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UPSC Mains 2016 GS IV

Year-wise PYQ pack · WRAP model answers with canonical links

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<https://wrapexams.com/upsc/mains/gs-4/2016/>

Q1(a) · 10 marks

Explain how ethics contributes to social and human well-being

GS IV · 2016 · Probity in Governance

Revision summary

Ethics is the inner standard of right conduct when law is absent or easy to dodge.

Social well-being needs trust, fairness, compassion and civic virtue, which ethics supplies cheaper than police.

Human well-being needs dignity, integrity, empathy and self-control, not only income.

Professional and environmental ethics turn skill into care for people and for the next generation.

Without ethics, society spends more on force and the person lives with a damaged conscience.

Introduction

Ethics is the habit of asking what we owe other people, not only what we can get away with. Social well-being is a fair and peaceful common life. Human well-being is a life with dignity, health, work and meaning. Ethics is the inner rule that makes both possible when the policeman is not in the room.

Body

Ethics and social well-being

- Ethics is a shared standard of right and wrong that guides choice when law is silent, slow or easy to dodge.
- **Social well-being needs trust:** people must believe that a neighbour, a trader and an officer will not cheat them as a first move.
- Honesty in the market keeps prices real and contracts cheap, because each side does not have to hire a spy.
- Fairness and justice reduce the need for revenge. A caste insult, a land grab or a cooked tender, if left as "cleverness", becomes a riot later.
- Compassion and solidarity fund the school, the hospital and disaster relief that a pure market will not supply to the poorest.
- Civic virtue - paying tax, standing in a queue, refusing a rumour - is ethics as public hygiene.

- When ethics fails, the State must spend more on police, courts and locks, which is a tax on everyone's well-being.
- Codes, religions and Constitutions all try to teach this; the test is conduct at the counter and in the family, not a speech.

Ethics and human well-being

- Human well-being is more than income. It includes bodily safety, equal dignity, honest work, and a conscience that can sleep.
- Integrity protects the person from self-contempt. A life built on a lie or a bribe is rich on paper and poor inside.
- Respect for autonomy treats the other as an end, which is Kant's test and also Article 21 dignity in daily form.
- **Empathy stops cruelty that law may not yet name:** humiliation of a petitioner, delay of a pension, or silence when a river is poisoned.
- Temperance and self-control protect health and family from anger, addiction and reckless display.
- Professional ethics in medicine, teaching, accounting and administration convert skill into care rather than into a weapon.
- Environmental ethics extends well-being to the next generation; a strip-mined hill is present profit and future misery.
- **Ethics therefore contributes twice:** it holds society together without constant force, and it lets a person live as a responsible human being rather than as a clever animal.

Flow diagram

Ethics -> Trust and fairness
Ethics -> Dignity and conscience
Trust and fairness -> Social well-being
Dignity and conscience -> Human well-being
Law and force -> Social well-being
Ethics -> Law and force

Conclusion

Ethics contributes to social well-being by creating trust, fairness and civic peace that law alone cannot buy. It contributes to human well-being by protecting dignity, conscience and care. A society that treats ethics as optional will pay in courts, riots and inner emptiness.

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Q1(b) · 10 marks

Why should impartiality and nonpartisanship be considered as foundational values in public services, especially in the present day socio-political context? Illustrate your answer with examples.

GS IV · 2016 · Probity in Governance

Revision summary

Impartiality is equal treatment by law and facts; non-partisanship is service to the Constitution rather than to a party.

They are foundational because every other skill becomes a tool of faction if they are missing.

Today's socio-political heat - identity, social media, coalitions and punitive transfers - makes them both harder and more necessary.

Illustrations include election duty, communal policing, welfare lists, recruitment and disaster camps.

Conduct Rules, speaking orders, RTI and stable tenure are the practical supports.

Introduction

Public service is other people's power held in trust. Impartiality is the same law and the same queue for friend and stranger. Non-partisanship is service to the Constitution, not to a party colour. In a loud, identity-rich democracy they are not ornaments. They are the floor.

Body

Meaning of the two values

- Impartiality means decisions follow statute, facts and recorded reasons, not caste, religion, region, kinship or a minister's private list.
- **Article 14 of the Constitution of India is impartiality in legal form:** equality before the law and equal protection of the laws.
- Non-partisanship means the permanent executive implements the lawful policy of whichever government the people have chosen, without becoming a cadre of that party or of the last one.
- The All India Services (Conduct) Rules, 1968 and the Central Civil Services (Conduct) Rules, 1964 forbid political activity and require integrity; they are the conduct floor of these values.
- Impartiality is about persons at the counter. Non-partisanship is about parties and factions in the secretariat. Both protect the citizen who has no patron.

Why they are foundational

- Without impartiality, the State is a private club. A ration card, a police first information report and a tender become gifts.
- Without non-partisanship, every election becomes a purge of files and postings, so policy has no memory and honesty has no career.
- Foundational means other skills rest on them. A brilliant engineer who allots water only to his caste has failed as a public servant.
- Democratic legitimacy needs a referee. People accept a hard decision more easily if they believe the officer was not scoring for a side.
- **The present socio-political context makes this harder and more necessary:** 24-hour media, social-media rumours, identity mobilisation, coalition arithmetic, and the use of transfer

as a whip.

Present-day illustrations

- **Election duty:** the **Election Commission of India** and the Model Code of Conduct work only if returning officers and police are non-partisan. A booth that "belongs" to a party is the opposite of a republic.
- **Communal or caste tension:** an impartial district magistrate who files cases on facts, not on who shouted louder, is worth more than a curfew speech.
- **Welfare targeting:** Direct Benefit Transfer and published beneficiary lists are machines of impartiality; a handwritten list in a party office is not.
- **Recruitment and transfers:** a civil-services board and recorded reasons, as the Supreme Court urged in **T. S. R. Subramanian v. Union of India (2013)**, protect non-partisan tenure; a midnight transfer of an honest collector is the present-day disease.
- **Policing:** a first information report refused because the accused is politically useful is a daily collapse of impartiality.
- **Social media:** an officer who forwards a party meme from an official handle has already chosen a side; silence and a speaking order are the ethical reply.
- **Coalition and federal friction:** implementing a Union scheme in a State ruled by another party, or a State scheme after a change of government, is the test of non-partisanship.
- **Example of failure:** targeting a community in a citizenship or police drive because it is electorally useful. Example of success: the same disaster relief camp for every flooded ward, with published allotment.

How to keep the values alive

- Written reasons, e-procurement, video of hearings, and the Right to Information Act, 2005 make partiality visible.
- Training must treat neutrality as a skill under pressure, not as a slogan in the academy.
- **Leadership example:** a secretary who refuses to cook a file for a donor sets the only standard juniors will copy.

Flow diagram

Public service -> Impartiality
 Public service -> Non-partisanship
 Impartiality -> Article 14 equal treatment
 Non-partisanship -> Constitution not party
 Media identity transfers -> Present-day test
 Article 14 equal treatment -> Citizen trust
 Constitution not party -> Citizen trust

Conclusion

Impartiality and non-partisanship are foundational because public power is legitimate only as a referee. In today's identity politics, media heat and transfer culture they are harder, and therefore more central. A skilled partisan in office is not a civil servant.

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[context-illustrate-your-answer-with-examples/](#)

WRAP Exams

Q2(a) · 10 marks

What do you understand by the terms 'governance', 'good governance' and 'ethical governance'?

GS IV · 2016 · Ethics and Human Interface

Revision summary

Governance is the process of steering public and related power, wider than the cabinet alone.

