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GENERAL STUDIES (TEST CODE : 1525)

Name of Candidate	Vinay	Registration Number	914812
Medium Hindi/Eng.		Date	01/01/2014
Center			

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1(a)	10	
1(b)	10	
2(a)	10	
2(b)	10	
3(a)	10	
3(b)	10	
4(a)	10	
4(b)	10	
5(a)	10	
5(b)	10	
6	10	
7	10	
8	10	
9	20	
10	20	
11	20	
12	20	
13	20	
14	20	

Total Marks Obtained:

Remarks:

Signature of Examiner

INSTRUCTIONS

- Do furnish the appropriate details in the answer sheet (i.e. Name, Registration Number and Test Code).
उत्तर पुस्तिका में सुदृढ़ता से निम्न प्रश्न-पत्र की, विषय की जानकारी आदि।
- There are FOURTEEN questions printed in ENGLISH & HINDI.
इसमें चौदह प्रश्न हैं अंग्रेजी और हिन्दी में दिये हैं।
- All questions are compulsory.
सभी प्रश्न अनिवार्य हैं।
- The number of marks carried by a question/part is indicated against it.
प्रत्येक प्रश्न/भाग के अंक उसके सामने दिये गए हैं।
- 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 (विद्युत्प्रश्न) पुस्तिका के मुख पृष्ठ पर अंकित निर्देश स्थान पर किया जाना चाहिए। उल्लेखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिखे गए उत्तर पर कोई अंक नहीं मिलेगा।
- Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, जहाँ निर्धारित है, का अनुसरण किया जाना चाहिए।
- 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।

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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 Best

SECTION - A

1. (a) Administration discretion can be a blessing if used correctly, however its misuse can prove to be a curse. Discuss with examples. (150 words) 10

यदि प्रशासकीय विवेक सही तरीके से उपयोग किया जाए तो यह एक वरदान हो सकता है, हालांकि इसका दुरुपयोग अभिशाप सिद्ध हो सकता है। उदाहरणों के साथ चर्चा कीजिए।

Administrative discretion refers to discretion given to bureaucracy, and in general, the executive, in making and implementing rules.

Need / reason for giving administrative

discretion →

Parliament / legislature can't do everything.

How it is a blessing:

- laws adapted to local conditions.
- i.e., laws typically & can not have the freedom to be adjusted, yet, at the ground level, administrators can adapt law to local conditions for better implementation.
- It makes administrators and citizens both more participative in the process.
- If there is no scope for adapting something,

When administrator would simply carry out task robotically, and citizens would have no role play.

- It leads to democratic decentralization: as administrator in applying discretion leans on the will of the people.

However, worse if misused:

- Discretion used for personal gain: eg: discretion of land registration process demanding bribe to register correctly.
- Loss to public exchequer - eg: tendering process - best possible revenue not realized.
- Delay in grievance redressal - no time limit typically to answer to grievances - if administration wilfully delays because of discretion
↓
humble / rights of citizens violated

Hence though given statement is true

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? (150 words) 10

प्रायः यह मत व्यक्त किया जाता है कि भारत में भ्रष्ट प्रथाओं को सामाजिक रूप से स्वीकार कर लिया गया है। भ्रष्टाचार के प्रति इस 'स्वीकृति' को 'अस्वीकृति' में कैसे परिवर्तित किया जा सकता है?

The question deals with the role of society and societal morality in ~~dealing~~ shifting from "corruption is acceptable" to "rejection of corruption".

laws have a role to play, but as long as there is societal acceptability, the issue continues, as is seen with corruption (PoLA 1988 is a strong law).

Steps :

1. Economic Survey 2019-20 suggested using tools of behavioural economics - honour honest & law abiding people
2. At the same time, punishing corrupt is not enough, they must also be used as an example - to educate people about consequences of corruption

3. Eg: Economic survey suggests rewarding honest taxpayers by naming something after them, etc.
 4. Media should be encouraged to highlight those who are punished under POCA 1988
↓
Society is "NUDGED" towards better behaviour.
 5. Create a culture of excellence and meritocracy - it has lesser tolerance for corruption.
 6. Improve transparency in all processes:
"as SC said - sunlight is the best disinfectant" (via RTI)
 7. Improve efficiency → less delay
less scope for
bribe-seeking / rent-seeking
(This can be done via Citizens Charter)
 8. Encourage more competition in provision of services → consumers have more choice → less corruption
- Hence all these steps can be used to shift "acceptability" to "rejection"

2. (a) Ethical business practices are key for long-term survival of a company.
Comment. (150 words) 10

किसी कम्पनी के दीर्घकालिक अस्तित्व के लिए व्यावसायिक नैतिकता महत्वपूर्ण है। टिप्पणी कीजिए।

(Ethical business practices are certainly key for long-term stability and survival as:

1. Ethical practices → no wrong doing
↓
no investigation
↓
less compliance costs
↔ resources utilized more effectively.
2. Ethical practices → positive work culture
↓
employees given freedom,
employees trusted.
↓
put in their best
↔ goals of organisation = goals of employees
↪ best possible outcome achieved for organisation
3. Ethical practices → minority shareholders protected
↓
↑ reputation in society
↓
↪ more people invest
↪ better valuation

4. ethical practices → transparency in
all business reports,
finances of company
↓
investors prefer to invest
(as they always know what
is happening financially),

5. ethical practices → product delivered
(what was promised)
↓
consumers trust increases
↓
long-term sustainability ← buy more / use
service offered more

6. ethical practices → societal responsibility
fulfilled.
(CSR / helping during
pandemic)
↓
society trusts
↓
would be more amenable
to help during crisis

Hence, as Arjun Prasad believes,
corporate governance is not just a
checklist, it should be done in letter
and spirit

2. (b) Law succeeds in encouraging ethical behaviour in a society only when it is backed by conscience of its individuals. Discuss. (150 words) 10

किसी समाज में नैतिक व्यवहार को प्रोत्साहित करने में कानून केवल तभी सफल होता है जब इसे समाज के लोगों के अंतःकरण द्वारा समर्थन प्राप्त हो। चर्चा कीजिए।

The question deals with relationship between law, ethics and morality.

Law, ethics and morality (individual conscience) all seek to regulate between right and wrong conduct.

Yet, all have differences in their role, conscience of individual $\Rightarrow$ individual morality.

collective conscience of individuals in society = ethics.

Law = ethics which have been codified.

Law succeeds in encouraging ethical behaviour only when backed by individual conscience.

Thus because:

1. Reactance theory of attitude:

If some one does not accept something, and when that is imposed $\rightarrow$ people often react in opposite way.

eg: when British first banned sati in India in 1829, 'sati' became a matter of prestige among some upper castes.

2. Utilitarian theory of attitude;

If people perceive an attitude to be useful, then they would not stop that even if it is ~~now~~ made 'illegal'.

eg: corruption - as long as people perceive it to be okay - POCA 1988 can't do anything.

