincent Van Gogh: "Conscience is a moral compass. Though, the needle deviates sometimes, one must try to follow it." (VisionIAS, p.19)
- Martin Luther King Jr.: "Our lives begin to end the day we become silent about things that matter." (ForumIAS Q3c, p.15)
- Ramdhari Singh 'Dinkar' (Rashmirathi): "Jo tapastya heen, saurya likhega unka bhi apradh / Jo will keep accounts of the crimes of those who were indifferent." (ForumIAS Q3c, p.16, used for bystander apathy).

◦ **Impactful Real-Life Examples:**

- **Jijabai (Shivaji's mother):** As a virtuous parent greater than any teacher for Shivaji. (VisionIAS, p.15)
- **LiFE (Lifestyle for Environment) Campaign:** Individual-level reforms for climate change. (VisionIAS, p.17)
- **Individual Sacrifices for Nation:** "Giving up LPG subsidy, giving up food one time during 1965 war." (VisionIAS, p.17)
- **Swachh Bharat Mission:** Individual consciousness for societal transformation. (VisionIAS, p.17)
- **Acharya Vinoba Bhave (Bhoodan movement):** Sacrificing rights for social justice. (ForumIAS Q3a, p.11)
- **IAS Armstrong Pame:** Built "people's road" in Manipur through crowdfunding and personal initiative, an example of going the extra mile. (VisionIAS, p.11)
- **IAS Shashank Alok (Mizoram):** "My School, My Garden" initiative. (VisionIAS, p.11)
- **Aligarh SP (during anti-CAA protests):** Diffused protests by personal involvement, building trust. (VisionIAS, p.11)
- **Project Niramay (Delhi Police):** For mental health of police members and families during COVID-19. (VisionIAS, p.11)
- **Lal Bahadur Shastri:** Resigned after a train accident, taking moral responsibility. (VisionIAS, p.28)
- **Dr. Satish Dhawan:** Took responsibility for a mission failure but gave credit to team for success. (VisionIAS, p.21, p.29)
- **Swami Dayanand Saraswati:** Founded Arya Samaj, teachings on Vedas, anti-caste, equality. Relevance today: fighting casteism, misogyny, patriarchy. (VisionIAS, p.30)

◦ **Thinkers/Philosophies:**

- **Gandhian Trusteeship:** State as a trustee of resources. (ForumIAS Q2a, p.7)
- **Antyodaya to Sarvodaya:** Last-mile delivery, welfare of the last person. (ForumIAS Q2a, p.7)
- **Kantian Deontology:** Human as an end in themselves. (ForumIAS Q2a, p.7; VisionIAS, p.7, Q7)
- **Buddha's Middle Path:** Between extremes. (ForumIAS Q3b, p.13)

- **Answer Writing Techniques:**

- Open quotes with the thinker's name.
- Explain the context or implication of the quote briefly.
- Use examples of leaders to illustrate abstract values.

- **Role of family, society and educational institutions in inculcating values**

- **Crisp Explanations:**

- **Home:** "Home is the first point of education for a child, a mother the first teacher." Learns kindness, responsibility, cooperation. (VisionIAS, p.14)
- **Teachers/Educational Institutions:** Act as role models, relay values like non-discrimination, service, discipline, unity in diversity. Can fill gaps if parents are not educated. (VisionIAS, p.15) Provide discipline (uniform, punctuality), brotherhood. (ForumIAS Q2b, p.10)
- **Society:** Inculcates values like tolerance, respect for diversity through co-existence. (ForumIAS Q2b, p.9, e.g., Dr. Kalam learning about Hindu values in Rameshwaram).

- **Impactful Examples:**

- **Dr. Kalam:** Hailed the contribution of his teachers. (VisionIAS, p.15)
- **Jijabai and Shivaji:** Example of a virtuous parent inculcating values. (VisionIAS, p.15)

- **Answer Writing Techniques:**

- Structure the answer by clearly demarcating the roles of family, society, and educational institutions.
- Use simple, direct language and support with examples.