- **Good governance is a quality standard:** rule of law, participation, transparency, equity, efficiency and accountability.

Ethical governance tests ends and means by honesty, impartiality, compassion and constitutional dignity.

Efficiency at harm is not ethical; private kindness inside a corrupt system is not ethical governance either.

A civil servant must join process, performance and conscience.

Introduction

These three terms sit on one ladder. Governance is how power is actually used. Good governance is that use judged by results and process that citizens can live with. Ethical governance is the same work judged by right and wrong, not only by speed and growth.

Body

Governance

- Governance is the process by which public authority, and sometimes private and community power, steer a society: making rules, allocating money, delivering services, and settling disputes.
- It is wider than "the government". Courts, regulators, local bodies, parties, media, firms and civil society all govern in parts.
- The World Bank popularised the word as the manner in which power is exercised in the management of a country's economic and social resources.
- Governance can be effective or broken, clean or captured. The word itself is descriptive.

Good governance

- Good governance is a quality test. The United Nations and the **Second Administrative Reforms Commission** have used overlapping marks: participation, rule of law, transparency, responsiveness, consensus-orientation, equity, effectiveness, efficiency, and accountability.
- In Indian practice this looks like a speaking order, a published tender, a working panchayat, Direct Benefit Transfer, and a court that can be reached.
- The Right to Information Act, 2005, citizen charters, e-governance and social audit are tools of good governance.
- **Good governance still can be morally thin:** a State may be efficient at eviction or at targeting a minority. Speed and order are not the whole of goodness.
- **Sevottam and service guarantees try to make "good" measurable at the counter:** time, quality, grievance.

Ethical governance

- Ethical governance asks whether the same process respects dignity, honesty, impartiality, compassion and the Constitution.

- It is governance whose ends and means can be justified to the weakest person who bears the cost.
- Integrity systems - asset disclosure, procurement law, the **Prevention of Corruption Act, 1988**, the **Lokpal and Lokayuktas Act, 2013** - are ethical governance in institutional form.
- Ethical governance refuses a "result" bought by a fake encounter, a cooked environmental clearance, or a hush fund.
- **It includes care:** a pension that arrives, a police station that records a woman's complaint, a mine that does not steal a river.
- The **Second Administrative Reforms Commission's** Fourth Report, Ethics in Governance, treated ethics as a condition of good government, not as a Sunday lecture.
- **Relation of the three:** all ethical governance should be good governance, but not all "good" dashboards are ethical. Governance is the activity; good is the performance; ethical is the conscience and the rights test.

Why the distinction matters for a civil servant

- An officer can hit a target by humiliating a queue. That may look like good governance on a chart and fail ethical governance.
- An officer can be personally kind while keeping a corrupt system. That is private ethics without ethical governance.
- **The job is to join the three:** lawful process, effective delivery, and a clean conscience toward the stranger.

Flow diagram

Governance -> How power is used
 Good governance -> Law participation results
 Ethical governance -> Integrity dignity just means
 How power is used -> Good governance
 Good governance -> Ethical governance

Conclusion

Governance is how power steers society. Good governance is that steering with participation, law, transparency, equity and results. Ethical governance adds integrity, dignity and just means. Charts without conscience are not enough.

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Q2(b) · 10 marks

Discuss Mahatma Gandhi's concept of seven sins.

GS IV · 2016 · Moral Thinkers and Philosophers

Revision summary

Gandhi's seven sins pair a human good with a missing moral limit.

The pairings are wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity, worship without sacrifice, and politics without principle.

He is not against wealth or science; he is against those goods with ethics cut out.

In public service they name tenders without morality, exams without character, and projects without humanity.

The list is a compact ethic; it does not replace law, and "work" must include care and the vulnerable.

Introduction

- **Gandhi listed seven social sins as pairings:** a good thing cut off from a moral limit. Wealth, pleasure, knowledge, commerce, science, worship and politics each become a sin when they lose work, conscience, character, morality, humanity, sacrifice or principle. The list is a public-ethics exam, not a temple slogan.

Body

The seven pairings

- **Wealth without work is income detached from honest labour:** rent-seeking, a bribe, a speculative killing that produces nothing, or a farm subsidy captured by a benami owner.
- **Pleasure without conscience is enjoyment that ignores who pays:** bonded labour behind a luxury, a tourist economy that wrecks a coast, or private vice that treats a person as a toy.
- **Knowledge without character is skill without a spine:** a doctor who sells a fake trial, an accountant who signs a Satyam-like book, or a civil servant who drafts a legal-looking loot.
- **Commerce without morality** is trade that cheats weight, poisons food, hides a related-party deal, or sells weapons with a lie. Profit is allowed; fraud is not.
- **Science without humanity is technique that forgets the person:** a trial on the poor, a polluting plant with no consent, or a surveillance tool with no law.
- **Worship without sacrifice** (sometimes listed as religion without sacrifice) is piety that never costs the worshipper: a televised ritual beside an unpaid worker, or prayer used as a cover for hate.
- **Politics without principle is power as a career of deals:** communal arithmetic, bought votes, and a manifesto dropped the day after polling.

Why Gandhi joined them this way

- Each first word is a human good. Gandhi is not against wealth, science or politics. He is against the good with the ethical organ removed.
- **The list is social:** the sin is not only private vice but a pattern that harms the last person in the queue.
- **It fits trusteeship:** property and office are held for others. Wealth without work is a refusal of that trust.

- **It fits means-and-ends:** politics without principle is the claim that any means will do if the flag is large.

Present public-service reading

- A tender without competition is commerce without morality inside the State.
- An examination leak is knowledge without character at industrial scale.
- A development project that erases a forest people without a hearing is science and wealth without humanity.
- A leader who uses a shrine as a vote bank is worship without sacrifice and politics without principle at once.
- **Swachh Bharat**, tax honesty and a clean affidavit are small opposites of these sins.
- **For an officer the list is a daily checklist:** did this file add wealth without work for someone? Did this circular use science without the people who live downstream?

Limits of the list

- **Gandhi's** language is moral and terse. It does not replace statutes, courts or economics.
- "Work" must not be read as contempt for the disabled, the old, or unpaid care, which is also work.
- Used well, the seven sins remain a compact ethic for a market democracy that is rich in tools and poor in restraint.

Flow diagram

Seven social sins -> Wealth without work
Seven social sins -> Pleasure without conscience
Seven social sins -> Knowledge without character
Seven social sins -> Commerce without morality
Seven social sins -> Science without humanity
Seven social sins -> Worship without sacrifice
Seven social sins -> Politics without principle

Conclusion

Gandhi's seven sins are seven goods uncoupled from duty. They still name India's live failures: easy money, clever fraud, cruel technique and unprincipled power. The cure is the missing second word - work, conscience, character, morality, humanity, sacrifice and principle - in the file as well as in the ashram.

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Q3 · 12 marks

(a) Analyse John Rawls's concept of social justice in the Indian Context. (150 word) (b) Discuss the Public Services Code as recommended by the 2nd Administrative Reforms Commission.

GS IV · 2016 · Moral Thinkers and Philosophers

Revision summary

- **Rawls chooses justice from behind a veil of ignorance:** equal liberties first, then fair opportunity and the difference principle.

Indian constitutional justice, abolition of untouchability, reservations and welfare laws are local cousins of that design.

Group caste realities and informal labour stretch Rawls's original picture but do not cancel the least-advantaged test.

The **Second ARC** wanted a Public Services Code of constitutional allegiance, neutrality, impartiality, integrity, accountability, transparency and courtesy.