3. Ego-defensive theory of attitude:

If change that is not accepted is forced people rationalize not following the law. eg: "grapes are sour" attitude.

4. Law can only function when majority of the people's conscience supports it, and there is a small section of people who is mischievously violating its

occurrence:

eg: Child Labour 2012^{law}: all child labour (including families) under 14 banned

↓
No compliance

Child Labour 2016^{law}: all except family after school hours banned.

Accepted by individual conscience, hence people comply //

3. Given below are quotations of moral thinkers/philosophers. Bring out what they mean to you in the present context:

निसलिखित उद्धरण नैतिक विचारकों/दार्शनिकों के हैं। स्पष्ट कीजिए कि वर्तमान संदर्भ में आपके लिए इनका क्या अर्थ है:

(a) Our lives begin to end the day we become silent about things that matter. Martin Luther King Jr. (150 words) 10

हमारे जीवन का उस दिन अंत होना शुरू हो जाता है जिस दिन हम उन विषयों के बारे में चुप रहना शुरू कर देते हैं जो मायने रखते हैं। मार्टिन लूथर किंग जूनियर

The given statement talks about the VIRTUE OF raising one's voice against the wrongs.

It lies in this statement, that "things that matter" refers to intangibles - such as environment, natural and cultural heritage, FREEDOM, EQUITY, etc.

These are all intangibles that everyone around us would agree that they matter.

Yet, seldom do people break up when they see these intangibles which matter being trampled upon.

It is in this context that Dr King says that not speaking up is silencing our lives, as ultimately, all these things affect our lives too.

In the present context!

1. Environmental protection:

- we complain of environmental laws being violated, yet,
- we don't change our consumption practices which affect the environment.
- we don't break up when projects in our neighborhood cut trees or are not sustainable.
- become a slave to our comforts - life begins to end, also because ultimately environmental damage will affect us too.

2. Natural and cultural heritage:

- Gandhiji: "sacrosanct what we have is great inheritance from past, but debt to future".
- yet, failure to treat it as such, failure to speak up when cultural norms of respect for our teachers are broken
↓
loss of our future

3. EQUITY:

- high inequality and low social mobility across the world.
- unequal access to opportunity.
- yet it is accepted by most - ultimately it will affect ^{us} them too - hence beginning of end of life.

3. (b) In law a man is guilty when he violates the rights of others. In ethics he is guilty if he only thinks of doing so. Immanuel Kant (150 words) 10

कानून की नजर में कोई व्यक्ति तब दोषी है जब वह दूसरों के अधिकारों का उल्लंघन करता है। नीतिशास्त्र के अनुसार, वह तब भी दोषी है जब वह ऐसा करने के बारे में सोचता है। इमैन्युअल कांट

The given quote deals with deontological principles of ethics, of which Immanuel Kant was a proponent.

Deontology is duty based ethics, i.e., an action is considered ethical, if the actor is following his duty.

It reflects the given quote as:

1. Duty is to be done, irrespective of outcome, for an ethical action.

i.e.:

Case 1: duty X, outcome Y,
Y is illegal according to law.

if X is the duty of the agent,
then the action is ethical,

yet, according to law, it is ~~illegal~~ illegal.

(duty of course must follow moral principles) 2.

2. duty is to be done irrespective of moral.

eg: an employee of an organisation,
to meet his duty of supplying

electricity to consumers by construction of a power plant which will violate rights of ^{small} group of people living there will be ethical.

In law, since rights are violated - it might be illegal. (only the disbandment)
(~~except~~ ethical only if done after detailed analysis of duty including rehabilitation)

3. Means is as important as ends.
4. Duty is to be done without worrying about outcome.
5. The quote thus also is intricately linked to relationship between law, ethics ~~and~~ and morality.
6. All seek to differentiate between right and wrong, yet
7. Yet, morality at an individual level dictates something becomes unethical even if it might violate rights of others.
8. Burke said "there is no liberty without morality".
9. Even if a single thought of ~~in~~ violation of rights of others is there - it is immoral, ~~or~~ unethical, for
10. Yet for law it becomes illegal only if rights are actually violated.

4. (a) What do you understand by Social Intelligence? Discuss its relation with the Emotional Intelligence of an individual. (150 words) 10

सामाजिक बुद्धिमत्ता से आप क्या समझते हैं? किसी व्यक्ति की भावनात्मक बुद्धिमत्ता के साथ इसके संबंध पर चर्चा कीजिए।

Social intelligence refers to skill/ability of understanding various actors in society (including oneself).

In relation to emotional intelligence, it is a subset of emotional intelligence.

Historically:

- 1930s : ~~many~~ social intelligence.
- 1980s : emotional intelligence, which comprises social intelligence.

Social intelligence is understood as the following:

1. empathy:

- Can't understand others without empathy.
- To understand people in society, their role with respect to others in society and their motivations - necessary to put yourself in their shoes, and look at the society from their point of view.

2. Managing interpersonal relationships well:

- necessary because without that it is not possible to acquire the information necessary for understanding.
- it builds trust - which sets the base for understanding - and hence social intelligence

3. Respect and appreciation for others:

- if this is not there, won't be able to look at them in an unbiased way, to learn from them.
- when ~~we~~ ^{we} look at negativity in others, we expect them to change, and this hinders our ability to understand their emotions.

4. Effective communication of feelings:

- can't interact without this
- similarly no trust without clear communication

5. Spirit of teamwork, togetherness.

Thus, while it might only be a ~~small~~ part of emotional intelligence, it is a significant one //.

4. (b) While code of conduct presents a structure to organized values, code of ethics gives a foundation to that structure. Examine. (150 words) 10

जहाँ आचरण संहिता संगठित मूल्यों के लिए एक संरचना प्रस्तुत करती है, वहीं नीतिपरक आचार संहिता उस संरचना को एक आधार प्रदान करती है। परीक्षण कीजिए।

Code of conduct is black and white -
it has directives which if violated
can lead to disciplinary action.

It thus leads to a structure to organized
values, i.e.:

1. It tells about relative utility of values.
Eg: Conduct Rules for Civil Servants (CRCS)
Clause 3 says: "maintain at
all times ABSOLUTE INTEGRITY".

↓
thus the value of integrity is structured

2. Similarly, CRCS clause 4 requires
civil servants to be prompt and
courteous by, for example: "providing
information by RTI 2005".