Attitude

- **Content, structure, function; Influence and relation with thought and behaviour**

- **Crisp Definitions/Explanations:**

- **Positive Attitude:** "refers to characteristics such as optimism, happiness, confidence, dedication, kindness, etc." (VisionIAS, p.20)

- **Factors Leading to Positive Attitude:**

- **Classical Conditioning:** "training our subconscious mind to act positively during stress situations. e.g. army men are taught trained to be optimistic in any situation." (VisionIAS, p.20)

- **Operant Conditioning:** "guided by fear of punishment or seeking reward for a behaviour. e.g. risk taking behaviour among businessmen is guided by the potential benefits." (VisionIAS, p.20)
- **Role of Family:** Positive attitude towards objects (e.g., political party) derived from family norms. (VisionIAS, p.21)
- **Relation with Thought & Behaviour:** "Non coherence between our cognition and behaviour signifies a crisis of conscience." (VisionIAS, p.18)
- **Moral and political attitudes**
 - **Example:** Attitude towards a political party influenced by family. (VisionIAS, p.21)
- **Social influence and persuasion**
 - **Crisp Definitions/Explanations:**
 - **Persuasion:** "involves changing mindset through campaign, data, etc. It is a long term process and occurs voluntarily." (VisionIAS, p.26)
 - **Key Considerations for Persuasion (for Civil Servants)** (VisionIAS, p.27):
 - **Non-coercion** (Avoid naming/shaming tactics like those sometimes used in Swachh Bharat ODF mission).
 - **Respecting individual's autonomy.**
 - **Understand it's a long-term process.**
 - **Practice what you preach** (e.g., Keshub Chandra Sen's contradictory actions regarding child marriage undermined his persuasive ability).
 - **Impactful Examples:**
 - **Swachh Bharat-ODF Mission:** Naming and shaming tactic (as an example of what might be coercive if not handled well, for persuasion non-coercion is key). (VisionIAS, p.27)
 - **Keshub Chandra Sen:** Fought against child marriage but married his own minor daughter, undermining his message. (VisionIAS, p.27)

Aptitude and Foundational Values for Civil Service

- **Integrity, impartiality and non-partisanship, Objectivity**
 - **Crisp Definitions/Explanations:**
 - **Integrity:** "Integrity refers to harmony between thought, speech and action." (VisionIAS, p.10)
 - **Probity:** "Probity is wider than integrity. It is not just following minimal morality but maximisation of values." (VisionIAS, p.10) / "Probity means maximisation of ethical principles and not just limited to not-doing corruption or not doing wrong." (ForumIAS Q5b, p.23)
 - **Bureaucratic Anonymity:** "means that a bureaucrat is not supposed to pro garner publicity for any act done and the work done is accrued to the office he/she holds." Upholds Nishkama Karma. (ForumIAS Q5a, p.21)
 - **Diagrams:**

- (VisionIAS, p.10) Venn Diagram: Probity (larger circle) encompassing Integrity (smaller inner circle).

- **Distinction: Probity vs. Integrity** (VisionIAS, p.10):
 - Probity: Concerned with self AND environment; ensures maximization of ALL values.
 - Integrity: Concerned with self-action; coherence between cognition and action.
 - Example for distinction: "Karna had integrity but not moral probity as he was on the side of Adharma."
 - Example for lack of full probity: "IAS officer following honesty in not taking bribes but not stopping subordinates (from doing so)."
- **References to Judgements/ARC:**
 - **T.N. Seshan:** Example of being intolerant of wrongdoings, a facet of probity. (ForumIAS Q5b, p.23)
- **Thinkers/Philosophies:**
 - **Mahatma Gandhi:** "Always aim for complete harmony between thoughts, words, and deeds" (for ensuring probity). (ForumIAS Q5b, p.24)
- **Answer Writing Technique:**
 - Using examples like IAS Armstrong Pame (fulfilling public service mandate), social audit/gram sabha (participative decision-making), Aligarh SP (building trust), Project Niramay (holistic work culture) to show contribution of probity/integrity. (VisionIAS, p.11)
- **Dedication to public service, empathy, tolerance and compassion towards the weaker sections**
 - **Crisp Definitions/Explanations:**
 - **Empathy:** "Empathy is a strong motivator, action which allows us to go the extra mile to experience and uplift the sufferings of other." (ForumIAS Q1b, p.5)
 - **Thinkers/Philosophies:**
 - **Paul Bloom:** "Empathy acts as a spotlight which can divert our attention from objective facts. This leads to empathy bias." (ForumIAS Q1b, p.5)
 - **Impactful Examples/Dichotomies:**
 - **Empathy vs. Objectivity:** Objectively, a person without a ration card is ineligible for free foodgrains. Empathy allows going the extra mile (e.g., connecting them with an NGO). (ForumIAS Q1b, p.5)
 - **Gender Budgeting:** Involves empathy, while general budgeting is an objective process. (ForumIAS Q1b, p.6)
 - **Wheelchair facility for disabled at polling booths:** Empathy filling gaps of an objective process. (ForumIAS Q1b, p.6)
 - **Ethical Traits of a Welfare State** (ForumIAS Q2a, p.7-8):

- Non-discrimination (Equality before law).
- Justice (Equity over equality, e.g., reservation).
- Last-mile delivery (Antyodaya to Sarvodaya).
- Utilitarianism.
- Compassion towards vulnerable (CSR, compassionate capitalism).
- State as trustee (Gandhian Trusteeship).
- Dignity of individual (Kantian principle).
- "Imbibing these ethical traits can propel us further in achieving Gandhian vision of Ram Rajya."