Conduct Rules are the floor; the Code was meant as a statutory ethic linked to Lokpal, whistle-blowing and stable tenure.

Introduction

Part (a) takes Rawls's design of a fair society and sets it against the Indian Constitution and its inequalities. Part (b) takes the **Second Administrative Reforms Commission's** proposed Public Services Code as the civil-service translation of that fairness.

Body

(a) Rawls's social justice in the Indian context

- **John Rawls**, in *A Theory of Justice*, asks what principles people would choose in an "original position" behind a "veil of ignorance", not knowing their caste, class, gender or talent.
- **First principle:** each person is to have an equal right to the most extensive scheme of equal basic liberties compatible with the same liberties for others.
- **Second principle:** social and economic inequalities are allowed only if offices are open under fair equality of opportunity, and if they most benefit the least advantaged (the difference principle).
- In India the Preamble's justice - social, economic and political - and **Articles 14** to **18** already speak Rawls's first language: equal liberty and the attack on status hierarchy.
- **Directive Principles push the difference principle:** living wage, nutrition, education, and the weaker sections in **Article 46**.
- Reservations in education, jobs and legislatures are an Indian tool for fair equality of opportunity where caste and historical exclusion blocked the starting line. Rawls allows inequalities that help the least advantaged; he would still test a creamy-layer capture.
- Land reform, the **Mahatma Gandhi National Rural Employment Guarantee Act, 2005**, the **National Food Security Act, 2013**, and school entitlements under the **Right of Children to Free and Compulsory Education Act, 2009** are difference-principle cousins: they shift primary goods toward the worst-off.
- **Limits in the Indian context:** Rawls assumed a relatively closed, well-ordered society. India has deep group identities, religious personal laws, and informal labour that his two principles do not automatically sort.

- **Group justice versus individual veil:** Ambedkar's emphasis on annihilating caste is close to Rawls on status; some Indian debates on group rights go beyond Rawls's individualist frame.
- Judicial review, basic structure, and Article 21 jurisprudence expand basic liberties in a Rawlsian spirit, while still fighting over property, environment and affirmative action.
- **A Rawlsian civil servant therefore asks:** does this file enlarge equal liberty, keep offices fairly open, and improve the life of the person who would do worst if the policy fails?

(b) Public Services Code, Second Administrative Reforms Commission

- The Second Administrative Reforms Commission, in Ethics in Governance and in the report on Refurbishing of Personnel Administration, wanted values written as a Public Services Code, not only as scattered Conduct Rules.
- It distinguished a short code of ethics (values) from a detailed code of conduct (enforceable do's and don'ts).
- Recommended values included allegiance to the Constitution and the law; function in a politically neutral manner; objectivity and impartiality; integrity; accountability for decisions; transparency; and courtesy and responsiveness to the public.
- It sought statutory backing, including through a Civil Services law, so that values were not only academy posters.
- **It linked the code to integrity systems:** a Lokpal, whistle-blower protection, restriction of arbitrary transfer, and ethics training.
- The Central Civil Services (Conduct) Rules, 1964 and the All India Services (Conduct) Rules, 1968 already punish some breaches; the Commission found them necessary but insufficient as a living ethic.
- A Public Services Code would tell an officer what kind of trustee to be; Conduct Rules tell what will start a charge sheet.
- **In Rawlsian terms the Code is fair equality of opportunity inside the State:** the citizen meets a referee, not a faction.
- **Implementation remains partial:** Conduct Rules and mission karmayogi-type training exist; a single statutory Public Services Code of the ARC's full ambition is still more aspiration than daily booklet.
- **For practice, the ARC list is still the right desk test:** Constitution first, no party work, reasons on file, no private gain, answer to the public, and a civil tongue at the counter.

Flow diagram

Veil of ignorance -> Equal basic liberties
 Veil of ignorance -> Fair opportunity and difference principle
 Equal basic liberties -> Indian Constitution
 Fair opportunity and difference principle -> Indian Constitution
 2nd 2nd ARC Public Services Code Public Services Code -> Neutrality integrity accountability
 Neutrality integrity accountability -> Officer as referee

Conclusion

Rawls's social justice is equal basic liberties plus inequalities that remain fair and that help the least advantaged. India's Constitution, reservations and welfare statutes walk that road with caste and poverty as the local facts. The Second ARC's Public Services Code is the officer's version: Constitution, neutrality, integrity, accountability and courtesy, backed by law and not only by a lecture.

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Q4 · 12 marks

(a) "Corruption causes misuse of government treasury, administrative inefficiency and obstruction in the path of national development." Discuss Kautilya's views.. (b) How could social influence and persuasion contribute to the success of Swachh Bharat Abhiyan?

GS IV · 2016 · Probity in Governance

Revision summary

- **Kautilya treated a leaking treasury as a failing State:** embezzlement methods, hidden "fish in water", spies, ledgers and punishment.

Corruption wastes funds, fogs administration and blocks development works.

His diagnosis still fits audit, e-procurement and anti-corruption law; his autocratic methods do not all travel.

Swachh Bharat needs hardware and a new social norm.

Persuasion works through social proof, authority, identity, reciprocity and dignity, not humiliation or caste dumping, and not fake open-defecation-free paint.

Introduction

Part (a) reads **Kautilya's** Arthashastra on why a leaking treasury is a failing State. Part (b) asks how social influence and persuasion, not only fines, can make **Swachh Bharat Abhiyan** a habit.

Body

(a) **Kautilya on corruption, treasury and development**

- **Kautilya** treats the treasury as the root of the State. If it is stolen, the army, irrigation and famine stores fail, which is obstruction of national development in ancient language.
- **He lists many ways officials embezzle:** false weights, leftover grain, delayed wages, fake expenditure, and collusion with traders. The point is that corruption is a system of methods, not one bribe.
- **He compares officials to fish in water:** one cannot see when they drink. Supervision must therefore be continuous, not a rare raid.
- Spies, surprise inspections, multiple ledgers, and rotation of posts are his administrative answers to inefficiency born of graft.
- Punishment is severe because the king's duty (rajadharma) is protection; a thief in office is a thief of that protection.
- He also warns the king against luxury and greedy tax, so that corruption is not only a clerk's sin but a court culture.
- **Misuse of treasury:** every unaccounted pana is a canal not dug. Administrative inefficiency: a corrupt hierarchy hides information, so orders do not travel. Development: without a full treasury and honest officers, forts, roads and relief collapse.
- **Present echo:** the Comptroller and Auditor General, e-procurement, the **Prevention of Corruption Act, 1988**, and Direct Benefit Transfer are Kautilyan in spirit - watch the fish, shorten the hand in the till, publish the ledger.
- **Limit:** **Kautilya's** State is autocratic and harsh. Today's ethics keeps his diagnosis of capture and drops torture as a method.

