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GENERAL STUDIES (TEST CODE : 1988)

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Medium Hindi/Eng.	ENGLISH	Registration Number	545314
Center	ORN.	Date	22/11/21

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(a)	10	
6(b)	10	
6(c)	10	
7	20	
8	20	
9	20	
10	20	
11	20	
12	20	

Total Marks Obtained:

Remarks:

Signature of Examiner

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 **TWELVE** questions printed in **ENGLISH & HINDI**
   इसमें बारह 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 that 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।

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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

Don't write anything this margin (इस भाग में कुछ ना लिखें)

SECTION – A

1. **(a)** Morality is neither divine commands nor universal principle of thought rather practices developed by groups of human beings striving to avoid mutually harmful conflict and promote mutually beneficial cooperation. Comment. **(150 words) 10**

नैतिकता न तो ईश्वरीय आदेश है और न ही विचार का सार्वभौमिक सिद्धांत, अपितु यह पारस्परिक रूप से हानिकारक संघर्ष से बचने तथा पारस्परिक रूप से लाभप्रद सहयोग को बढ़ावा देने के लिए प्रयासरत मनुष्यों के समूहों द्वारा विकसित परिपाटियाँ है। टिप्पणी कीजिए।

Morality refers to the standards of right and wrong that one develops at an individual level.

→ Morality helping to:

(1) Avoid mutually harmful conflict:-
eg:- Tolerance developed towards people with different religious beliefs avoids civil unrest OR anarchy.

(2) Peaceful co-existence:-
eg: Compassion towards weaker and sharing resources with them helps society to prosper at large.

(3) Truthfulness and Honesty:
helping to make world a better place
Else we will witness increasing cases of corruption, cheating etc. disturbing social peace.

These moral principles are to an extent derived from religious text OR universal practices such as idea of truthfulness, justice, love and care, peace etc.

However, there adoption to the religious text or universality is Because :-

(1) They promote greater good of mankind.

(2) As Utilitarians say - Bring maximum happiness to maximum people.

(3) Develop an intellect in humans to avoid conflict and thus also differentiates us from animals.

(4) Because we expect others also to follow same principles so we adopted them.

Having morals not only prevents from dissonance & remorse at individual level but also leads to a peaceful & happy world wherein we can all exist like a family: "Vasudhaiva Kutumbakam".

1. **(b)** "Never do anything against the conscience even if the state demands it." In this context, discuss the role of conscience in taking ethical decisions in administration. **(150 words) 10**

"कभी भी अंतर्रात्मा के विरूद्ध कुछ न कीजिए, भले ही राज्य इसकी माँग करे।" इस संदर्भ में, प्रशासन में नैतिक निर्णय लेने में अंतर्रात्मा की भूमिका की विवेचना कीजिए।

Conscience refers to an intutitive judgement or feeling about an idea, object etc that helps us to make right decisions.

Role of conscience in taking decisions in administration

(1) State would demand objectivity in performance of duties. However, fairness would come in objective decision only with conscience

eg:- Alloting ration to only aadhar enrolled: as objectivity but having alternative till aadhar is available is fairness

(2) Efficiency in service is demanded by the state. In such a situation conscience could prevent act of corruption for faster delivery of service.

(3) for maintainence of law & order state would demand use of force.
conscience could help to use alternative like tear gas or water jets to disperse the mob than the use of sticks.

(4) Conscience promotes idea of "good for all" and what Gandhiji calls benefit of the "antayaja".

(5) conscience also helps understand moral responsibility as a public administration & uphold foundational values of integrity, transparency & accountability in the functioning.

conscience is therefore of utmost importance is making rational judgement wherein benefit of one does not result in loss of the other.

2. (a) "While corruption is never good, not all forms of corruption are equally bad for the economy, nor do they cause the same kind of harm." Critically analyse the statement in the context of India. (150 words) 10

यद्यपि भ्रष्टाचार कभी अच्छा नहीं होता है, तथापि सभी प्रकार के भ्रष्टाचार अर्थव्यवस्था के लिए समान रूप से बुरे भी नहीं होते हैं, न ही वे समान क्षति पहुंचाते हैं। भारत के संदर्भ में, इस कथन का समालोचनात्मक विश्लेषण कीजिए।

corruption refers to the process wherein a person in position of authority utilises his resources for the benefit of self or his acquaintances

→ Corruption is Never Good :

(1) It sets a wrong precedent
eg:- Doctrine of slippery slope says that ones corrupt act is done it will continue
Small Bribe → large scam.

(2) It is misappropriation of people's resources. As public service officers are custodian of common good.

(3) Kant's categorical imperative fails if we accept corruption as it cannot be made into a universal phenomenon.

(4) "corruption is paid by the poor"

said Pope Francis so ~~(while)~~ few enjoy the benefits at the expense of others.

→ [Not all corruption are equally bad] :-

(1) Charging higher amount for faster delivery of services does promote idea of use of money but increases efficiency of work done.

(2) Using resources to arrange bed for a ailing old woman when she isn't eligible is not harmful though it is corrupt as ~~but~~ ~~conque~~ consequentalist say the end result was good.

Corruption, however cannot be made a universal law as it is generally like a rolling ball of snow that enlarges with time & thus, should be discouraged at all times.

2. **(b)** Explain different aspects of the 'right conduct' taught by Mahavira to attain a life full of happiness and content. **(150 words) 10**

महावीर द्वारा आनंद और संतुष्टि से परिपूर्ण जीवन प्राप्त करने के लिए सिखाए गए 'सम्यक् चरित्र' के विभिन्न पहलुओं की व्याख्या कीजिए।

Mahavira was the 24th Jain tirthankar who preached ideas of right knowledge, conduct and action for a happy & tranquil life.

→ Right conduct as by Mahavira :-

(1) Do not lie → Practice honesty. lying once becomes a habit and then a universal phenomenon wherein all would lie.

(2) Do not steal → This holds significance in present life with regard to rising greed & corruption. One should be satisfied with resources available to him.

(3) Practice Meditation :- This helps one to maintain a good mental health and involves an aspect of introspecting one's life choices.