↓
value of promptness ~~is~~ structured

3. It tells what NOT to do.
Eg: CRCS tells that civil servants must
not do any unauthorized communications.

Yet, it is code of ethics that gives foundation to that structure as:

1. Code of conduct only tells what not to do,
not what to do.
2. To figure out what is to be done permitted by code of conduct, need an ethical framework, a code of ethics.
3. Eg: CPCs Clause 3 only says integrity, but a code of ethics will talk about integrity as
 - financial integrity
 - professional integrity
 - intellectual integrity.
 And this help in determining what is the "integrity based action" to be taken

4. Thus, it builds a foundation for the structure

~~5. Similarly, a utilitarian~~

dp

Thus, the given statement has been examined

5. (a) According to Buddhism, for a man to be perfect there are two qualities that he should develop equally: compassion (karuna) on one side, and wisdom (panna) on the other. Analyse. (150 words) 10

बौद्ध धर्म के अनुसार, एक व्यक्ति के पूर्ण होने के लिए उसे स्वयं में दो गुणों को समान रूप से विकसित करना चाहिए: एक करुणा और दूसरा प्रज्ञा। विश्लेषण कीजिए।

The development of qualities of compassion and wisdom go a long way in making a person perfect one.

1. Compassion = common passion = co-suffering

Wisdom = right knowledge, right time, right place, . . .

Compassion → Person would understand (by wisdom), effect of his wrongdoing

↓
he would avoid any wrongdoing

↓
INTIGRITY

2. Compassion → sympathy + knowledge (from wisdom) → Empathy

3. Wisdom → knowing what action to take
Compassion → knowing consequences of taking action and not taking action.

Together → Courage of conviction

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- * Compassion, understanding needs and wisdom } aspirations of citizens
↓
not nothing but preference are corrected.
↓
EFFICIENCY
- * Compassion, wisdom } intolerance for injustice → Justice

Since, compassion and wisdom are
only a match made in heaven,
Any application leads to all other
values which are seen as qualities
of a perfect person.
Hence the given statement has been
analysed

5. (b) The life of Dr. A.P.J. Abdul Kalam presents a broad range of lessons and virtues to be learnt by public servants in India. Discuss. (150 words) 10

डॉ. ए.पी.जे. अब्दुल कलाम का जीवन भारत में लोक सेवकों द्वारा सीखे जाने वाले सबक और सद्गुणों की एक विस्तृत शृंखला प्रस्तुत करता है। चर्चा कीजिए।

Dr. A.P.J. Abdul Kalam served as the 11th President of the country. He was also intimately involved with the country's missile development plan, and with ISRO and DRDO during his noble ~~corrupt~~ career.

Lessons, ~~also~~ virtues civil servants can learn from him:

1. Integrity and simple lifestyle.

↓
civil servants have much to learn from him. They are often in disrepute because of lavish lifestyles.

↓
2nd APC also recommended lavish lifestyle is a "corrupt practice".

2. courage to think differently, to conquer problems and succeed.

↓
He always inspired the youth to do his.

↓
civil servants have much to learn

from this considering the fact that
they become complacent once they
join the administration

2. "Single minded devotion"

↓
necessary for long term projects and
successes such as Integrated
Rural Development Program.

4. "Dream, only then dreams will
come true".

↓
necessary to think ambitiously rather
than simply aiming for low hanging
fruits

5. "Sacrifice today for that children
can have better tomorrow"

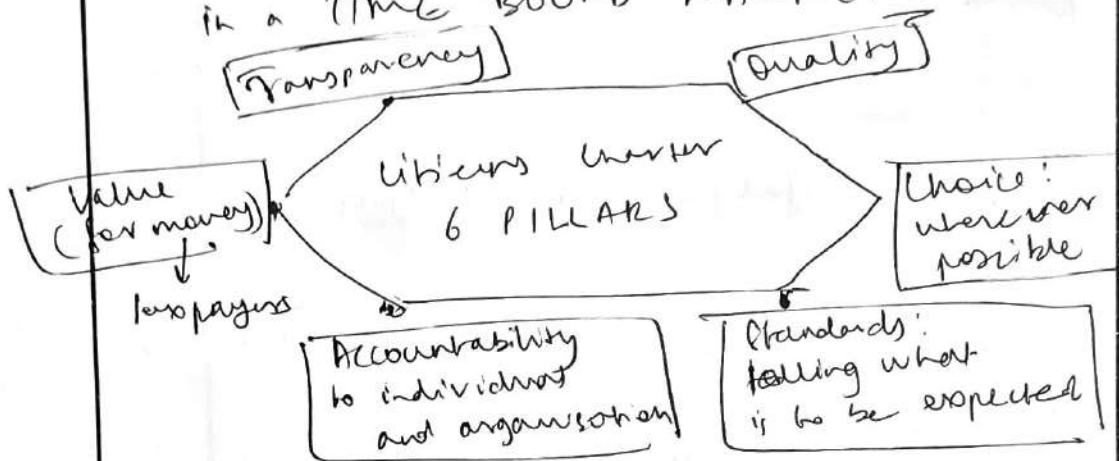
↓
need to think about impact of hard
work, and dedicate one self to service

Thus, Dr Kalam's life truly has infinite
teachings for not only a civil servant, but
also for civil servant aspirants

6. Identify which essential information should be made available to the public via Citizen's Charter? Also, suggest some steps for successful implementation of the Citizen's Charter. (150 words) 10

चिन्हित कीजिए कि नागरिक चार्टर के माध्यम से कौन-सी आवश्यक जानकारी जनसामान्य के लिए उपलब्ध कराई जानी चाहिए? साथ ही, नागरिक चार्टर के सफल कार्यान्वयन के लिए कुछ उपायों का सुझाव दीजिए।

Citizen's charter is a written document showing ~~the~~ commitment of government to ~~the~~ providing quality of service (QoS), in a TIME BOUND MANNER.



The pillars dictate that the following information must be provided:

Pillar	Information
1. Quality	What is the quality of service, i.e., time, etc to be expected.
2. Choice	What is the alternative
3. Standards	Guarantees, minimum acceptable service

- | | | |
|----|----------------|--|
| 4. | Accountability | Grievance redressal,
phone number/
how to contact |
| 5. | Value | Comparative analysis
showing how value
"realized". |
| 6. | Transparency | OF ALL RULES,
SCHEMES, etc. |

Steps for successful implementation of
Charter :

1. Consultative process to develop the Charter,
involving :
 - citizens → the department
 - policy makers → officials who'll implement
2. Effective awareness campaign - to get
past skepticism of a new initiative
3. Introduce services to be delivered one
by one - instead of introducing them
all at once and facing resistance
4. Awareness campaign among citizens
(so that they demand for implementation)
5. Built in mechanism for monitoring,
review and evaluation (outside
agency / social audit / annual report)

7. Respect for human rights and humanitarian principles is a responsibility for all members of the international community. Discuss in the context of roles and responsibilities of States for protection of refugees. (150 words) 10

मानव अधिकारों और मानवीय सिद्धांतों के प्रति सम्मान व्यक्त करना अंतर्राष्ट्रीय समुदाय के सभी सदस्यों का उत्तरदायित्व है। शरणार्थियों के संरक्षण के लिए राष्ट्रों की भूमिकाओं और उत्तरदायित्व के संदर्भ में चर्चा कीजिए।

The given question deals with cosmopolitan theory of international ethics, versus other theories for of international ethics.