(b) Social influence, persuasion and Swachh Bharat Abhiyan

- **Swachh Bharat Abhiyan** (launched 2014) aims at sanitation, toilets and a shift from open defecation and public filth to a social norm of cleanliness.
- Law and latrine construction are necessary. They are not sufficient if shame, habit and caste ideas about who cleans still rule the street.
- **Social influence is the pull of people we watch:** family, caste panchayat, school, film, faith and the local officer.
- Persuasion is reasoned and emotional appeal that changes attitude without a lathi as the first tool.
- **Reciprocity:** a panchayat that first delivers water and a pit-emptying service can then ask for toilet use; asking for behaviour without service feels like a sermon.
- **Social proof:** when a ward's majority uses toilets, the rest copy. Published coverage, community monitoring and "open defecation free" claims work only if they are true, not painted.
- **Authority:** doctors, teachers, faith leaders and the Prime Minister's public broom were authority cues; they fail if the sarpanch's own courtyard is filthy.
- **Liking and identity:** messages in the local language, women's groups, and school children as household persuaders beat a Hindi poster in a distant dialect.
- **Scarcity and pride:** a village that treats a dirty pond as a stain on honour uses esteem as influence.
- **Foot-in-the-door:** start with a school toilet and a market ban on litter, then widen.
- Fear and disgust can start attention; lasting change needs dignity, not humiliation of the poor as "dirty people".
- **Caste is the ethical trap:** persuasion must not dump cleaning on one community while others "supervise".
- **Combine with law:** municipal fines, Swachh rankings, and the Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013, so persuasion is not a substitute for rights.
- Officers should use gram sabhas, self-help groups, and honest data, and should empty pits and pay sanitation workers fairly, or persuasion becomes a photograph with a broom.

Flow diagram

Kautilya -> Protect the treasury
 Protect the treasury -> State works and relief
 Swachh Bharat -> Toilets and services
 Swachh Bharat -> Social influence and persuasion
 Toilets and services -> Cleanliness as norm
 Social influence and persuasion -> Cleanliness as norm

Conclusion

Kautilya saw corruption as a hole in the treasury, a fog in administration and a brake on the State's works. Watch, record, punish, and keep the king himself from loot. **Swachh Bharat** succeeds when toilets exist and when influence - proof, authority, identity and dignity - makes cleanliness a norm, without caste dumping or fake declarations.

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WRAP Exams

Q5 · 12 marks

Law and ethics are considered to be the two tools for controlling human conduct so as to make it conducive to civilized social existence. (a) Discuss how they achieve this objective. (b) Giving examples, show how the two differ in their approaches.

GS IV · 2016 · Ethics and Human Interface

Revision summary

Law and ethics both steer people toward a liveable common life.

Law works by public rules, procedure and sanctions; ethics works by conscience formed in family, faith and profession.

Law is external, provable and minimum; ethics is internal, often stricter, and covers motive and humiliation that no clause names.

Examples include tax, dowry, environment, hate rumours and medical billing.

When they clash, use lawful dissent, not a private exemption from the statute.

Introduction

Civilised life needs people who do not rob, humiliate or poison the commons. Law does this from outside with a known rule and a sanction. Ethics does it from inside with a standard of right that can operate when no inspector is watching. They work together and they are not the same tool.

Body

(a) How law and ethics civilise conduct

- Law states a public rule, attaches a penalty or a remedy, and names a court or an officer. Fear of sanction and hope of protection channel behaviour into a predictable path.
- Criminal law deters assault and theft. Civil law makes contracts and property reliable. Constitutional law limits the State itself, which is also a condition of civilisation.
- Procedure - hearing, evidence, appeal - stops private revenge from being the only justice.
- **Ethics teaches why the rule is worth following even in the dark:** honesty, non-violence, fidelity, and respect for persons.
- Family, school, faith and profession form conscience so that most files never need a policeman.
- **Together they produce a surplus of order:** law catches the outlier; ethics keeps the average person from becoming the outlier.
- When ethics is strong, law can be light. When ethics collapses, law multiplies and still fails, because every counter needs a camera.
- **Example of joint work:** tax. The Income-tax Act punishes evasion; civic ethics treats tax as the price of roads and vaccines.

(b) How their approaches differ, with examples

- **Source:** law is posited by a competent authority. Ethics may come from reason, faith, custom or a professional oath. A custom of dowry can be ethical poison and still need the **Dowry Prohibition Act, 1961** to name it a crime.
- **Scope:** law covers what can be proved and enforced. Ethics covers inner motive, delay-as-cruelty, and humiliation that no clause lists. An officer can obey every section and still

sneer a widow out of a pension line.

- **Sanction:** law uses fine, jail, injunction, dismissal. Ethics uses guilt, shame, honour, and professional ostracism. A journalist who invents a quote may face defamation law and, separately, a lost name.
- **Change:** law changes by amendment and judgment. Ethics can lead law (Gandhi's satyagraha against unjust law) or lag behind law (social boycott despite the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989).
- **Uniformity:** law in a republic aims at one public rule. Ethics can be plural; civilisation then needs a constitutional ethic that protects minorities from a majority's "morals".
- **Example - environment:** the Environment (Protection) Act, 1986 can close a plant. Ethics asks the engineer to refuse a secret discharge before the inspector arrives.
- **Example - speech:** hate-speech provisions punish incitement. Ethics asks a user not to forward a rumour that is merely cruel, even if it is not yet a charge sheet.
- **Example - medicine:** the Indian Penal Code punished rash negligence; medical ethics also forbids a needless test to raise a bill.
- **Example - charity:** law may not force you to donate. Ethics may still call indifference to a famine a failure of humanity.
- **Approach in one line:** law is external, general, enforceable and minimum. Ethics is internal, often stricter, and aims at the good person, not only the safe subject.

Working rule for public office

- Keep the law as the floor you never undercut.
- Keep ethics as the reason you do not hunt for loopholes or use delay as a weapon.
- Where they clash - an unjust order - record dissent, use lawful channels, and do not pretend that "ethics" means a private raid.

Flow diagram

Civilised conduct -> Law external sanction
 Civilised conduct -> Ethics inner standard
 Law external sanction -> Enforceable minimum
 Ethics inner standard -> Conscience and character
 Enforceable minimum -> Public office
 Conscience and character -> Public office

Conclusion

Law civilises by public rules and sanctions; ethics civilises by conscience and character. Law is the minimum that can be enforced; ethics is often the higher, inner standard. A civilised society needs both, and a civil servant must not treat a loophole as a virtue.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2016/law-and-ethics-are-considered-to-be-the-two-tools-for-controlling-human-conduct-so-as-to-make-it-conducive-to-civilized-social-existence-a-discuss-how-they-achieve-this-objective-b-giving-examples-show-how-the-two-differ/>

Q6 · 12 marks

Our attitudes towards life, work, other people and society are generally shaped unconsciously by the family and the social surroundings in which we grow up. Some of these unconsciously acquired attitudes and values are often undesirable in the citizens of a modern democratic and egalitarian society. (a) Discuss such undesirable values prevalent in Today's educated Indians. (b) How can such undesirable attitudes be changed and socio-ethical values considered necessary in public services be cultivated in the aspiring and serving civil servants?

GS IV · 2016 · Attitude

Revision summary

Attitudes are first learned at home and often survive a degree.

Undesirable patterns include status contempt, kin and caste preference, gender hierarchy, queue-jumping as cleverness, civic indifference and communal stereotype.

Public service needs integrity, impartiality, empathy, objectivity and constitutional morality.

Cultivate them through hard selection, case-based academies, upright mentors, mixed living, RTI and e-systems, mid-career ethics, and leadership example.

Slogans and cultural excuses do not delete the old software.

Introduction

Family and neighbourhood write the first software of attitude. Education does not automatically delete it. Part (a) names the unwanted files still running in many educated Indians. Part (b) asks how to rewrite them in people who seek or already hold public office.