(4) No attachment :- Attachment to materialistic desires such as wealth, power, relationship leads to constant discontentment & need for more & should be avoided.

(5) Love and care :- compassion not only towards friends & family but also towards society at large is necessary for peaceful living.

(6) Shun Violence :- Violence creates anarchy in the society and since we have no right to give life we have no right to take one.

The teachings of Mahavira if followed diligently have immense relevance in present context and can help find solutions to problems of issue such as mob-lynching, corruption, growing lust, greed etc.

3. **(a)** Analyze the significance of appointing ethics officers in the light of strengthening corporate governance in India. **(150 words) 10**

भारत में कॉर्पोरेट शासन को मजबूत करने के आलोक में एथिक्स ऑफिसर्स (नैतिकता अधिकारियों) की नियुक्ति के महत्व का विश्लेषण कीजिए।

Corporate governance involves methods of administration of business houses for best resource utilisation & profit maximisation which under certain cases may involve compromise on ethical principles.

- Need of ethics officers to strengthen corporate governance :-

(1) Ethics officers will ensure corporates adhere to laws of land.
eg: ensuring adherence to companies Act, 2013 & maintaining independent directors in the company.

(2) There presence will keep a check on malpractices made by corporates
eg:- false advertising by beauty creams to lure customers.

(3) Ethical officers can ensure right work culture such that worker standards are maintained, salaries paid on time.
eg: Recently non-payment of salaries in

Wistron Co., Bengaluru led to violence.

(4) Their presence will ensure corporates utilise resources without harming environment
eg:- Investing on Renewable Energy Project.

(5) Shift the focus of corporates from only shareholders to stakeholders that includes the society at large.
This enhances trust of people on corporate working.

(6) Ethical officers can ensure right investment of CSR funds in sectors like education, healthcare rather than CSR becoming a promotional affair.

With certain existing loopholes in the corporate system the presence of ethical officers can help corporates function on trusteeship model of Gandhi & practice a "compassionate capitalism"

3. **(b)** What is the ethical basis behind the idea of reparations for historical wrongs committed against certain groups? **(150 words) 10**

कुछ समूहों के विरूद्ध किए गए ऐतिहासिक अन्याय की क्षतिपूर्ति के विचार के पीछे नैतिक आधार क्या है?

Time & again in history we have witnessed some section of society being oppressed by the other such as slaves in America OR Dalits in India leading to their misery.

→ Ethical Basis of idea of reparation for historical wrong :-

(1) correction of injustice is a moral responsibility. Repeating same unjust act is like making it an unending cycle.

(2) Oppression of one group today can turn into oppression of other. It is thus a slippery slope & need to be stopped.

(3) According to Kantian philosophy the phenomenon of wrong can in no way be made universal and thus, it is wrong.

(4) Gandhiji also stated that correction of wrong against Dalits was the

moral responsibility of the upper caste. It ~~is~~ has to be our highest Dharma.

(5) "Do to others as you expect others to do to you" → said confuscious so, if we do not want others to behave in a discriminatory way we need to bring a change.

The above thought has resulted in:

→ Providing equal rights to SC/STs [eg: Article 14]
→ Affirmative action of ~~acti~~ state in form of reservation [Ar 15.]
→ Abolition of untouchability [Ar 17]
→ Slave rights in United States.

Utiliarianism says the act should be such that it leads to maximum happiness for maximum people and "certain groups" ~~are~~ constitute almost half our population so this continued discrimination cannot lead to maximum happiness.

4. **(a)** Gender inequality begins at home and then gets institutionalised at the societal level. Discuss. **(150 words) 10**

लैंगिक असमानता घर से शुरू होती है और फिर सामाजिक स्तर पर संस्थागत हो जाती है। चर्चा कीजिए।

gender stereotyping, less avenues to make choices and lack of empowerment are some discriminatory practices that girl child begins to face right from Birth & then continues forever.

Life Stage	→	Inequality suffered

HOME

(1) Pre-Birth → Birth of male child is preferred. female Being subjected to fetecide

(2) As a child → gender stereotyping eg: • To keep long hair • Not to laugh loud

(3) As a teenager → Girl child made to learn household chores eg: cooking, many forced to drop out of school

(4) As Married Woman → Subjected to husband's patriarchy, No say in family decision, considered as Men's property resulting in issues such as violence, dowry death, marital rape.

At workplace / society

(1) In society → • Objectification & commodification of women is done

• Continued oppression, violence in public places, rising cases of stalking, rape, sexual assault are manifestation of this.

• Considered as "paraaya'dhan" & thus a burden, manifest in form of Demand for Dowry.

(2) At workplace :- • Glass-ceiling effect exist thus not promoted Beyond a level.

• Assigned only pink-collar jobs like receptionist

• Low salaries than males.

• Sexual harrassment at workplace.

Thus, gender inequality which begins with trivial acts at home manifest as large discrimination at the societal level & a continued struggle for existence & identity.

4. **(b)** What do you understand by Integrity Pacts? In light of recent events, analyse their utility in ensuring transparency and efficiency in public procurement in India. **(150 words) 10**

सत्यनिष्ठा समझौतों से आप क्या समझते हैं? हाल की घटनाओं के आलोक में, भारत में सार्वजनिक खरीद में पारदर्शिता और दक्षता सुनिश्चित करने में उनकी उपयोगिता का विश्लेषण कीजिए।

Integrity Pacts are agreement made prior to signing of contracts between the parties with the intention of upholding integrity & honesty in the work. In case of a Breach of this integrity the contract stands cancelled.

Utility of Integrity Pacts in ensuring transparency & efficiency. :-

(1) Integrity pact ensures adherence to professional integrity ie. consistency is quality of work promised and delivered.

(2) It keeps corruption at bay and thus, better services are delivered. eg:- Better quality roads, Bridges etc.

(3) Chances of nepotism and favoritism in assigning sub-contracts are greatly reduced.

(4) It ensures timely completion of

projects.
eg: In lure of extra-funds certain companies keep extending the deadlines.