Cosmopolitan theory dictates that respect for human rights and humanitarian principles is a responsibility of all members of the international community.

This is because the world is a global community as a whole, a global village. It will either grow together or grow apart, and "poverty anywhere will be a threat to prosperity everywhere".

Yet, there are no established principles for international ethics, and hence, there is massive disagreement over roles

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Don't write
anything this
disgusts
(अन्य भाषा में
कुछ भी लिखें)

and responsibilities of states with
regard to protection of refugees.

In view of the recent steps by the
developed world - EU, USA, etc to
stop refugees from coming in, while at
the same time trying to portray
countries like India and Bangladesh (who
except have historically accepted / are
accepting) lot of refugees in bad light
to reduce their own culpability, need
of the hour is:

1. coming to a consensus about a
framework for international affairs.
2. letting that framework guide communications
and decision making.
3. Ideally, sharing burden and
responsibility.
4. Make it a legal obligation via treaties
eventually.

Being the country which has overseen the
two largest movements of people into it
in the last 2 centuries, India should lead
from the front on the issue

8. What is red-tapism? Why is it considered a hurdle in the process of transitioning towards citizen centric governance? (150 words) 10

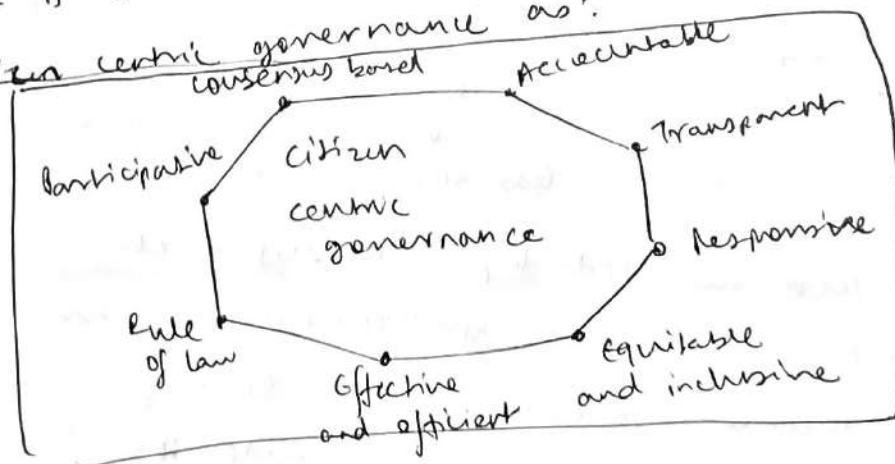
लाल फीताशाही क्या है? क्यों इसे नागरिक केंद्रित शासन व्यवस्था की ओर स्थानांतरण की प्रक्रिया में एक बाधा के रूप में देखा जाता है?

Red tapism refers to processes / rules / standards / techniques - that add to cost of compliance, but don't add any value.

It is a technique adopted by European colonial administrators, to differentiate important ~~from~~ work from less important work, using red tape.

Yet, it only led to increasing costs, ~~less~~ and no value.

It is a hurdle in transition towards citizen centric governance as:



1. Red tapism → exclusion → less transparency, i.e.

- it promotes a culture of secrecy.
2. red-tapism → excessive delays
unresponsive
inefficient =
 3. red-tapism → exclusion → non-
(the red tape seeks to exclude) inclusive =
 4. red-tapism → excessive secrecy
rule of law ← scope for corruption
compromised
 5. red-tapism → less people involved → non-participatory
 6. red-tapism → less people involved
↓
not consensus based
 7. red-tapism → difficult to point responsibility
↓
less accountability.

Thus seen how red-tapism hinders each pillar of citizen centric governance. It has also become a barrier to our ease of doing business reforms, and attitude has ~~changed~~ needs change

SECTION – B

In the following questions, carefully study the cases presented and then answer the questions that follow (in around 250 words):

9. Given the rising tide of Covid induced fatalities, the government is under extreme pressure to deliver some vaccine to the population. You are the Cabinet Secretary to the Government of India. You are heading the committee to oversee the process of vaccine development and distribution to fight against the Covid outbreak in the country. You have been asked to expedite the process and come up with a solution at the earliest.

Some vaccines are available around the globe, but they are in limited supply and also expensive. One of the indigenously developed vaccine has shown initial positive results, but health experts have raised concerns over its safety, efficacy and the methodology being followed for its approval. Other promising vaccines under development, following a rigorous methodology, may take months to enter the market. In this context:

(a) What are the critical issues involved in the case?

(b) Explain, with relevant reasons, the course of action that you would take. (20)

कोविड के प्रकोप के कारण मृत्यु की बढ़ती संख्या को देखते हुए सरकार, जनता को कुछ वैक्सीन उपलब्ध कराने को लेकर अत्यधिक दबाव में है। आप भारत सरकार के मंत्रिमंडल सचिव हैं। आप देश में कोविड प्रकोप का सामना करने के लिए वैक्सीन का विकास और वितरण की प्रक्रिया का निरीक्षण करने वाली समिति का नेतृत्व कर रहे हैं। आपको प्रक्रिया में तेजी लाने और जल्द से जल्द समाधान के लिए कहा गया है।

वैश्विक स्तर पर कुछ वैक्सीन उपलब्ध हैं, लेकिन उनकी आपूर्ति सीमित है और साथ ही वे महंगी भी हैं। स्वदेशी रूप से विकसित वैक्सीन में से एक में आरंभिक सकारात्मक परिणाम देखे गए हैं, लेकिन स्वास्थ्य विशेषज्ञों ने इसकी सुरक्षात्मकता, प्रभावकारिता और इसके अनुमोदन के लिए अपनाई जा रही कार्यपद्धति पर चिंता व्यक्त की है। विकास की प्रक्रिया के तहत कठोर कार्यपद्धति का पालन करने वाली अन्य आशाजनक वैक्सीनों को बाजार में उपलब्ध होने में महीनों का समय लग सकता है। इस संदर्भ में:

(a) इस प्रकरण में सम्मिलित महत्वपूर्ण मुद्दे क्या हैं?

(b) प्रासंगिक कारणों के साथ स्पष्ट कीजिए कि इस संबंध में आप क्या कार्यवाही करेंगे।

(a) The given situation calls upon my foundational values of objectivity, integrity, courage of conviction, transparency and empathy.

The critical issues involved in the case are:

1. The public health concern:

It is given that there is a "rising tide of COVID induced fatalities". In this situation, it becomes imperative that a solution is found as soon as possible, as the provision of all other government services depends on health and safety of the citizens.