Body

(a) Undesirable values among many educated Indians

- **Status hunger:** degree and English as a caste of the classroom, with contempt for manual and care work.
- **Kin and caste preference:** a "good boy" is still often defined as one who helps his own, including in a hostel vote or a private job referral that shuts out a stranger.
- **Gendered hierarchy:** educated homes that fund a son's coaching and treat a daughter's job as optional, or that excuse domestic control as culture.
- **Soft corruption as cleverness:** a "contact" for a seat, a medical queue jump, a copied assignment - treated as smart, not as theft of another's turn.
- **Civic indifference:** litter, tax gossip, and outrage online without standing in a real queue or a real gram sabha.
- **Communal and stereotype thinking that survives a science degree:** the neighbour as a category, not a person.
- **Credential without curiosity:** marks as honour, and little respect for evidence when it hurts one's group.
- Consumer display and short-term success as the only worth, which makes public service look like a consolation prize unless it brings power.

- These are not the whole of educated India. They are common enough to damage an egalitarian Constitution if they walk into a collectorate.

(b) Changing attitudes and cultivating public-service values

- **Name the values the service actually needs:** integrity, impartiality, empathy, objectivity, courage, constitutional morality, and respect for the weakest stakeholder.
- **Selection:** the **Union Public Service Commission** interview and ethics paper can probe attitude, but one interview cannot rewire a life. Still, recorded integrity and a refusal of fake certificates must remain hard gates.
- Foundation training at the Lal Bahadur Shastri National Academy of Administration and State academies must use live humiliation cases, village stays, and attachment with a poor petitioner, not only a lecture on the Preamble.
- **Mentoring:** the first boss teaches more than the academy. Posting a probationer with a known upright officer is a value tool.
- **Unlearning caste and gender:** mixed messes, equal leave, zero tolerance for sexist "jokes", and punishment for a caste slur, so that the old family software meets a new peer court.
- **Systems that make the old attitude expensive:** e-procurement, published queues, asset returns, the Right to Information Act, 2005, and rotation out of a captured desk.
- Counselling and 360-degree feedback, used honestly, can catch a brilliant officer who still treats the public as dirt.
- Mid-career training should return to ethics when power has already tempted the person, not only at age twenty-four.
- Family and society will keep pulling. Service identity - "I am a trustee, not my uncle's clerk" - has to be rehearsed until it is automatic.
- **Example over circular:** a secretary who stands in the same canteen line and refuses a festival gift does more than a mission statement.
- **For aspirants:** volunteer work with real accountability, not a certificate mill; reading **Ambedkar** and the Constituent Assembly on constitutional morality; and treating a mock test leak as a rehearsal of future graft.

What not to do

- Do not pretend a slogan or a yoga session has deleted caste contempt.
- Do not use "Indian culture" as a shield for dowry, untouchability-by-other-means, or a woman's unpaid labour.
- Do not train only in English polish; an egalitarian officer needs the language of the counter.

Flow diagram

Family and milieu -> Undesirable attitudes
 Undesirable attitudes -> Status kin gender soft graft
 Academy mentors systems example -> Integrity impartiality empathy
 Integrity impartiality empathy -> Public service character

Conclusion

Educated India still carries status, kin bias, gender hierarchy, soft graft and civic shrug from the home. Public service needs the opposite software. Change it by selection that refuses fake integrity, training that humiliates the old contempt, mentors, systems that make bias costly, and bosses who live the code.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2016/our-attitudes-towards-life-work-other-people-and-society-are-generally-shaped-unconsciously-by-the-family-and-the-social-surroundings-in-which-we-grow-up-some-of-these-unconsciously-acquired-attitudes-and-values-are/>

WRAP Exams

Q7 · 12 marks

Anger is a harmful negative emotion. It is injurious to both personal life and work life. (a) Discuss how it leads to negative emotions and undesirable behaviors. (b) How can it be managed and controlled?

GS IV · 2016 · Ethics and Human Interface

Revision summary

Anger as a habit injures body, attention, family and the workplace.

It feeds shame, rumination, hatred, domestic cruelty and biased or violent official acts.

Firmness is not the same as rage.

Control uses pause, cognitive reappraisal, sleep and health, structured hearings, emotional-intelligence skill, counselling if needed, and apology.

The State must not inherit the officer's ego.

Introduction

Anger is a surge that says a boundary was crossed. Used as a brief signal it can protect. As a habit it injures body, family and the file. Part (a) traces the chain into other dark feelings and bad acts. Part (b) is control as a civil-service skill, not as saintliness.

Body

(a) How anger feeds other harms

- Physiologically, anger raises heart rate and narrows attention. The person sees an enemy, not a problem, which is already a cognitive injury.
- **It breeds secondary emotions:** after the shout comes shame, then anxiety about retaliation, then a sulk that looks like depression.
- Rumination turns one insult into a story of humiliation, which feeds hatred and, in public life, communal or office faction.
- **Undesirable behaviour at home:** harsh words, smashed objects, and domestic violence. The Protection of Women from **Domestic Violence Act, 2005** exists because anger is often used as a right over a weaker person.
- **At work:** a shouting officer humiliates a clerk, cooks a biased noting, or orders a lathi when a hearing was due. That is cruelty and, often, a Conduct Rules breach.
- Road rage, communal rumour-forwarding, and revenge transfers are anger as policy.
- Addiction and sarcasm are quieter children of unmanaged anger.
- **For the organisation, chronic anger destroys psychological safety:** bad news stops travelling, so the next disaster is a surprise.
- Anger is not the same as firmness. A calm refusal of a bribe is not anger. A smashed phone after a bribe offer is anger that has already lost the file.

(b) Managing and controlling anger

- **Name it early:** a racing heart and a tight jaw are data. Pause before speech. The ten-second delay is an ethical tool.
- **Cognitive reappraisal:** ask what fact, not what insult, is on the table. A delayed file may be overload, not a plot.

- **Body:** sleep, food, exercise, and no alcohol as fuel. Tired officers are angry officers.
- **Communication:** use a first-person description of the problem, not a character attack. Write the note after the pulse drops.
- **Empathy:** the petitioner's shout is often fear. Meeting fear with a roar creates a mob.
- **Institutional design:** hearings with time slots, a colleague in the room, and a rule that no major punitive order is signed in a rage.
- **Training in emotional intelligence as Goleman described it:** self-awareness, self-regulation, then social skill.
- If anger is a pattern, seek medical and counselling help. Hypertension and depression ride with chronic rage.
- Meditation, sport, and a trusted peer review of one's own outbursts work if they are regular, not a retreat photograph.
- In public order, the officer's anger must not become the State's anger. Use law, not ego, when a crowd abuses you.
- Apology after a wrong shout is control, not weakness. Repeating the shout because one is senior is failure.

Work rule

- Firmness on the rule, softness on the person.
- If you cannot be firm without rage, recuse from that hour's hearing and return with a colleague.

Flow diagram

Anger -> Narrow attention
 Narrow attention -> Shame hatred rumination
 Shame hatred rumination -> Harm at home
 Shame hatred rumination -> Humiliation and biased file
 Pause and reappraisal -> Firm on rule
 Firm on rule -> Safe decision

Conclusion

Anger spreads into shame, hatred and violence at home and into humiliation and biased orders at work. Control is pause, reappraisal, body care, structured hearings and the courage to apologise. An officer's temper is a public risk, not a private hobby.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2016/anger-is-a-harmful-negative-emotion-it-is-injurious-to-both-personal-life-and-work-life-a-discuss-how-it-leads-to-negative-emotions-and-undesirable-behaviors-b-how-can-it-be-managed-and-controlled/>

Q8 · 12 marks

"Max Weber said that it is not wise to apply to public administration the sort of moral and ethical norms we apply to matters of personal conscience. It is important to realize that the state bureaucracy might possess its own independent bureaucratic morality." Critically analyse this statement.