(5) It allows for full-disclosure of where every penny is spent. Thus, better accountability can be maintained & the guilty can be identified.

(6) It enhances trust of public in the organisation due to redundant disclosures as the money belongs to people afterall.

(7) It ensures a ethical work-culture is maintained & staff is timely paid with adequate safety standards ensured.

Integrity Pacts ~~as~~ can thus be very useful to uphold the principles of good governance which is based on idea of openess and efficiency for maximum resource utilisation.

5. **(a)** For a public servant to fulfill his ethical obligations, it is important that there be no dichotomy between his personal ethics and public ethics. Analyze. **(150 words) 10**

एक लोक सेवक के लिए अपने नैतिक दायित्वों को पूरा करने हेतु, यह महत्वपूर्ण है कि उसकी व्यक्तिगत नैतिकता और सार्वजनिक नैतिकता के मध्य कोई द्विभाजन न हो। विश्लेषण कीजिए।

Public servants are the custodians of people's resources with large discretionary powers at hand and therefore, need to maintain highest standards of personal & professional ethics.

→ Issues with dichotomy between personal & public ethics :-

(1) Will not be able to deliver services in a right manner.

eg: An attitude of apathy towards poor then at work he will neglect issues of a poor man visiting his office for help.

(2) Could lead to indulgence in wrong behaviour.

eg:- Acceptance of Bribe by someone who believes a little material profit is alright.

(3) Could result in divergence of resources to wrong hands.

eg: Via Nepotism to allot contract to an

unqualified relative resulting in misuse of resources.

(4) ~~An attitude~~ A wrongful attitude at personal level towards women could result in sexual harrasment at workplace. Thus, will not be able to coordinate with the team to deliver services.

(5) Personal ethics of a ~~relig~~ hatred for one community could result in intolerance at work → could promote violence and unrest.

A public servant needs to adhere to foundational values of following law, transparency, honesty and integrity and this can occur only when personal & public ethics are in sink, else a dissonance will always prevail.

5. **(b)** The moral circle of humanity has been expanding constantly over time. Discuss in this context whether non-human entities should have the same rights as humans beings. **(150 words) 10**

समय के साथ मानवता का नैतिक दायरा निरंतर विस्तृत होता जा रहा है। इस संदर्भ में, चर्चा कीजिए कि क्या गैर-मानव जातियों के मनुष्यों की भांति समान अधिकार होने चाहिए।

With advent of scientific revolution and man's conquest to reach the unexplored, human interaction with animals, plants and resources is exceedingly increasing thus mandating need of Right of other Beings.

→ Expanding Moral circle of humanity :

(1) With animals
- Being used in clinical trials
- Denied living spaces due to urbanisation

(2) Plants :- subjected to pollution, deforestation

(3) Resources and their dependents eg:- Water, Air, small invisible beings, corals etc.

→ Need for Non-human entity Rights

(1) As non-human entities cannot express themselves so we cannot exploit/harm them.
eg:- Animals sacrificed under religious practice OR culled for being harmful to human.

(2) It is moral responsibility of humans to

~~Undertake~~ Take care of rights of others
eg:- Not polluting water of others (fishes)

(3) They as much living as humans and can feel the pain though it remains unexpressed.
eg:- JC Bose demonstrated touch response in plants to pain thus cutting trees being a painful act. [So, they have Right to life]

(4) Curtailing rights of non-human entities could in turn harm humans.
eg: • Increasing man-animal conflict
• Rising cases of zoonosis etc.

Mankind is most advanced of all species and it should judiciously interact with other entities around for a peaceful existence of all beings.

6. What do each of the following quotations mean to you?

निम्नलिखित में से प्रत्येक उद्धरण के आपके लिए क्या मायने हैं?

(a) "Each individual is capable of transforming his immediate environment by attempting a radical transformation inside him". – J Krishnamurti

(150 words) 10

"प्रत्येक व्यक्ति अपने अंदर आमूल-चूल परिवर्तन का प्रयास कर अपने समीपवर्ती परिवेश को रूपांतरित करने में सक्षम है।"- जे. कृष्णमूर्ति

Each individual is capable of transforming his immediate environment by changing himself implies that by bringing small changes in our behaviour & practices we can change greater things.

Its relevance :-

(1) Practicing discipline and punctuality at individual level then will reflect in same behaviour at work and thus Better efficiency and Better results.

(2) Adopting idea of tolerance and non-violence each one of us can ensure a peaceful co-existence in the society of diversity eg:-

issue of mob-lynching can resolve.

(3) Respecting elderly & love and care for them ~~can~~ if followed by all can solve problems of old age. like neglect, loss of social capital & promote harmonious living.

(4) In environmental context if each of us decide to save water, not use plastics, save electricity we could radically address issue of global warming ~~&~~ pollution.

(5) Practicing Honesty & integrity by each could help curb issue of corruption & economic fraud.

"Let the evil come & rule the world but not through "me" so with this thought if ~~we~~ each one of us'll transform our behaviour we can ~~change the~~ eliminate the evil itself.

6. **(b)** "Facts are many, but the truth is one." - Rabindranath Tagore **(150 words) 10**

"तथ्य कई हैं, पर सत्य एक है।" - रवीन्द्रनाथ टैगोर

The given statement by Tagore highlights the importance of a rational decision making and that it is "truth" that ultimately triumphs.

→ Its relevance :-

(1) Objective decision making :- Assessing merits of a case based on facts & figures supplied but ultimately using rational thinking to decide the action.

eg :- Laws says equal penal provision for some act [Fact] however, a poor could not afford that amount [Truth] → should be punished proportionately.

(2) In context of media trials & sensationalisation of news :

In recent times many facts are provided by media on the victims & the accussed however, the

truth does not necessarily have to be the same. at is seen in 1st instance.

eg:- Media trials in Sushant S. case but no evidence found later.

(3) Believing in rumors of inter-caste marriage or cow-vigilantism and then indulging in acts like lynching or atrocities on a group without knowing the fact.

(4) falsified claims presented by countries to protect image eg: China hiding its COVID-19 cases yet it remains far from truth.