Emotional Intelligence (EI)

- **Concepts, and their utilities and application in administration and governance**
 - **Crisp Definitions/Explanations:**
 - **Emotional Intelligence (EI):** "refers to analysing, understanding and managing own and others' emotions to arrive at mature decisions." (VisionIAS, p.22) / "is the ability to identify, understand and manage one's emotions and emotions of others to arrive at mature decision." (ForumIAS Q4a, p.17)
 - **Diagrams:**
 - **Daniel Goleman's EI Components:** Self-awareness, Self-motivation, Self-management, Social awareness, Relationship management. (ForumIAS Q4a, p.17)
 - **Developing EI** (ForumIAS Q4a, p.17):
 - **Parental Upbringing:** Managing child's emotions healthily (countering "boys don't cry").
 - **Media/Cinema:** Arousing emotional awareness (e.g., Satyamev Jayate show).
 - **Sensitivity Training** in offices.
 - **Religious Teachings:** e.g., Lord Ram's interaction with Shabari; Stithipragya in Buddhism.
 - **Emotional Literacy:** Practice responding, not reacting (e.g., learn from Gita: "be sorrowless in sorrow").
 - **Role of EI for Civil Servants** (VisionIAS, p.22-23; ForumIAS Q4a, p.18):
 - **Ethical Decision Making:** Actively listen to grievances (Tax Suvidha); finding inclusive solutions (mediation of property disputes); good communication (Janta Curfew during COVID).
 - **Crisis Management:** Dissolve tensions (not instigating); handle work pressure ("Dil ki police" - responding not reacting); problem-solving objectively.
 - **Leadership:** Aurangabad DM's 'One day, one meal' prepared by Dalit widow during crisis.

- **Resource Allocation:** Understand needs of competing sectors (e.g., health vs. education funds).

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- **Prevent Empathy Bias:** e.g., during land acquisition, not letting sentiments hamper development.

- **Manage Social Relationships:** Effective communication.

- **Answer Writing Techniques:**

- Define EI clearly.
- Use Goleman's model if relevant.
- Provide specific administrative examples for utility (grievance redressal, crisis management, etc.).

Public/Civil Service Values and Ethics in Public Administration

- **Laws, rules, regulations and conscience as sources of ethical guidance**

- **Crisp Definitions/Explanations:**

- **Crisis of Conscience:** "Non coherence between our cognition and behaviour signifies a crisis of conscience." (VisionIAS, p.18)

- **Unique Dilemmas:**

- Bystander apathy in road rage cases vs. moral courage to intervene. (VisionIAS, p.18)
- Fear of tradition, social ostracization, or going against loved ones leading to inaction despite knowing what is right. (VisionIAS, p.18-19)

- **References to Judgements/ARC:**

- **Good Samaritan Laws:** As an example of operant conditioning (reward for speaking up) to overcome fear and act on conscience. (VisionIAS, p.19)

- **Thinkers/Philosophies:**

- **Confucius:** "To see what is right and not do it is a lack of courage." (VisionIAS, p.18)
- **Vincent Van Gogh:** "Conscience is a moral compass..." (VisionIAS, p.19)

- **Accountability and ethical governance**

- **References to Judgements/ARC:**

- **2nd ARC Note on Corruption:** "Corruption = [Discretion + Monopoly] - [Accountability + Transparency]". (VisionIAS, p.12)

- **Ethical Implications of Withholding Information** (VisionIAS, p.12):

- Reduces trust.
- Non-performance of duty under RTI Act.
- Creates culture of secrecy.
- Hampers public participation in governance.