GS IV · 2016 · Ethics in Public Administration

Revision summary

Weber argued that personal conscience (kin, creed, raw pity) is a bad operating system for a bureau.

Bureaucratic morality means legality, hierarchy, documents, expertise and impersonality.

That core protects equality and professionalism.

- **The danger is an iron cage:** procedure that obeys illegal or inhuman commands and humiliates the citizen.

Indian ethics keeps **Weber** against nepotism and adds constitutional morality, recorded dissent and non-cruelty.

Introduction

Weber is warning that a bureau is not a family and not a church. Personal conscience - kinship, pity, a private creed - can wreck equal rule. He also claims a distinct bureaucratic morality: legality, hierarchy, files and impersonality. The statement is half a shield for professionalism and half a risk of a morality that forgets the person.

Body

What **Weber** is defending

- Modern bureaucracy, in **Weber**'s ideal type, is rule-bound, hierarchical, documentary, expert, and impersonal.
- **Personal conscience often means:** help my cousin, follow my guru, spare the tearful contractor, or sabotage a policy I dislike.
- Applied law to administration, that conscience becomes nepotism, communal capture, or a saint who cannot implement a lawful tax.
- **Bureaucratic morality in this sense is vocation (Beruf):** loyalty to the office, confidentiality, political neutrality, and the same section for every applicant.
- That is close to what India later wrote as Conduct Rules, speaking orders, and **Article 14** equality.
- **Weber** also separated the ethic of conviction from the ethic of responsibility: a politician or an officer must own consequences, not only a pure heart.

Where the statement is right

- A passport desk that applies a private religious test has failed bureaucratic morality and constitutional morality together.
- A judge or a collector who decides by midnight prayer without a statute has left the republic.
- Large States need impersonality so that millions are not hostages of one official's mood.

- "Independent" bureaucratic morality can mean professional standards that even a minister cannot casually override: accounts, natural justice, and the file.

Where the statement is dangerous

- If bureaucratic morality means "the organisation is always right", it becomes Eichmann's file-and-obey problem: legality without a human remainder.
- Personal conscience, properly understood, is not nepotism. It is the courage to refuse an illegal order, to leak nothing, and to record dissent - the opposite of kin ethics.
- **Gandhi**, King and civil servants who refused emergency excesses used conscience against a bureau that called itself moral because it was tidy.
- **Impersonality can become humiliation:** the petitioner as a number, delay as a weapon, and "not in the rules" as a lie when discretion exists.
- **Weber** himself feared the iron cage. An independent bureaucratic morality that answers only to hierarchy is not ethics; it is a closed shop.
- Indian constitutional morality (**Ambedkar**) binds the bureau to liberty, equality and dignity, which are not merely German office virtues of 1920.

A critical synthesis for Indian public service

- **Keep Weber's useful core:** no kin, no party, no private creed as a substitute for the section.
- Reject **Weber** if he is read as "leave your conscience at the door". The door must keep illegal and inhuman orders out.
- **Bureaucratic morality should be:** legality, impersonality, expertise, plus the constitutional and professional duty to prevent grave harm and to speak on the file.
- Personal morality of gifts, truth-telling and non-cruelty still applies; it is not a separate universe.
- Example: refusing a minister's oral order to cook a caste-biased list is both bureaucratic (ask for writing, cite the rule) and personal conscience.
- Example: a "humane" officer who skips tender law for a favourite NGO has used personal warmth to kill bureaucratic morality.

Verdict

- The statement is wise against the family-and-faction capture of the State.
- It is unwise if it creates a priesthood of procedure that cannot see a starving person or an illegal command.
- **The living ethic is Weber plus the Constitution:** impersonality without inhumanity, and conscience without nepotism.

Flow diagram

Weber -> Impersonal legality
 Impersonal legality -> Blocks nepotism and faction
 Impersonal legality -> Iron cage and blind obedience
 Constitutional conscience -> Dissent on file
 Blocks nepotism and faction -> Weber plus Constitution
 Dissent on file -> Weber plus Constitution

Conclusion

Weber is right that public administration cannot run on private kin-and-creed conscience. He is wrong if bureaucratic morality means a closed, soulless legality. Indian service needs impersonality, the file, and a conscience that refuses illegal and cruel orders while still applying the same rule to the stranger.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2016/max-weber-said-that-it-is-not-wise-to-apply-to-public-administration-the-sort-of-moral-and-ethical-norms-we-apply-to-matters-of-personal-conscience-it-is-important-to-realize-that-the-state-bureaucracy-might-possess-its/>

WRAP Exams

Q9 · 20 marks

Case study. ABC Ltd. is a large transnational company having diversified business activities with a huge shareholder base. The company is continuously expanding the generating employment. The company, in its expansion and diversification programme, decides to establish a new plant at Vikaspuri, an area which is underdeveloped. The new plant is designed to use energy efficient technology that will help the company to save production cost by 20%. The company's decision goes well with the Government policy of attracting investment to develop such underdeveloped regions. The government has also announced tax holiday for five years for the companies that invest in underdeveloped areas. However, the new plant may bring chaos for the inhabitants of Vikaspuri region, which is otherwise tranquil. The new plant may result in increased cost of living, aliens migrating to the region, disturbing the social and economic order. The company sensing the possible protest tried to educate the people of Vikaspuri region and public in general that how its Corporate Social Responsibility (CSR) policy would help overcome the likely difficulties of the residents of Vikaspuri region. In spite of this the protests begin and some of the residents decided to approach the judiciary as their plea before the Government did not yield any result. (a) Identify the issues involved in the case. (b) What can be suggested to satisfy the company's goal and to address the residents' concern?

GS IV · 2016 · Ethics Case Studies

Revision summary

ABC Ltd.'s plant promises jobs, efficiency and a tax holiday in a poor, quiet region.

Residents fear inflation, in-migration and social disorder; CSR talk without a budget has failed.

Issues include consent, distributive justice, environment and State-firm alignment.

Forcing the plant or abandoning all investment both fail the dual goal.

The ethical path is assessed design, local jobs and housing, shared infrastructure, audited benefit funds, and joint monitoring - not smearing protest.

Introduction

A large company wants a cheaper, greener plant in a quiet, poor region that the government also wants to develop. Residents fear that "development" will arrive as inflation, strangers and a broken social order. The ethical task is to keep investment from becoming a raid.

Body

Stakeholders

- Residents of Vikaspuri, including those who want jobs and those who want the present quiet.
- ABC Ltd., its workers, managers and the wide shareholder base.
- Incoming workers and contractors ("aliens" in the stem's language), who are persons, not a pest.
- The government that offered a five-year tax holiday and seeks regional development.
- Local environment, water and common land, which do not speak in court unless someone speaks for them.
- The judiciary, once a plea is filed, and future generations in the region.

(a) Issues involved

- **Development versus disruption:** employment and cheaper, cleaner production versus cost of living, congestion and cultural strain.
- **Consent and voice:** CSR lectures after the site is chosen are not the same as free, prior, informed consultation.
- **Distributive justice:** profits and tax holidays may leave the region while noise, inflation and social tension stay.
- **Environmental and social externalities:** even an energy-efficient plant uses land, water and roads.
- **Credibility of CSR:** if CSR is only a brochure against protest, it is persuasion without a budget, which residents rightly distrust.
- **Rule of law:** protest is legitimate; so is a company's lawful investment. Forum-shopping or State capture would be a separate wrong.
- **Government conflict of interest:** a tax holiday can look like the State taking the firm's side before harms are priced.
- **Values in clash:** efficiency, growth, equity, sustainability, dignity of the existing community, and non-discrimination toward migrants.