Thus, while making any judgement especially if in position of authority only hearing / knowing facts is not sufficient but its analysis to reach the truth is a must.

6. **(c)** "It may be expedient but it is not just that some should have less in order that others may prosper." — John Rawls **(150 words) 10**
"यह समीचीन तो हो सकता है लेकिन यह न्यायसंगत नहीं है कि कुछ के पास कम होना चाहिए ताकि अन्य समृद्ध हो सकें।" - जॉन रॉल्स

It implies that since all of us are born as equals it is important that we are treated equally as denying one could not lead to prosperity of the other.

Its Relevance :-

(1) Issue of poverty :- Unequal distribution of resources, majority benefit going to Top 1% while rest thrive in hunger, unemployment is not just.

(2) Denying women education :
eg :- In many families girl child not sent to school so that her brothers could study. In long run leads to not only illiteracy but complete subjugation.

(3) Developed vs Developing world.
Rich countries exploiting labour of poor countries like African

nations, & majority profit directed to rich is totally unjust.

(4) Environmental concerns :- While some continue to emit pollutants taking no responsibility [f, eg:- countries like USA, UK] and others are left to suffer from ill-effects like island submergence, loss of livelihood etc.

In a society each being has equal share and if we deny one of its right it'll subsequently harm the other. How Mother Teresa describes it as "we create misery because we do not share"

SECTION – B

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

7. You are a single mother and work as a school counsellor for the psychological well-being of primary and secondary school children at a reputed school. Recently, you have found through your interactions that several students have been facing emotional trauma and mental health issues. Realising the gravity of the situation you want to discuss this with the school authorities and the board of trustees and come up with an advanced plan that can help parents get better involved. However, during the meeting, concerns are raised regarding your findings and the lack of supporting evidence is also cited by some. Moreover, senior members who are present express a sense of displeasure at what this might mean for the reputation of the school.

You are thoroughly appalled with this approach of the school authorities, yet you are mired down in your own financial circumstances.

On the basis of the above situation, answer the following:

(a) Identify the most relevant stakeholders in the case.

(b) What are the dilemmas in the case?

(c) Discuss how stigmatisation of mental health issues can be addressed in schools. **(20)**

आप एक अकेली माँ हैं और एक प्रतिष्ठित स्कूल में प्राथमिक एवं माध्यमिक कक्षाओं के बच्चों के मनोवैज्ञानिक कुशलक्षेम के लिए स्कूल काउंसलर के तौर पर काम करती हैं। हाल ही में, आपने अपनी बातचीत के माध्यम से पाया कि कई छात्र भावनात्मक आघात और मानसिक स्वास्थ्य के मुद्दों का सामना कर रहे हैं। स्थिति की गंभीरता को समझते हुए आप स्कूल के अधिकारियों और न्यासी बोर्ड के साथ इस पर चर्चा करना और एक उन्नत योजना तैयार करना चाहती हैं जिससे माता-पिता को बेहतर तरीके से शामिल होने में मदद मिल सके। हालांकि, बैठक के दौरान, आपके निष्कर्षों के संबंध में चिंताएँ व्यक्त की जाती हैं और कुछ लोगों द्वारा समर्थनकारी साक्ष्यों के अभाव का भी हवाला दिया जाता है। इसके अतिरिक्त, मौजूद वरिष्ठ सदस्य इस बात पर नाराजगी व्यक्त करते हैं कि इसका स्कूल की प्रतिष्ठा पर प्रभाव पड़ सकता है।

आप स्कूल के अधिकारियों के इस दृष्टिकोण से पूरी तरह से हतप्रभ हैं, मगर आप अपनी वित्तीय परिस्थितियों में फंसी हुई हैं।

उपर्युक्त स्थिति के आधार पर, निम्नलिखित प्रश्नों के उत्तर दीजिए:

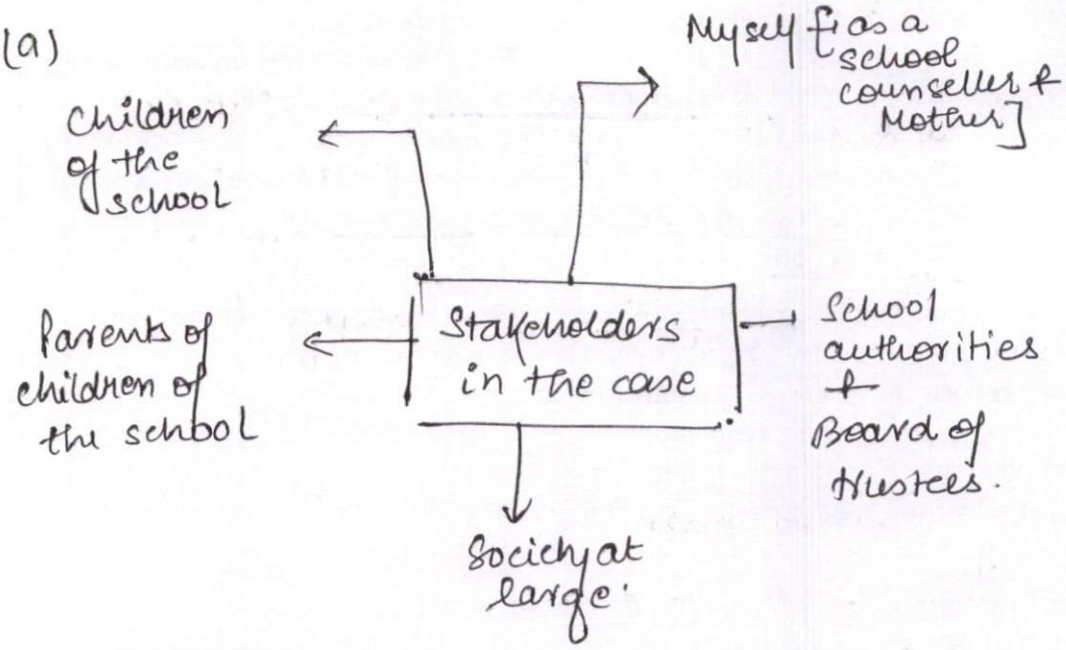
(a) इस प्रकरण में सर्वाधिक प्रासंगिक हितधारकों की पहचान कीजिए।

(b) इस प्रकरण में कौन-सी दुविधाएँ हैं?