- Against Article 19 (Constitutional morality).
- **Dilution of Bureaucratic Anonymity by Social Media** (ForumIAS Q5a, p.21-22):
 - Officers publicizing self while on duty.
 - Seeking fame (e.g., IAS officer offered movie roles).
 - Private life posted linked to public perception (e.g., IAS officer in UP transferred after Instagram post on personal ideology).
- **Benefits of Social Media Use (by bureaucrats)**: Increased transparency, information dissemination (COVID-19 myth-busting), promoting schemes, motivating youth. (ForumIAS Q5a, p.22)
- **Strengthening of ethical and moral values in governance; Ethical leadership**
 - **Impactful Examples (Ethical Leadership)** (VisionIAS, p.28-29):
 - **Lal Bahadur Shastri**: Resigned after train accident (taking responsibility).
 - **Gandhiji**: Refused to preach against sweets as he consumed them (upholding values/walking the talk).
 - **Dr. Satish Dhawan**: Gave autonomy to subordinates; gave credit for success (building morale).
 - **Legislators bringing out financial statements**: For transparency.
 - **Value Orientation**: Ethical leadership perpetuates a culture of integrity.
- **Ethical issues in international relations and funding**
 - **Unique Dilemmas/Challenges for International Humanitarian Organizations** (VisionIAS, p.24):
 - **Non-involvement in domestic politics vs. ground realities** (e.g., UNRWA alleged to work for Hamas by Israel).
 - **Non-awareness of local culture vs. universal values** (e.g., democracy imposition).
 - **Local acceptance vs. perceived autonomy incursions.**
 - **Corruption/Leakages** (e.g., 80% relief funds in Ghana leaked).
 - **Motives of reciprocity vs. pure altruism.**
 - **Guiding Principles for International Humanitarian Work** (VisionIAS, p.25):
 - Solidarity and brotherhood (Vivekananda's teachings).
 - Non-reciprocity during emergency (e.g., Operation Dost in Turkey).
 - Non-interference in domestic policy.
 - Respecting sovereignty and autonomy.
 - No hidden agendas, recipient-centric.
 - **Thinkers/Philosophies**:
 - **Vivekananda's teachings**: Solidarity and brotherhood.

- **Vasudhaiva Kutumbakam:** The world is one family.

- **Corporate governance**

- **Impactful Examples:**

- **Byju's:** Deceitful means leading to downfall. (VisionIAS, p.7)

- **Thinkers/Philosophies:**

- **Gandhian Sin:** "Commerce without morality and science without humanity." (VisionIAS Q10, p.48 - applied to pharmaceutical ethics).

Probity in Governance

- **Philosophical basis of governance and probity**

- **Crisp Definitions/Explanations:** Probity involves being self-critical, open to feedback, zeal to do more than bare minimum, intolerance of wrongdoings. (ForumIAS Q5b, p.23)

- **Impactful Examples:**

- **IAS Armstrong Pame:** Zeal to do more than bare minimum. (ForumIAS Q5b, p.23)
- **T.N. Seshan:** Intolerance of wrongdoings. (ForumIAS Q5b, p.23)

- **Measures for Ensuring Probity** (ForumIAS Q5b, p.24):

- Attitude change (sensitivity training, e.g., EQ test for railway officials).
- Tackle supply-side corruption (stronger whistleblower protection).
- Adopt best practices.
- Increase public participation (RTI, social audit).
- Strengthen institutions (CBI, Lokpal).

- **Thinkers/Philosophies:**

- **Mahatma Gandhi:** "Always aim for complete harmony between thoughts, words, and deeds." (ForumIAS Q5b, p.24)

- **Information sharing and transparency in government; Right to Information (RTI)**

- Covered under "Accountability and ethical governance." RTI Act violation by withholding info is an ethical issue.

- **Codes of Ethics, Codes of Conduct**

- **Distinction** (ForumIAS Q6a, p.24):

- **Code of Conduct:** Specific instructions, governs actions, for staff, generally internal. (Codified)
- **Code of Ethics:** Encourages desired characteristics, broad, governs judgment, wider values, often public. (Non-codified generally)

- **Necessity of Code of Ethics for Public Servants** (ForumIAS Q6a, p.25):