(b) Options

- **Option 1:** Push the plant through with police and CSR films.
- **Merit:** speed and shareholder comfort.
- **Demerit:** lasting hostility, court stays, and ethics reduced to force.
- **Option 2:** Abandon the site.
- **Merit:** peace in Vikaspuri.
- **Demerit:** lost jobs, lost cleaner technology, and a signal that every poor region must stay underdeveloped.
- **Option 3:** Redesign the project with residents as parties, not as an audience.

Values and action (recommended)

- **Integrity:** publish the true footprint - water, housing, wages, emissions - not only the 20 per cent cost saving.
- **Fairness:** a written benefit-sharing plan, not a speech.
- **Compassion and non-maleficence:** prevent a rent shock for the poorest tenants.
- **Sustainability:** energy efficiency is a start; add water, waste and green-belt duties.

- **Action 1:** Pause full construction until a social impact assessment and, where law requires, environmental clearance are complete and explained in the local language.
- **Action 2:** Local hiring targets, skill centres, and a housing plan so that in-migration does not simply inflate rents; include incoming workers in services rather than ghettoising them.
- **Action 3:** Infrastructure first or in parallel: water, health, school and roads funded by company plus government, so the tax holiday is not a one-way gift.
- **Action 4:** A legally backed local development fund from a share of savings, with panchayat and independent audit, so CSR is a budget line.
- **Action 5:** Grievance cell, joint monitoring committee, and a public hearing that can still change plant design (shift, buffer, traffic).
- **Action 6:** Do not buy silence. Do not smear litigants. Meet the court with facts.
- **Action 7:** Government should condition the tax holiday on employment, pollution, and housing milestones, not on a ribbon cutting.

What would not satisfy both

- A plant that saves 20 per cent and leaves Vikaspuri as a labour camp.
- A veto that treats every outsider worker as chaos rather than as a rights-bearing person.

Flow diagram

New plant at Vikaspuri -> Jobs versus disruption
 Jobs versus disruption -> Social and environmental assessment
 Social and environmental assessment -> Jobs housing water fund
 Jobs housing water fund -> Joint monitoring
 Brochure Brochure CSR -> Protest and court

Conclusion

The issues are consent, distribution of costs and benefits, environmental load, and CSR as public relations. The company can still build if residents gain jobs, services and a real voice, and if migrants are housed rather than blamed. Growth without that bargain is not ethical development.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2016/case-study-abc-ltd-is-a-large-transnational-company-having-diversified-business-activities-with-a-huge-shareholder-base-the-company-is-continuously-expanding-the-generating-employment-the-company-in-its-expansion-and/>

Q10 · 20 marks

Case study. Saraswati was a successful IT professional in USA. Moved by patriotic sense of doing something for the country she returned to India. Together with some other like-minded friends, she formed an NGO to build a school for a poor rural community. The objective of the school was to provide the best quality modern education at a nominal cost. She soon discovered that she has to seek permission from a number of Government agencies. The rules and procedures were quite confusing and cumbersome. What frustrated her most were delays, callous attitude of officials and constant demand for bribes. Her experience and the experience of many others like her have deterred people from taking up social service projects. A measure of Government control over voluntary social work is necessary. But it should not be exercised in a coercive a corrupt manner. What measures can you suggest to ensure that due control is exercised but well meaning, honest NGO efforts are not thwarted?

GS IV · 2016 · Ethics Case Studies

Revision summary

Saraswati's school met confusion, delay, callousness and bribe demands.

Control over NGOs is justified for money, land and child safety; coercion and corruption are not.

Paying the tout, or abolishing regulation, both fail.

Measures include a statutory checklist, single window, time limits, RTI tracking, risk-based scrutiny, e-payments, vigilance, and a facilitation cell.

Child-safety and accounts stay strict; invented windows must go.

Introduction

A patriot with a school project meets a forest of windows, delay and a bribe culture. The State is right to watch money, land and children. It is wrong to turn that watch into a toll gate. The answer is control that is clear, time-bound and clean.

Body

Stakeholders

- Saraswati, her colleagues, donors, and the rural children who need the school.
- Honest NGOs that will copy her exit if the toll continues.
- Corrupt officials and touts who price delay.
- Children as a vulnerable class, who need real safeguards against fake charities.
- The education, land, charity-commissioner and tax offices that hold lawful pieces of clearance.
- The wider public, which funds exemptions and must not be looted through shell NGOs.

Ethical issues and values

- **Integrity versus extraction:** a bribe is not a "speed fee"; it is a tax on altruism.
- **Accountability versus harassment:** knowing who runs a school is legitimate; twelve unclear windows are not.
- **Compassion:** rural children pay when the honest founder gives up.
- **Rule of law:** equal procedure for a returned professional and for a well-connected trust.
- **Values:** integrity, responsiveness, transparency, empathy, and fiduciary care for minors.

Options

- **Option 1:** Tell her to pay and "be practical".
- **Merit:** the school might open this year.
- **Demerit:** you train a market in permissions and push honest people out.
- **Option 2:** Abolish all NGO regulation.
- **Merit:** speed.
- **Demerit:** fake schools, foreign-fund crime, and child-safety holes.
- **Option 3:** Keep control, strip it of confusion, delay and cash.

Action: measures that keep control and spare honest work

- **Single-window, published checklist:** one portal listing every approval for a non-profit school, with the statute cited, so "confusion" cannot be a business model.
- Time limits and deemed approval where the **Second Administrative Reforms Commission** logic of citizen charters applies, with a named officer and a penalty for delay, not for the applicant.
- **Online tracking and the Right to Information Act, 2005:** every file number public, every query in writing. Oral objections should not count.
- **Risk-based regulation:** light and fast for a small rural school with clean accounts; heavy scrutiny for large foreign funds, land banks and boarding hostels.
- **Integrity:** CCTV at enquiry counters, e-payments only, rotation, and vigilance traps on repeat "facilitators". The **Prevention of Corruption Act, 1988** must reach the tout and the officer.
- **Standard documents:** model trust deed, fire and building norms in plain language, and a help desk that is not a tout in uniform.
- Social audit and third-party accreditation for those who want a quality mark, instead of forty serial signatures.
- Protect whistle-blowers who record a bribe demand; a sting that is lawful is better than a sermon.
- Separate child-safety control (identity of staff, no corporal cruelty, grievance) from rent-seeking on land conversion.
- **FCRA and tax exemption should be predictable:** published queries, speaking orders, and no sudden freeze without reasons - control, not theatre. (The Foreign Contribution (Regulation) Act, 2010 is the lawful frame; it must not be a silent punishment tool.)
- **Local administration:** a District Magistrate NGO facilitation cell with a weekly sitting, minutes published.
- Judicial and Lokayukta routes for delay as a service failure, not only as a private writ by one exhausted founder.
- **Civic education inside departments:** social work is not an enemy of the State; a school that works reduces the State's later bill.

What Saraswati should still accept

- True building safety, true teacher norms, true accounts. Due control is not "whatever the clerk invents today".