2. Ensuring due process is followed:

→ 'An incomplete vaccine is worse than no vaccine'

→ Need is to ensure that global best practices are followed, and all trials are carried out objectively and transparently, and results are published in relevant peer reviewed publications.

→ Need also is to ensure that participants are made aware of all information about risks, etc. ~~and~~

3. Countering misinformation, if any:

According to WHO, one of the top 10 health risks for the coming decade is "anti-vaccination" led by misinformation. This must be combated ~~and~~ by due transparency and engagement.

4. Right to life, and access to care:

→ An expensive medicine made available but not accessible to the masses is of no use.

(b) Keeping above critical issues in mind, Course of Action:

1. With respect to ^{INDIGENOUS} vaccine under development:

→ Review methodology and process.

→ Engage global and national experts in the trial (Phase - I / II / III) design process.

→ Ensure sampling of people for the trials is done in such a way that the sample of population selected is representative of the nation.

→ Review and oversee preparation of all

the hospital and labs who have been involved in the trials.

- Ensure that results/^{status of trials} are periodically updated on a portal that researchers can access - this will expedite the analysis and thus the approval process.

2. Regarding experts who doubt the methodology and efficacy.

- Engage with them immediately.
- Understand their concerns.
- Bring them on the same table as the experts on the indigenous development vaccination team
- It is possible that they are raising an important issue that needs to be fixed → if yes, delay the approval till it is fixed.
- It is also possible that their concerns are arising out of lack of knowledge of process, in this case, transparency will help.
- After all, there are multiple ways of trial design and sample selection - all

of which are globally accepted.

3. Against anti-vaccine misinformation:

- Cooperate with law enforcement to
wreck down on this
- This is threat to overall efficiency of
program
- If experts are involved in it, take action
against them too.

4. With regard to expensive international vaccines:

- Do detailed - opportunity-cost analysis
- It is possible that these become
available for lesser cost in some time,
as developed countries have purchased
excess number of doses.
- Do not allow without detailed
cost-benefit analysis

Thus, above will be my course of action //

10. Literacy levels have been increasing in India over the past few decades, and the literacy rate was found to be 74.04 per cent after the 2011 census. Though this increase in literacy rate seems like a very great accomplishment, it is a matter of concern that still so many people in India cannot even read and write. Children are going to school but not learning much beyond "floor level tasks".

Moreover, the higher literacy level has not resulted in better human values and this is manifested in the troubled atmosphere in the society at large. This failure of the education system to reform human behavior is troubling for a young democracy, like India. Given this situation, answer the following:

(a) What role is education expected to play in reforming human behaviour and inculcating human values?

(b) Do you think only the government is responsible for this state of the education system? If not, identify the stakeholders who should press for a change in the education system in this regard. (20)

पिछले कुछ दशकों से भारत में साक्षरता का स्तर बढ़ रहा है, और वर्ष 2011 की जनगणना के अंतिम आंकड़ों के अनुसार भारत में साक्षरता दर 74.04 प्रतिशत रही। यद्यपि, साक्षरता दर में यह वृद्धि बहुत बड़ी उपलब्धि की तरह प्रतीत होती है, तथापि इसके साथ चिंता का विषय यह है कि अभी भी भारत में अत्यधिक संख्या ऐसे लोग विद्यमान हैं जो पढ़ और लिख नहीं सकते हैं। बच्चे शिक्षा प्राप्त करने के लिए विद्यालय तो जा रहे हैं लेकिन वे अभी भी स्तरीय ज्ञान से अधिक कुछ नहीं सीख पा रहे हैं।

इसके अतिरिक्त, उच्चतर साक्षरता से बेहतर मानवीय मूल्य परिलक्षित नहीं हुए हैं जिसे समाज में व्यापक रूप में अशांत वातावरण के रूप देखा जा सकता है। मानव व्यवहार में सुधार लाने में विफल शिक्षा प्रणाली भारत जैसे नवोदित लोकतंत्र के लिए समस्या है।

इस परिस्थिति को देखते हुए निम्नलिखित प्रश्नों के उत्तर दीजिए:

(a) मानव व्यवहार में सुधार लाने और मानवीय मूल्यों को विकसित करने में शिक्षा द्वारा निभाई जाने वाली अपेक्षित भूमिका क्या है?

(b) क्या आप मानते हैं कि शिक्षा प्रणाली की इस दशा के लिए केवल सरकार जिम्मेदार है? अगर नहीं, तो उन हितधारकों की पहचान कीजिए जिन्हें इस संबंध में शिक्षा प्रणाली में बदलाव लाने के लिए दबाव डालना चाहिए।

Q1 The malaise in the learning levels is annually highlighted by the ASER survey. It recently revealed that over 50% of students in class 5 can not

do many class 3 tasks.

~~The values~~
role of education in reforming human
behaviours:

1. Build a spirit of self-inquiry and rational discovery - in line with fundamental entry article 51A (h).
2. ~~Promote reflective learning and~~
 → Context today: lot of misinformation - self discovery will help overcome
2. Promote reflective learning and self-inspection. Will help reform on a continuous basis
Context today: constantly challenge oneself to see different points of view.
3. Develop fair play team spirit, cooperation.
 Reform human behaviour from unregulated → regulated
Context today: excessive individuality.
4. Reward excellence
Context today: Rising mediocrity and
crab mentality

Role of education in building women values:

1. Values of integrity and sincerity - by learning, by examinations, by hard work
2. Values of punctuality and discipline - by physical learning (PT), etc.
3. Values of empathy and cooperations - via team bonding, group activities, etc.
4. Values of accountability : by giving responsibility and holding the child accountable
eg: Swachh Bharat, Gender Champions, etc.
5. Values of interactiveness, social skills : by inculcating attentiveness in class.
6. Value of patience, by training in delayed gratification, ie, hard work for success

(b). The government being one of the largest education providers is certainly responsible. Yet to say it is solely

responsible would be incorrect.
Other stakeholders are!

1. Parents.
2. Students themselves
3. Civil society
4. Private schools.

Each of these stakeholders should strive
for improvement as:

1. Parents/Guardians:

→ It is their fundamental duty as according
to Article 51A (k) that their ward gets
education of quality.

→ If they demand for change, from their
local governments, it would lead to

a Jan Andolan in education.

→ They can begin by holding local administration,
teachers of their wards, etc accountable.

→ Government can aid this by providing
appropriate forums/dashboards/meetings
to make this possible.

→ Eg: Patti government schools

2. Students:

- Students should be involved via giving them appropriate responsibility via initiatives such as ~~school~~ ~~class~~ gender champions.
- Being the actual consumers, one step forward by them will be ~~the~~ leap forward for the system.

3. Civil Society:

- help in data measurement to direct the government efforts.
- work with the government initiatives instead of setting up a parallel system.

4. Private schools:

- set good example.
- If they become a role model, other schools (government) will ask for change too.
- This would lead to a domino effect too.