- Constant signposting (Gandhi's Talisman).
- Harmonize service delivery for welfarism.
- Signify expected values for quality service.
- Moral compass for decision-making.
- Public can accurately assess expectations.
- **Value Orientation:** "A structured code of conduct if complemented by flexibility offered by code of ethics to achieve the end goal of governance in spirit." (ForumIAS Q6a, p.25)
- **Challenges of corruption**
 - **Crisp Definitions/Explanations:**
 - **Corruption:** "using a public office or power for personal gains. Art itself is immoral (Deontology)." (ForumIAS Q6b, p.26)
 - **Reasons for Continued Corruption** (ForumIAS Q6b, p.26):
 - Normalization ("When everyone is involved, why should one lose benefits?").
 - Weak institutional mechanisms (low deterrence).
 - Justification for other roles (e.g., providing for children).
 - **Values to Combat Corruption** (ForumIAS Q6b, p.27):
 - **Integrity** (e.g., IAS Ashok Khemka).
 - **Accountability** (e.g., social audit).
 - **Transparency** (open public dealings).
 - **Empathy and Compassion** (ensure vulnerable are not deprived).
 - **Thinkers/Philosophies:**
 - **Dr. A.P.J. Abdul Kalam:** "Corruption can be fought by replacing mentality of 'what can I take' with 'what can I give'." (ForumIAS Q6b, p.27)

Case Study Analysis (Section B - VisionIAS Booklet)

Common answer writing techniques across case studies:

- Start with a brief, relevant introduction setting the context or quoting a relevant ethical principle/thinker.
- Clearly identify stakeholders.
- List ethical dilemmas/issues involved using "VS" format or clear bullet points.
- Enumerate options available, often with merits and demerits for each.
- Clearly state the chosen course of action.
- Provide strong justifications for the chosen action, often linking back to ethical principles, values, or long-term consequences.
- Conclude with a forward-looking statement or a reaffirmation of core ethical values.

- Q7 (Mariyam - Workplace Harassment)

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- **Theme:** Workplace ethics, sexual harassment (POSH Act), bystander intervention, organizational responsibility.
- **Introduction:** "Legal solutions like POSH Act often face personal reluctance to comply with as that might lead to Ostracisation or potential personal losses."
- **Ethical Dilemmas (for Karan, the colleague):**
 - Uphold dignity of woman VS Securing personal growth.
 - Acting on own self despite Mariyam's objection (Responsible disobedience) VS Mariyam fears backlash.
 - Self-interest VS Safe organisational culture.
 - Collegiality VS Friendship.
- **Chosen Course of Action (for Karan):**
 1. First confront colleagues and threaten ICC complaint.
 2. Escalate to boss, highlighting mental toll on Mariyam.
 3. If behavior persists, file formal ICC complaint.
- **Justification:** Ensures Mariyam isn't targeted, gives colleagues a chance to reform, upholds dignity (Kantian principle), aims for safe work culture.
- **Keywords/Theories:** POSH Act, Kantian principle (human as end), Responsible Disobedience, Gandhian principle ('Commerce with morality').
- **Organizational Responsibility:** Safe work culture, hygiene factors, POSH compliance, zero tolerance.
- **Conclusion:** "Corporations should strive that personal value system of employees are in sync with professional ethos and workplace culture, fulfilling Gandhian principle 'Commerce with morality'."

- Q8 (Jay - Recruitment Scam, Political Pressure)

- **Theme:** Corruption, political interference, administrative ethics, moral courage.
- **Introduction:** "There have been instances in the past with respect to recruitment scams. These practices propagate the Quid pro Quo culture thereby deepening Corruption."
- **Ethical Dilemmas (for Jay):**
 - Personal career progression/safety VS Upholding public trust/meritocracy.
 - Obedience to (implied) political superiors VS Duty to ensure fairness.
 - Completion of project VS Integrity of the process.
- **Chosen Course of Action (for Jay):** Stop recruitment, order inquiry/audit.
- **Justification:** Prevents culture of corruption, maintains public trust, upholds integrity. Uses bureaucratic anonymity and clean service record as protection.

- **Keywords/Theories:** Quid pro quo, Public trust, Integrity, Bureaucratic anonymity, Mission Karmayogi, Nishkama Karma.

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- **Measures for Protection:** Transparency in recruitment, social audit, value-based governance (Mission Karmayogi), dedication to public service (Nishkama Karma).
- **Conclusion:** "Mission Karmayogi along with citizen awareness are the two way reforms that can build trust between administration and citizen and challenge corruption."