(c) चर्चा कीजिए कि स्कूलों में मानसिक स्वास्थ्य के कलंकीकरण मुद्दों का समाधान कैसे किया जा सकता है।

The given case is a reflection of mental health condition of students and how it is often neglected later leading to issues such as depression or suicidal tendencies.

(a)



(b) Dilemmas in the case are:

(1) Responsibility as a school counseller
VS
Responsibility of reputation of school

↓

As a school counseller it is my duty to understand the problems of children, report in to right authorities and work on effective redressal mechanism. However,

here disclosure of information could invite question to working of school and wrong atmosphere.

(2) Personal financial constraints vs Empathy to help

↓

Thus, would need the job for livelihood and raising voice against authorities could endanger the job. But at same would want to alleviate suffering of the students.

(3) Right of parents to know vs Reputation of school :-

Parents should know the mental condition of their children for their betterment whereas school would want to maintain its reputation.

(4) Responsibility to society at large vs. loyalty to the organisation :

Mental health issue is a problem across the space and if it is left unddressed here it could seth a

wrong precedent for others as well.

(c) Ways to address stigmatisation of mental health issues in school

(1) Active interaction with children by the class-teachers or designated school counseller to understand their problems.

(2) more focus on teenagers as they face both physical & mental changes & need special care.

(3) Regular communication with parents and enquiring & informing about any change in behaviour of child.

(4) Involving children in recreational activities such as music or dance competitions to reduce burden of studies and develop overall personality.

(5) Sports, Yoga and meditation should be promoted as a regular affair to keep children fit

both physically & mentally.

(5) Awareness about mental health through lectures, seminars, plays etc so that it is not considered as a stigma.

(6) Informing children about ways to seek help eg: Talking to parents, friends or teachers or visiting psychiatrist

(7) To have charts or placards displaying signs of mental health so that it becomes a regular conversational affair.

Mental health is often not treated at par with physical health however, it is only a synchronous functioning of both that is needed to build a better ~~society~~ individual & Better society

Don't write anything this margin (इस भाग में कुछ ना लिखें)

8. You are working as a Divisional Forest Officer in an area which is home to tigers. Recently, there have been reports of a tiger venturing into agricultural fields and also killing livestock of villagers. Unfortunately, 2-3 villagers have been killed by some wild animals in last few weeks. Villagers claim that the tiger has killed their fellow villagers and request you to protect their lives and property by either relocating or killing the man-eater tiger. They also obstructed investigation of forest officials to ascertain whether it was the work of tiger or some other animals. Your attempts to trap the tiger have not been successful. Concerned over the delay in killing or relocating the tiger, villagers hire a private hunter to kill the tiger on their own and argue that they have a right to defend themselves and their property. In this context, answer the following questions:

(a) Identify the issues involved in this scenario.

(b) What steps would you take as the Divisional Forest Officer to ensure villagers' safety along with protection of tigers? **(20)**

आप एक ऐसे क्षेत्र में मंडल वन अधिकारी के रूप में कार्यरत हैं जो बाघों का निवास स्थल है। हाल ही में, खेतों में एक बाघ के घुसने और ग्रामीणों के पशुधन को नुकसान पहुँचने की खबरें आई हैं। दुर्भाग्य से, पिछले कुछ हफ्तों में कुछ जंगली जानवरों द्वारा 2-3 ग्रामीणों को मार डाला गया। ग्रामीणों का दावा है कि एक बाघ ने उनके साथी ग्रामीणों को मारा है और आपसे अनुरोध किया गया है कि या तो उस आदमखोर बाघ को स्थानांतरित करके या मारकर उनके जीवन और संपत्ति की रक्षा करें। उन्होंने यह पता लगाने के लिए वन अधिकारियों की जाँच में भी बाधा डाली कि यह बाघ का काम है या कुछ अन्य जानवरों का। बाघ को फंसाने या पकड़ने की आपकी कोशिशें सफल नहीं रही हैं। बाघ को मारने या स्थानांतरित करने में देरी से चिंतित होकर ग्रामीणों ने अपने दम पर बाघ को मारने के लिए एक निजी शिकारी की सेवाएँ ली हैं तथा उनका तर्क है कि उन्हें अपनी और अपनी संपत्ति की सुरक्षा करने का अधिकार है। इस संदर्भ में, निम्नलिखित प्रश्नों के उत्तर दीजिए:

(a) इस परिदृश्य में शामिल मुद्दों की पहचान कीजिए।

(b) बाघों की सुरक्षा के साथ-साथ ग्रामीणों की सुरक्षा सुनिश्चित करने के लिए एक मंडल वन अधिकारी के रूप में आप क्या कदम उठाएंगे?

Man-animal conflict is a common problem in today's world as rapid industrialisation & encroachment have left little avenues for the animals to venture & find food.

Stakeholders & Issues involved

(1) for Myself [as DFO] →
(1) • To protect the villagers residing near forest vs
• Protecting the life of the animals.
(2) Immediate Killing of animal vs. finding facts which could be time taking.

(2) Villagers → (1) Issue of protecting their own lives.
(2) Ensuring security of their property

(3) Forest authorities & Government → (1) Safety of people
(2) Biodiversity preservation.
(3) Redressal of grievances of people.

(4) Society at large → (1) wrong precedent if hunter kills the tiger.
(2) questioning the

responsibility of the government

(b) Steps that can be taken :-

(1) To find out the facts of the case to see if it the tiger that has actually caused killing.

(2) To arrange for tranquilisers & find & relocate the tiger.

(3) In the meanwhile arrange for proper fencing of the agricultural fields so that tiger does not enter.

(4) With cooperation of locals to clear all unnecessary shrubs around the houses so that the tiger cannot hide there.

(5) Arrange for better lighting facilities in the village.