5. Government:

- finally, role of the government is that of ENABLER.
- It should not try and micromanage everything, It should create enabling environment for bottom-up growth //

11. Problems surrounding air pollution present an urgent challenge for many countries, including India. Among other reasons, this challenge has been exacerbated by the ~~indifferent~~ attitude of people towards it. Various studies have pointed out the harmful effects of air pollution. Despite the government bringing various regulations on activities like stubble burning and bursting fire crackers, people violate them.

(a) Discuss the reasons behind such behaviour on part of society towards air pollution. *society members*

(b) Suggest measures that are required to be undertaken to hedge people towards pro-environment behaviour. (20)

वायु प्रदूषण के चतुर्विध समस्याएं भारत सहित कई देशों के लिए एक गंभीर चुनौती उत्पन्न करती हैं। अन्य कारणों के बीच, इस चुनौती को इसके प्रति लोगों के उदासीन अभिवृत्ति से और बढ़ावा मिला है। विभिन्न अध्ययनों द्वारा वायु प्रदूषण के हानिकारक प्रभावों को उंगित किया गया है। सरकार द्वारा परानी जलाने और फटाखे फोड़ने जैसी गतिविधियों पर कई तरह के विनियम लागू करने के बावजूद लोग इनका उल्लंघन करते हैं।

(a) वायु प्रदूषण के प्रति समाज के इस तरह के व्यवहार के कारणों पर चर्चा कीजिए।

(b) उन उपायों का सुझाव दीजिए जो पर्यावरण सम्बंधी व्यवहार के प्रति लोगों को आकर्षित करने के लिए आवश्यक हैं।

(a) ~~Ex~~ According to recently released data by Health ministry, air pollution led to 17 lakh deaths last year. To put that in perspective, COVID-19 has led to <1.5 lakh deaths this year.

The contrast is clear :

An incredible amount of effort towards

COVID -19 VS

~~Ex~~ Apathy towards air pollution which led to 12 times more deaths AT LEAST

Reasons for this are:

1. Chubble burning -

- cheapest alternative
- quick and efficient
- kills pests and other weeds.
- releases nitrogen that is tied-up.

2. Bursting crackers!

- Perceived religious importance to many
- Sentimental value
- Nostalgic value - many people have symbolically burst crackers since childhood - and don't want to change now.
- Reactance Theory of Attitude change!
- adopting of a rebellious attitude opposite to what ~~you are~~ is being asked.

3. Cognitive bias:

- "what gets measured gets acted upon"
- in view of lack of information about actual impact, ~~the~~ air pollution takes a back seat in the rational part of the brain.
- After all, it kills slowly.

4. Economic reasons:

- Not everyone can afford a shift to cleaner transport / cleaner walkers / better technology in case of stubble burning.
- The middle class sees it as something that is being imposed on them for a crime that ~~the~~ rich upper castes / developed countries have done ~~nothing~~.

5. Perceived threat to jobs:

- Adopting air pollution control measures would lead to lot of costs on part of industry.
- Hence jobs would be lost
- Hence overall reluctance to change

6. Perceived threat to lifestyle:

- The well-off enjoying comforts of polluting vehicles, ACs, etc perceive efforts to stop air pollution, become environment conscious as an attack on their lifestyle.

7. Feeling of helplessness:

- Activists often feel helpless and insignificant in front of the huge problem
- Lack of support compounds this issue

(b) Measures required to nudge people over,

1. Massive Awareness campaign:

- to educate about harmful effects
- to inform about economic damage
- to inform about damage to UFG
- to combat misinformation.

2. "What gets measured gets acted upon"

- This ~~was said~~ is quote from Economic Survey 19-20.

- COVID-19 kept people on their toes because death and infections (cases) came on news papers, TV channels, apps.

- People felt compelled to take action looking at the "80,000 new cases" number.

- Similarly, media can publish air pollution death numbers.

"30,000 new deaths this week"

- This will raise consciousness among the people.

2. Incentive mechanisms:

- such as tax incentives
- investment incentives - green bonds
- subsidy for rooftop solar panels is a good example

4. Inculcating "green behaviour" effectively:

- 'Green Good deeds' by NITI Aayog is a good example.
- Ethical action is best way to bring long term environmental change

5. Penalising polluters:

- fines, penalties
- Publishing list of polluters - act as deterrent

6. Awarding honest people who contribute:

- Behavioural economics - Economic survey 2019-20.

→ this will encourage, will nudge people to do good, go green themselves

7. Circular economy - NITI Aayog has recommended

Thus, these steps need to be taken on urgent basis

12. In recent times, social media has emerged as an important platform for all to share their information and opinions. Many civil servants are also quite active on the social media. Given this situation, there have been calls to revise or update the Civil Services Conduct Rules.

Suppose you are a senior IAS officer who is heading a panel set up by the government to bring suitable changes in the conduct rules. Elaborate on how you will respond to the following questions:

(a) What are the issues with a civil servant expressing his/her views on social media on various matters?

(b) Should criticism of government policies on social media by civil servants be allowed?

(c) How should civil servants conduct themselves on social media? (20)

हाल के दिनों में, सोशल मीडिया सभी के लिए अपनी जानकारी और राय साझा करने के लिए एक महत्वपूर्ण मंच के रूप में उभरा है। कई लोक सेवक भी सोशल मीडिया पर अत्यधिक सक्रिय हैं। इस स्थिति को देखते हुए, सिविल सेवा आचरण नियमावली को संशोधित या अद्यतित करने की मांग की गई है।

मान लीजिए आप भारतीय प्रशासनिक सेवा के एक वरिष्ठ अधिकारी हैं, तथा आचरण नियमावली में उपयुक्त परिवर्तन करने के लिए सरकार द्वारा स्थापित एक पैनल का नेतृत्व कर रहे हैं। विस्तारपूर्वक बताइए कि आप निम्नलिखित प्रश्नों पर क्या प्रतिक्रिया देंगे:

(a) एक लोक सेवक द्वारा विभिन्न मुद्दों के संदर्भ में सोशल मीडिया पर अपने विचार व्यक्त किए जाने से संबंधित मुद्दे कौन-से हैं?

(b) क्या लोक सेवकों द्वारा सोशल मीडिया पर सरकारी नीतियों की आलोचना करने की अनुमति दी जानी चाहिए?

(c) लोक सेवकों को सोशल मीडिया पर खुद को कैसे संचालित करना चाहिए?

(a) Social media has emerged as a powerful medium of communication.

While the Civil Service Conduct Rules have

~~already~~ ^{always} been clear, their application

to social media has become extremely

challenging. Issues are:

1. distinction between own account, and official account:

- Gg: "X42, DM-ABC" v/s "DM office, HSC"
- It is often seen that communication happens from X42's account, not DM office account.
 - Implications of this are manifold.
 - Firstly, bypassing of the official channel - disrespect to office
 - Secondly, use of position to gain attention / popularity to personal account.