• Q9 (DM - Metro Project vs. Environment)

- **Theme:** Development vs. Environment, sustainable development, decision-making, stakeholder conflict.
- **Introduction:** "Balancing economic growth with environmental consideration is a typical but crucial part of decision making. A civil servant should make any decision based on objective facts and holistic situation."
- **Ethical Dilemmas:**
 - Ecocentrism VS Anthropocentrism.
 - Political command VS Public pressure.
 - Development VS Sustainability.
 - Populist policy VS Frugal policy.
- **Chosen Course of Action (for DM):** Conduct EIA, then decide. (A third, balanced option).
- **Justification:** Evidence-based decision-making, balancing needs, searching for alternatives (e.g., alternate route).
- **Keywords/Theories:** Ecocentrism, Anthropocentrism, Sustainable Development, EIA (Environmental Impact Assessment), SIA (Social Impact Assessment), Compassionate administration, Utilitarianism (implied in balancing benefits).
- **Future Measures:** Mandatory EIA/SIA, stakeholder negotiations, rehabilitation (compassionate administration), compensatory afforestation (ecocentrism).
- **Conclusion:** "Balancing the two needs will help achieve directive principles of welfarism and environment conservation leading to sustainable development and inclusive growth."

• Q10 (Dr. Mehra - Pharmaceutical Drug Trial)

- **Theme:** Corporate ethics, medical ethics, profit vs. safety, professional integrity.
- **Introduction:** Quotes Gandhian sin: "The quest of pharma companies valuing profit over potential human adversities reflect perpetration of Gandhian sin - 'Commerce without morality and science without humanity'."
- **Ethical Dilemmas (for Dr. Mehra):**
 - Profitability VS Safety of potential users.
 - Evidence-based decision (promising trial results) VS Taking risk (potential side effects).
 - Following superior directive VS Listening to conscience.

- **Chosen Course of Action (for Dr. Mehra):** Do not heed board pressure; work to reduce side effects and ensure safety through further testing.
- **Justification:** Ensures product safety, upholds company reputation (virtue ethics), commerce with morality, science with humanity, fulfills duty as responsible producer (deontology), no dire long-term consequences for users (utilitarianism).
- **Keywords/Theories:** Gandhian sins, Virtue ethics, Deontology, Utilitarianism, Due diligence.
- **Real-Life Example:** "Recent cases of cough syrups leading to death in Africa are indicative of similar problems."
- **Conclusion:** "Adherence to ethical principles will prevent such instances."
- **Q11 (Under Secretary - Credit Stealing by Superior)**
 - **Theme:** Work culture, leadership ethics, organizational justice, professional integrity.
 - **Introduction:** "A sign of a good leader is acknowledging contribution of the team and giving credit where it is due. Weak leadership can compromise work culture."
 - **Ethical Issues:**
 - Bureaucratic anonymity VS Taking credit (by superior).
 - Personal achievements VS Team's achievement (recognition).
 - Indifference (of colleagues/superior) VS Enthusiasm for change.
 - Dedication to public service VS Securing self-comfort (by superior).
 - **Chosen Course of Action (for Under Secretary):** Talk to superior privately later, voice concern politely about lack of acknowledgment. If superior remains indifferent, will not take further steps to establish acknowledgment but will ensure not to repeat such behavior with juniors.
 - **Justification:** Upholds anonymity but also emphasizes importance of good leadership culture; focuses on personal ethical conduct for the future.
 - **Keywords/Theories:** Bureaucratic anonymity, Leadership ethics, Work culture.
 - **Impactful Examples:** "Dr. Satish Dhawan, E. Sreedharan are people whom one should look upto to inculcate values of leadership."
- **Q12 (Arun - EIA, Corporate-Political Nexus)**
 - **Theme:** Environmental governance, corruption, political-corporate nexus, administrative integrity, moral courage.
 - **Introduction:** "Corporate-bureaucrat-politician nexus breeds a culture of corruption with quid pro quo principles guiding and sustaining this relationship."
 - **Ethical Issues (from nexus):**
 - Compromising civil service values (integrity, impartiality, non-partisanship).
 - Loss of public trust.
 - Reduced moral authority of civil servants.

- Money/muscle power in politics.
 - Hampers public service delivery.
 - Conflict of Interest (even apparent).
 - Erosion of morale of honest civil servants.
 - **Chosen Course of Action (for Arun):** Take action on the letter (from opposition) and order a fresh EIA audit, but be wary of not being used politically or just exposing the Chairman. Follow internal mechanisms.
 - **Justification:** Fulfilling responsibility, upholding integrity, environment preservation. Maintain non-compromisable integrity (virtue ethics).
 - **Keywords/Theories:** Quid pro quo, Public trust, Integrity, Impartiality, Non-partisanship, Conflict of Interest, Virtue ethics.
 - **Conclusion:** "Doing what is right should not concern with political positioning. Being objective and transparent would allow no political party to put pressure. Further, civil servants should follow principles of Impartiality and Nonpartisanship."
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