(6) Issue warning circulars for villagers to not venture out alone in the dark.

(7) Reassurance to villagers that their safety is my responsibility

(8) Not allowing private hunter to enter forest premises

(9) To take legal action against those who do not follow orders & try to kill the tiger.

(10) Prepare report on need to create buffer zone around the area with help of government support.

Animals also have their right to life and protection of human life ~~it~~ property my responsibility thus, above steps can help in this regard.

Don't write anything this margin
(इस भाग में कुछ ना लिखें)

9. Though discrimination on racial grounds is generally associated with Western countries, arguably similar notions of colour and racial discrimination are prevalent in India too.

Many Indians are found to be obsessed for "White" skin tone as visible in matrimonial ads and popularity of whitening creams. They are also found to be more hospitable towards the white-skinned Europeans than the dark-skinned Africans. Even within the country, people can be found to be discriminating fellow countrymen on the basis of their skin tone. People from North-East India face frequent racial abuse and are referred to by various derogatory names. All these point towards racism being practised and accepted in India. Moreover, it is not considered a very serious issue as the anti-discrimination laws in India are not stringent enough to deal with hate crimes associated with racism.

(a) In this context, discuss the ethical issues associated with the practice and acceptance of racial discrimination in India.

(b) If you have been tasked to formulate a plan to combat hate crimes associated with racism in India and bring about an attitudinal change, what would be your suggestions? **(20)**

हालांकि नस्लीय आधार पर भेदभाव सामान्यतः पश्चिमी देशों से जुड़ा हुआ है, लेकिन रंग और नस्लीय भेदभाव की समान धारणाएं यकीनन भारत में भी प्रचलित हैं।

कई भारतीयों को त्वचा की "गोरी" रंगत के प्रति आकर्षित पाया गया है जैसा कि वैवाहिक विज्ञापनों और गोरा बनाने वाली क्रीमों की लोकप्रियता से भी दिखाई देता है। उन्हें अश्वेत अफ्रीकियों की तुलना में श्वेत यूरोपीय लोगों के प्रति भी अधिक सत्कारशील पाया गया है। यहाँ तक कि देश के भीतर भी लोगों को देशवासियों के साथ उनकी त्वचा के रंग के आधार पर भेदभाव करते हुए पाया जा सकता है। पूर्वोत्तर भारत के लोगों को बार-बार नस्लीय दुर्व्यवहार का सामना करना पड़ता है एवं उनके लिए विभिन्न अपमानजनक नामों का प्रयोग किया जाता है। ये सभी भारत में नस्लवाद का व्यवहार किए जाने और उसे स्वीकार किए जाने की ओर इंगित करते हैं। इसके अतिरिक्त, इसे बहुत गंभीर मुद्दा नहीं माना जाता है जैसा कि इस तथ्य से भी परिलक्षित होता है कि भारत में भेदभाव विरोधी कानून नस्लवाद से जुड़े घृणित अपराधों से निपटने के लिए पर्याप्त कठोर नहीं हैं।

(a) इस संदर्भ में, भारत में नस्लीय भेदभाव की परिपाटी और स्वीकार्यता से जुड़े नैतिक मुद्दों पर चर्चा कीजिए।

(b) यदि आपको भारत में नस्लवाद से जुड़े घृणित अपराधों से निपटने और अभिवृत्ति संबंधी परिवर्तन लाने की योजना तैयार करने का कार्य सौंपा जाता है, तो आपके सुझाव क्या होंगे?

As given in the case colour discrimination & racial hatred practiced by the society results in discrimination of some & needs to be stopped.

→ Ethical issues with acceptance of racial discrimination :-

(1) It promotes feeling of racial hatred
(2) Lowers Tolerance level of the society.
(3) At individual Level promotes a feeling of neglect towards the blacks and they also suffer from loss of self-esteem.
(4) In the society such practices ~~crat~~ set a wrong example. A Domino effect that manifest itself in all spheres of activity.

(5) It could result in violence & social disharmony

(6) Will lead to continous subjugation of some at the expense of others.

(b) To Bring attitudinal change :-

(1) Target their cognition:
- Their pre-conceived belief that blacks are inferior or they are different needs to be changed.

This could be done by increasing awareness through media campaigns, stories of life of some blacks how discrimination affected them & why it should be stopped.

(2) A positive reinforcement through awarding those working to eliminate racial hatred.

(3) Increasing interactions through sports or culture events

among communities so that they get to know each other & can coordinate better in future.

(4) Use of hoardings & slogans & organising local street plays with help of NGOs to ~~create~~ bust the myth of difference.

(5) Among Blacks create awareness for their constitutional rights and mechanism for grievance redressal

(6) Dedicated police stations for people from North-East & Blacks wherein they could file their complains.

(7) Use of popular media such as films on blacks live could be helpful.

(8) Provision of stringent laws to punish those that commit

such crimes.

To curb the rising cases of violence the recommendation of Bezbaruah committee could serve as a guiding light.

10. You are the Superintendent of Police of a city where a large slum has developed in recent decades on the property of Indian Railways. The Indian Railways has prepared a plan for expansion of the city railway station for which they want to get the slums demolished. They have requested the assistance of local police for the same, however, the people residing in those slums have responded angrily to this step and have occupied the railway tracks, resisting any action by the officials. Slum dwellers are asking for a suitable rehabilitation, citing that the city is under the grip of a cold wave as the month of December is in progress. This has not only halted the railway traffic on the route causing immense hardships to railway passengers but also posing risk of violence between slum-dwellers and the police.

Given the situation

(a) Identify various issues involved in the case along with different stakeholders.