2. Foundational value of bureaucratic anonymity.

- Excessive use makes adherence to this value impossible.
- In fact, "what is visible is sold" leads to double whammy of punishment on those who adhere to this foundational value.

3. Extent of communication:

- Conduct rules dictate no unauthorized communication, either in content, or in mode.

- Yet 24x7 nature of social media leads to constant updates.
- It is seen as non-transparent of the officer if he is not updating constantly on a particular issue.
- This might lead to publication of an issue under consideration.

4. Bypassing of grievance redressal mechanism:

- often officials come across complaints on social media.
- Good: these issues get addressed,
- Bad: people waiting in queue in grievance redressal portal / queue feel demotivated for doing things the right way
- This can lead to chaos.

(b) Like everyone else, civil servants too are keen to express their opinions.

Arguments for:

1. Fundamental right to speech and expression
2. Dissent based on on ground experience of civil servant can lead to better policy making.

Arguments against:

1. On one hand, using the role of office, civil servants gain popularity. And on the other hand - they want to use the same office name to criticize government policy - CAN'T HAVE CAKE and CAT IT TOO
 2. Such restrictions are common for government officials across the world.
 2. There are internal forums for criticism.
 4. Public criticism can lead to loss of faith of general public in government
↓
debtmental to governance
- (C) Civil servants should be guided by the strongest / highest moral values suited to present day and age to conduct themselves on social media:
1. Strict separation between own account and official account.
 2. No interaction between the two.
 3. The official account should give no

Interim clue of who the person behind the account is.

4. In case of transfer, the official account should be handed over to the next occupant of office.

5. The personal account should be restricted by the civil servant to his closest friends and family members in whom he has trust.

6. Personal account may be used for personal criticism - provided it does not reach the larger public.

7. Civil servant should not address grievances using social media - should instead use social media to strengthen the existing government system - except in rarest of rare cases.

Eg: External Affairs Ministers Sukma Swaraj @ - used effectively in extreme situations

This will ensure there is no conflict of interest, and good governance

13. Economic growth has been the primary goal of economic policies, and the principal measure of an economy's success. In the last few decades, economic growth benefitted mankind in multiple ways. But alongside these benefits, it has also generated significant issues and a series of converging challenges. In light of this, answer the following:

(a) What was the rationale behind GDP growth being considered the pillar of economic policies the world over in the past few decades?

(b) Explain the need to go beyond GDP growth and reassess our measures of development. Identify some of the components that need to be complemented with GDP growth going forward. (20)

आर्थिक संवृद्धि, आर्थिक नीतियों का प्राथमिक लक्ष्य रहा है, और किसी अर्थव्यवस्था की सफलता का प्रमुख उपाय भी। विगत कुछ दशकों में, आर्थिक संवृद्धि ने मानव जाति को कई तरीकों से लाभान्वित किया है। लेकिन इन लाभों के साथ ही, इसने महत्वपूर्ण मुद्दों को और अभिसरण संबंधी चुनौतियों की एक शृंखला को भी उत्पन्न किया है। इस तथ्य के आलोक में, निम्नलिखित प्रश्नों के उत्तर दीजिए:

(a) विगत कुछ दशकों में विश्व भर में जी.डी.पी. की संवृद्धि को आर्थिक नीतियों का स्तंभ माने जाने का मूल आधार क्या था?

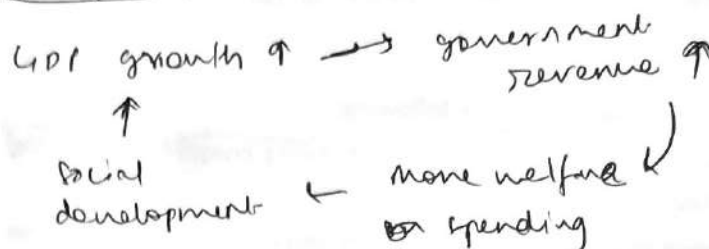
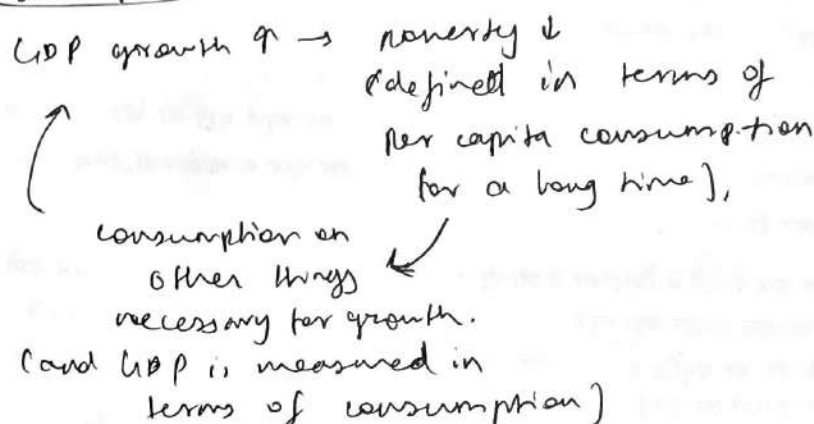
(b) जी.डी.पी. की संवृद्धि से आगे जाने की आवश्यकता की व्याख्या कीजिए और विकास के हमारे उपायों का पुनर्मूल्यांकन कीजिए। कुछ ऐसे घटकों की पहचान कीजिए जिन्हें आगे बढ़ने के लिए जी.डी.पी. की संवृद्धि के साथ पूरक के रूप में होने की आवश्यकता है।

(a) The rationale behind economic growth being measured in terms of GDP growth is as follows:

1. GDP growth - easy to measure
2. GDP growth - objective measurement - unlike other indicators that can be windowdressed.

3. ~~GDP growth~~

3. Assumption: GDP growth $\uparrow$ $\rightarrow$ per capita income $\uparrow$
 (more expenditure on social development)

4. Assumption:5. Assumption:

6. Assumption - 'Trickle down' model of economics, i.e., growth and development would automatically flow down to the last citizen

(b) Need for reassessment:

1. Presence of unorganized sector in all developing countries → does not give true picture of economic activity.
2. Does not ~~ignore~~ ~~not~~ measure effect of positive/negative externalities.

eg: Book store (Rs 1 lakh) v/s Tobacco sale (Rs 1 lakh)
 ↓ ↓
 Hinder head, grow people under,
 ↓ health crisis
 contribute to economy cost to economy

for GDP:

Book store (Rs 1 lakh) = Tobacco factory (Rs 1 lakh).

Clearly, that can not be further away from truth.

3. Non-marketed activity ignored -
 work by household women.
 Their work is simply a dual burden of
 their domestic responsibility → un-recognized
 They don't get paid/un-compensated
 (grow/develop) → no social development → no economic growth.
4. GDP ignores opportunity cost.
 eg: child working in firecracker household industry. v/s
 had that child been getting skill education.
5. Ignores basic requirements of life such as
 access to sanitation, etc.
6. Ignores dimension of equity, i.e. is everyone
 benefiting from the growth?
7. UNDP defines poverty in terms of life
 expectancy, gender related indices, and

education related indices.

Yet, a GDP approach defines poverty (and development) in terms of a per capita consumption based methodology.

8. GDP ignores impact on environment. Environment is a rights issue, as it adversely affects the developing countries and the poor, weak, vulnerable and marginalized.
- eg. Hence Economist Peter Wood has advocated Green GDP
9. GDP ignores income distribution.
eg. Hence Oxfam, etc advocate measuring "inequality indices"
eg. World Bank Gini coefficient

Some of the components that need to be complemented with GDP:

No need for identification, they have already been identified ^{and adopted by} UN General Assembly

in 2015, as development agenda for 2015 - 2030; and Government of India has also defined its own targets for each of the indicators -

SUSTAINABLE DEVELOPMENT GOALS.

Some of the targets and government goals are:

1. SDG #1 no poverty:
- government target: $\approx 11\%$ poverty by 2030
homeless households: 0 by 2030.

2. SDG #2 zero hunger:
reduce hunger, wasting, andemic;
POOR PEOPLE'S INCOME
health.

3. SDG #3: health.
MMR: reduce to 70 by 2030
Under 5 MR: reduce to 11 by 2030
Annual TB cases: reduce to 0 by 2030

4. SDG #4: education:
enrolment ratio 1 to 10: 100% by 2030
dropout rate (secondary): 0% by 2030
4CR higher education: 50% by 2030.

Similarly, government has SDG targets in
energy (renewable as 40% by 2030),
infrastructure (connect all habitations
by all weather roads), etc.

Progress towards achieving these goals would
truly lead to development in letter and
spirit.

14. The Covid-19 pandemic is far from over but governments across the world appear to have either relaxed lockdown parameters or will do so soon. Containing Covid and restoring our economies requires not just good policy decisions and medical advice; it also needs continued compliance with the recommended behavioural changes. Daunting as they may seem, the drastic changes in behaviour being called for, can indeed be brought about. Answer the following in this regard:

(a) Why is behavioural change seen to be desirable in a country like India, when it is faced with a pandemic of the kind of Covid-19?

(b) What role have different stakeholders in India been playing in helping communities adhere to the desired behaviour?

(c) Discuss the challenges in bringing about behavioural change, particularly in such an environment of anxiety and uncertainties. (20)

कोविड-19 वैश्विक महामारी की समाप्ति अभी बहुत दूर है लेकिन विश्व भर में सरकारें लॉकडाउन के मानदंडों में या तो शिथिलता प्रदान करती हुई प्रतीत हो रही हैं या शीघ्र ही ऐसा करेंगी। कोविड के प्रसार को रोकने और हमारी अर्थव्यवस्थाओं को पुनः बहाल करने के लिए न केवल अच्छे नीतिगत निर्णयों और चिकित्सा सलाह की आवश्यकता है; बल्कि इसके लिए अनुशंसित व्यवहार परिवर्तनों के साथ इनके निरंतर अनुपालन की भी आवश्यकता है। ये चाहे जितने भी चुनौतीपूर्ण प्रतीत हों, व्यवहार में जिन बड़े बदलावों की अनुशंसा की जा रही है, वे वास्तव में लाए जा सकते हैं। इस संदर्भ में, निम्नलिखित प्रश्नों के उत्तर दीजिए:

(a) भारत जैसे देश में, कोविड-19 जैसी वैश्विक महामारी का सामना करने के लिए व्यवहार परिवर्तन को वांछनीय क्यों माना जाता है?

(b) भारत में समुदायों को वांछित व्यवहार का पालन करने में मदद कर रहे विभिन्न हितधारकों की क्या भूमिका रही है?

(c) विशेष रूप से चिंता और अनिश्चितताओं के ऐसे वातावरण में, व्यवहार में परिवर्तन लाने से संबंधित चुनौतियों की विवेचना कीजिए।

(a) India has a large diversity, a large population, a multi-religious, multi-ethnic, multi-lingual, multi-ideological society. Compliance can not be induced by force of law, behavioural change is ^{desirable} needed for following reasons:

1. Historical / Socio-cultural reasons:

- India has always been a fairly ethical population in terms of its conduct (barring exceptions such as ~~caste and gender~~), at least in comparison to global historical societies.
- This is due to concept of dharma.
- It is central to Indian philosophy and way of life.
- Behavioural change which will lead to people seeing compliance as their present day dharma this will be succeed automatically.

2. Large Diversity:

- No one-size fits all solution to compliance.
- Only by behavioural change via appropriate incentives and nudges that compliance can be ensured.

3. Experience of Past top-down approaches:

- Historical - during British rule
- Historical - during emergency era.

→ contemporary - during first lockdown - migrant unrest.

→ Yet, later on when a behavioural change model ~~was~~ has been adopted more recently, compliance and concern has increased ✓

4. Situation such as current pandemic requires quick reaction, and prolonged change.

Only moral belief driven behavioural change can sustain such change. No other solution is possible (practical) ✓.

(b) Role played by different stakeholders is:

(i) Individuals/citizens themselves:

→ by upholding a moral conduct that serves as inspiration to all those around them

(ii) Role models:

→ by ~~acting~~ acting as a common citizens, and ~~not~~ following the same protocols as the rest of the country.
eg: Indian cricket team: upholding highest standards even when taking part in tournament

(iii) : politicians:

- by leading from the front
- by being available for constituents who might need any help.

(iv) : civil society:

- being there for the last citizen
- helping in access to food, other basic needs such as transportation for migrants.

(v) : HEALTH CARE PROVIDER AND FRONT LINE WORKERS:

- by displaying required strength in most adverse of circumstances.
- by inspiring patients and citizens themselves to
- by upholding any and every value necessary for honest conduct in public life.

eg: a doctor did not visit home for 3 weeks -
to serve duty at hospital
(there was no other doctor at
his hospital), and
to protect his family

(c) Challenges in behavioural change in
environment of uncertainty and anxiety:

1. Fear → self-doubt → reactionary
actions
chaos.
2. Misinformation → prevents any
attempt by state towards behavioural
change.
eg: misinformation that vaccines are
unsafe - they would lead to XYZ
disease.

3. Irresponsible media → keeps focusing
on negative
society

heightened insecurity
and anxiety
in society

4. Lack of empathy by any of the
stakeholders.

eg: in some places people who had
COVID-19 were boycotted.

eg: in some places state police took
excessive steps to isolate COVID-19
patients

↓
leads to people not disclosing disease

↓
further crisis → no behavioural change

Thus, all these challenges should be avoided, and
addressed.