(b) What course of action would you follow to end this situation of confrontation and resume normal functioning of the Railways? **(20)**

आप एक शहर में पुलिस अधीक्षक हैं जहाँ हाल के दशकों में भारतीय रेलवे की संपत्ति पर एक बड़ी मलिन बस्ती (झुग्गी) विकसित हो गई है। भारतीय रेलवे ने शहर के रेलवे स्टेशन के विस्तार की योजना बनाई है, जिसके लिए वह झुग्गियों को ध्वस्त करवाना चाहती है। रेलवे ने इसके लिए स्थानीय पुलिस की सहायता का अनुरोध किया है, हालांकि इन मलिन बस्तियों में रहने वाले लोगों ने इस कदम पर गुस्से से प्रतिक्रिया दी है और अधिकारियों द्वारा किसी भी कार्रवाई का विरोध करते हुए रेलवे ट्रैक पर कब्जा कर लिया है। इन मलिन बस्तियों में रहने वाले लोग, यह हवाला देते हुए उपयुक्त पुनर्वास की मांग कर रहे हैं कि शहर शीतलहर की चपेट में है क्योंकि दिसंबर का महीना चल रहा है। इससे न केवल उक्त मार्ग पर रेल यातायात ठप हो गया है जिससे रेल यात्रियों को भारी परेशानियों का सामना करना पड़ रहा है, बल्कि मलिन बस्तियों में रहने वाले लोगों और पुलिस के बीच हिंसा का खतरा भी उत्पन्न हो गया है।
इस स्थिति को देखते हुए-
(a) विभिन्न हितधारकों के साथ-साथ इस प्रकरण में शामिल विविध मुद्दों की पहचान कीजिए।
(b) आप टकराव की इस स्थिति को समाप्त करने और रेलवे का सामान्य कामकाज फिर से शुरू करने के लिए क्या कार्रवाई करेंगे?

The given case represents dilemma encountered by public service officers wherein they have to choose between development and rights of the victims and their rehabilitation issues.

(a) Issues and the Stakeholders

STAKEHOLDER	ISSUE
(1) Mysely [as SP of city.]	• Responsible for law and order of the city. • Responsibility of executing the schemes passed by the government [Here, expansion of railway station.] • Personal ethics of compassion towards weak. [slum dwellers 'll have to live in cold]
(2) Slum-Dwellers	• Their right to live and their livelihood • Suitable rehabilitation

(3) Railway passengers → • Right to reach destination on time.
• Peaceful atmosphere to be provided: No violence or disruption.

(4) Indian Railways → • Its right to expand in the railway land for better facilities.
• Its responsibility of better service delivery to its passengers.

(5) Public at large → • As allowing slum sets a wrong precedent that others would follow.
• Demolishing slum again raises question of human Rights that will impact all.

(b) Course of action to be followed

(1) Organise a meeting with the slum dwellers to explain them that the land belongs to the railway & their occupation is illegal &

they should peacefully shift to other place.

(2) Arrange for a proper rehabilitation centre for them wherein there is proper shelter and is suitable to the winter.

(3) With the help of NGOs arrange for food, clothing etc for those slum-dwellers.

(4) Send a report to the higher authorities about slum dwellers and need for their permanent rehabilitation [along with the district authorities]

(5) Arrange for adequate police-force around the railway station so that no trains are halted unnecessarily & there is no violence.

(6) Take assurance from Railway authorities ~~for~~ that they would not use any force and settle amicably.

A right balance between the ~~con~~ adressing the concerns of slum dwellers and Railway authorities can result in settlement of the dispute.

11. With its highly coveted line of consumer electronics, a multinational company 'A' has a cult following among loyal consumers and makes profits of crores of rupees. Recently, a report by an international non-governmental organisation has highlighted that in some overseas production centres of the company, the working conditions are hazardous for the labour, which include children also. In some centres, the international environmental standards are also flouted.

The company's global head has defended their position by saying that they have little control over monitoring and regulating the entire supply chain due to internationalization of the production process. Based on the above information, answer the following:

(a) Do you think company 'A' should be held responsible for ethical lapses made by individuals further down its supply chain?

(b) Should customers be expected to take into account the ethical track record of companies while making purchases? Give reasons. **(20)**

उपभोक्ता इलेक्ट्रॉनिक्स की अपनी अत्यधिक प्रतिष्ठित शृंखला वाली, एक बहुराष्ट्रीय कंपनी 'A' की निष्ठावान उपभोक्ताओं के बीच गहरी पैठ है और वह करोड़ों रुपये का मुनाफा कमाती है। हाल ही में, एक अंतर्राष्ट्रीय गैर-सरकारी संगठन की एक रिपोर्ट में इस बात पर प्रकाश डाला गया कि कंपनी के कुछ विदेशी उत्पादन केंद्रों में कार्यदशाएं श्रमिकों के लिए खतरनाक हैं, जिनमें बच्चे भी सम्मिलित हैं। कुछ केंद्रों में अंतर्राष्ट्रीय पर्यावरणीय मानकों का भी उल्लंघन होता है।

कंपनी के वैश्विक प्रमुख ने यह कहते हुए अपनी स्थिति का बचाव किया है कि उत्पादन प्रक्रिया के अंतर्राष्ट्रीयकरण के कारण संपूर्ण आपूर्ति शृंखला की निगरानी और विनियमन पर उनका नियंत्रण बहुत कम है। उपर्युक्त जानकारी के आधार पर, निम्नलिखित का उत्तर दीजिए:

(a) क्या आप मानते हैं कि कंपनी 'A' को उसकी आपूर्ति शृंखला में और नीचे की ओर स्थित व्यक्तियों द्वारा की गई नैतिक खामियों के लिए उत्तरदायी ठहराया जाना चाहिए?

(b) क्या ग्राहकों से यह अपेक्षा की जानी चाहिए कि वे ख़रीददारी करते समय कंपनियों का नैतिक ट्रैक रिकॉर्ड ध्यान में रखें? कारण बताइए।

The given case represent ~~repr~~ the problems seen in corporates such as misgovernance, lack of working standards, false advertising etc to make profits.

→ Facts of the case:

1.) An international company and good reputation & following

2.) Default issues in international centres

3.) Employment of children.

4.) Environmental concerns.

(a) Ethical Responsibility of the company:

(1) It is moral responsibility of company managers to see if rules are followed across all the centres.

(2) According to "Doctrine of slippery slope", if rules are flouted at one place there is a possibility of similar behaviour in other parts also.

(3) Not holding the company accountable would be like going against "Kantian ethics" of

universalism as we would not want child labour or environmental harm to become a global phenomenon.

(4) In the era of globalisation a "butterfly effect" is likely to exist just as good reputation in other countries attract customers, a bad act will ~~lose~~ also result in loss of customers.

(5) Resources belong to people as they are "common-good" and thus, company incharge of people's resources is responsible for its moral failing.

(b) Customers while purchasing need to keep a track of ethical practices because:→

- Deviance of behaviour in one act can progress to other
  eg:- It could result in adulteration of products for profits.

- Customers need to be aware to see that company is not making any false advertisment.
- Explore other options and make an informed choice before purchase.

However, in all cases it is not possible for customers to see if company is functionally ethically. In such situations :-

(1) Government should enforce strict laws on corporate governance & see if they are adhered to.

(2) Activities like CSR to be promoted to inculcate social responsibility of the company.

(3) Involve ethical officers in the company that uphold ethical standards.

Companies as Gandhiji calls it should work on "trusteeship Model". Only then they can build a trust-worthy customer base for themselves which will help not only in profit-making but also for survival in long run.

12. In a recent survey around social and economic indicators, a certain state in the country was found grossly underperforming. The state is marred with the issues of poverty, hunger, social backwardness, lawlessness and underdevelopment. In about seven decades since gaining independence, this state has continued to perform poorly across various indices. In the past, the Chief Minister had set up a fact finding Committee to report on the chief causes of the backwardness of the State. After years of ground research and surveying, it was found that the one of the main causes of the state's backwardness was its huge population that amplified resource scarcity to unimaginable proportions. Taking a clue from the facts presented in the report, the State Cabinet constitutes a panel of policy makers to consider this question of growing population and suggest suitable revisions to the State's Population Policy. The Panel recommends legislating a Population Control Bill that has a contentious provision in the form of 'One Child' norm. You are the Chief of this Panel and the recommendations of the Panel require your approval to be tabled in the Chief Minister's Office.

In this context, answer the following questions:

(a) What are the ethical issues related to population control of a compulsory nature that you would consider before approving or rejecting the recommendation?

(b) What would be your course of action in the aforementioned case? Suggest reasons for the same. **(20)**

सामाजिक और आर्थिक संकेतकों के इर्द-गिर्द एक हालिया सर्वेक्षण में, देश में एक राज्य को बुरी तरह से आशा से कम प्रदर्शन करते हुए पाया गया। यह राज्य गरीबी, हंगर (भुखमरी), सामाजिक पिछड़ेपन, अराजकता और अल्पविकास की समस्याओं से ग्रसित है। स्वतंत्रता मिलने के बाद से करीब सात दशकों में यह राज्य विभिन्न सूचकांकों पर खराब प्रदर्शन करता आ रहा है। अतीत में, इस राज्य के मुख्यमंत्री ने राज्य के पिछड़ेपन के मुख्य कारणों पर रिपोर्ट देने के लिए एक तथ्यान्वेषी समिति का गठन किया था। वर्षों के जमीनी अनुसंधान और सर्वेक्षण के बाद, यह पाया गया कि राज्य के पिछड़ेपन का एक मुख्य कारण इसकी विशाल जनसंख्या है जिसने अकल्पनीय अनुपात में संसाधनों की कमी को बढ़ाया है। रिपोर्ट में प्रस्तुत किए गए तथ्यों से सुझाव लेते हुए, राज्य मंत्रिमंडल ने बढ़ती जनसंख्या के इस प्रश्न पर विचार करने और राज्य की जनसंख्या नीति में उपयुक्त संशोधन का सुझाव देने के लिए नीति-निर्माताओं का एक पैनल गठित किया। पैनल ने जनसंख्या नियंत्रण कानून बनाने की अनुशंसा की है जिसमें 'एक बच्चे' के मानदंड के रूप में एक विवादास्पद प्रावधान है। आप इस पैनल के प्रमुख हैं और पैनल की अनुशंसाओं को मुख्यमंत्री कार्यालय में प्रस्तुत करने के लिए आपके अनुमोदन की आवश्यकता है। इस संदर्भ में, निम्नलिखित प्रश्नों के उत्तर दीजिए:

(a) अनिवार्य प्रकृति के जनसंख्या नियंत्रण से संबंधित वे नैतिक मुद्दे क्या हैं जिन पर आप अनुशंसा को अनुमोदित करने या अस्वीकार करने से पहले विचार करेंगे?

(b) उपर्युक्त मामले में आपकी क्या कार्रवाई होगी? इसका कारण बताएँ।

The given case reflects the issue common to countries like India wherein huge population creates crunch of resources & thus, leading to poverty & inequality.

Stakeholders involved in case
- The state government
- Population of the state
- Myself [as chief of the Panel.]
- Country as a whole.

(a) Ethical issues related to compulsory population control :-

(1) Denial of right to choose to the people by forcing them to have one child.

(2) Right to free will → forced method could result in system of opression & tyranny which is harmful.

(3) Apathy to one section of population: while country as a whole is given

free will, the population of a state is forced for one child norm.

(4) Responsibility of state to provide resources rather than forcing population control.

(5) Issue of what would happen if one child dies OR is disabled.

(6) Rights of second child if born. as he/she is equally human.

(7) But there is also concern of growing population and my responsibility towards the state.

(b) Course of action. :-

(1) With regard to Population Bill: Suggest for a cafetaria approach of contraception wherein people are given choice to choose a contraceptive as a population control measure. rather than forcing a "One child" Norm.

(2) Include provision of increasing awareness among the masses regarding population explosion & its ill-effects.

(3) Bring changes in healthcare system so that couples are advised for family planning and adequate facilities for same are available at the health centre.

(4) Start a drive against stigma associated with contraception as many do not follow the same due to their own prejudices.

(5) See how available resources can be best utilised to engage people in work eg: through MGNREGA or provide PDS services.

The above changes could be used to control the expanding population and thus benefit all

Don't write anything this margin (इस भाग में कुछ ना लिखें)