Flow diagram

Honest NGO school school -> Due State control
Due State control -> Single window and time limits
Due State control -> Heavier watch on money and child safety
Delay and bribe -> Honest founders quit
Single window and time limits -> School opens lawfully

Conclusion

The State must know who teaches whose children and whose money. It must not sell that knowledge as delay. Single windows, clocks on files, risk-based scrutiny, e-trails and anti-bribe enforcement protect both the child and the honest NGO.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2016/case-study-saraswati-was-a-successful-it-professional-in-usa-moved-by-patriotic-sense-of-doing-something-for-the-country-she-returned-to-india-together-with-some-other-like-minded-friends-she-formed-an-ngo-to-build-a/>

Q11 · 20 marks

Case study. A fresh engineering graduate gets a job in a prestigious chemical industry. She likes the work. The salary is also good. However, after a few months she accidentally discovers that a highly toxic waste is being secretly discharged into a river nearby. This is causing health problems to the villagers downstream who depend on the river for their water needs. She is perturbed and mentions her concern to her colleagues who have been with the company for longer periods. They advise her to keep quite as anyone who mentions the topic is summarily dismissed. She cannot risk losing her job as she is the sole breadwinner for her family and has to support her ailing parents and siblings. At first, she thinks that if her seniors are keeping quiet, why should she stick out her neck. But her conscience pricks her to do something to save the river and the people who depend upon it. At heart she feels that the advice of silence given by her friends is not correct though she cannot give reasons for it. She thinks you are a wise person and seeks your advice. (a) What arguments can you advance to show her that keeping quiet is not morally right? (b) What course of action would you advise her to adopt and why?

GS IV · 2016 · Ethics Case Studies

Revision summary

Secret discharge of toxic waste is a continuing harm to downstream villagers.

Silence, once she knows, is moral participation; "seniors are quiet" is not a defence.

Family need is real and does not license using villagers as a means.

She should document, send a written internal alert, then approach the State Pollution Control Board, refuse false logs, and plan other support for dependents.

Anonymous dumping without evidence is weaker than a statutory complaint.

Introduction

A young engineer likes the job and needs the wage. The plant is poisoning a river and buying silence with fear. The question is not whether she must become a headline. It is why silence is a moral failure, and how she can act without a theatrical suicide of the family.

Body

Stakeholders

- Villagers downstream who drink and wash from the river, and who did not consent to the poison.
- The engineer, her ailing parents and siblings who depend on her wage.
- Colleagues and managers who already know, and workers who will also sicken.

- The company, its owners and its lawful permits.
- The State Pollution Control Board, the Central Pollution Control Board, and future users of the river.
- You as the person she has asked for advice.

Values in clash

- Integrity and courage versus fear and prudence for the family.
- Non-maleficence and justice toward villagers versus loyalty to the employer.
- Professional ethics of engineering versus a culture of dismissal.
- Compassion for her family is real; it does not convert the villagers into an acceptable cost.

(a) Why keeping quiet is not morally right

- Silence is participation when you have unique knowledge and the harm is grave, ongoing and hidden. This is not office gossip; it is secret poisoning.
- Villagers are using the river as a life-support. Their **Article 21** right to life includes potable water in any serious constitutional ethic.
- The company has already chosen concealment. That is mens rea in moral form. Your quiet helps the concealment.
- "Seniors are quiet" is an appeal to authority, not to right. A crowd of silent engineers does not wash the river.
- Dismissal threats prove the firm knows the act would not survive daylight. Fear is evidence, not a defence.
- Professional codes and the Environment (Protection) Act, 1986, the Water (Prevention and Control of Pollution) Act, 1974, and hazardous-waste rules exist because private profit is not allowed to use a river as a sewer.
- **Utilitarian count:** many bodies downstream outweigh one job, however precious. Deontological count: you must not use villagers as a means to your salary.
- **Virtue:** courage is a mean; recklessness is not required, but cowardice that lets children drink toxin is still cowardice.
- Family duty is real, yet a wage earned by hiding poison is a tainted means. Parents do not need that kind of security as their only story.
- If everyone in her position keeps quiet, the practice becomes the industry standard. Her case is a universalisation test, not a private mood.

(b) Options

- **Option 1:** Lifelong silence.
- **Merit:** short-term wage.
- **Demerit:** ongoing harm, legal risk if later traced, and a broken conscience.
- **Option 2:** Anonymous internet dump of unverified photos.
- **Merit:** speed.
- **Demerit:** may destroy her identity anyway, may be dismissed as malice, and may skip samples that a board needs.
- **Option 3:** Document, use internal then statutory channels, protect herself, and plan the family's safety net.

Action advised

- Do not confront the plant head alone in a corridor without a record. Do not sign a false environmental log.
- **Document:** dates, photographs, if safe; do not steal unrelated commercial secrets. Note health reports if villagers already have them.
- Write an internal note to the environment officer and managing director, copy marked, asking for immediate stoppage and lawful treatment. Keep proof of sending.
- If victimised or ignored, complain to the State Pollution Control Board and, if needed, the Central Pollution Control Board, with the same evidence. That is lawful whistle-blowing, not theatre.
- **Use the Water Act and Environment Act** machinery; a magistrate's complaint or a court can follow if the boards sleep.
- Seek confidential legal aid and, where eligible, the **Whistle Blowers Protection Act, 2014** logic even in a private firm through environmental jurisprudence and labour law against unfair dismissal for a bona fide complaint.
- **Family:** quietly line up another job search, relatives' support, and government health schemes for the parents so that one wage is not the only oxygen. This is prudence, not a bargain with the river.
- Do not delay documentation until "I am ready to be poor". Evidence disappears.
- Refuse to join a lie. If forced to sign a false discharge register, refuse in writing.
- After regulators move, cooperate. Do not become the company's negotiator for a cheaper fine that leaves the pipe open.

Why this path

- It honours villagers and the law first.
- It gives the company a last chance to stop, which is fairness, not naivety.
- It does not require her to destroy the family as the first move, but it does not make the family a veto on the truth.

Flow diagram

Secret toxic discharge -> Engineer knows
 Engineer knows -> Silence -> Villagers keep drinking
 Engineer knows -> Document and internal note
 Document and internal note -> Pollution Control Board
 Pollution Control Board -> Stop the pipe

Conclusion

Keeping quiet helps a secret crime against a river and against people who drink from it. Seniors' fear is not a moral argument. She should record, write internally, go to the pollution boards if needed, refuse false papers, and plan the family's lawful safety net - not sell the villagers for a salary.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2016/case-study-a-fresh-engineering-graduate-gets-a-job-in-a-prestigious-chemical-industry-she-likes-the-work-the-salary-is-also-good-however-after-a-few-months-she-accidentally-discovers-that-a-highly-toxic-waste-is-being/>

Q12 · 20 marks

Case study. Land needed for mining, dams and other largescale projects is acquired mostly from Adivasis, hill dwellers and rural communities. The displaced persons are paid monetary compensation as per the legal provisions. However, the payment is often tardy. In any case, it cannot sustain the displaced families for long. These people do not possess marketable skills to engage in some other accusation. They end up as low paid migrant laborers. Moreover, the development goes to industries, industrialists and urban communities whereas the costs are passed on to these poor helpless people. This unjust distribution of costs and benefits is unethical. Suppose you have been entrusted with the task of drafting a better compensation-cum-rehabilitation policy for such displaced persons, how would you approach the problem and what would be the main elements of your suggested policy?

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Revision summary

Displacement for mines and dams has dumped costs on Adivasis and villagers while cities take the gain.

Cash that arrives late cannot replace commons, skill or dignity.

The drafting approach is rights-first, least displacement, consent, and livelihood as the test of success.

Policy elements include SIA, payment before taking, land-for-land or royalty or equity, training, gendered titles, host-area support and independent monitoring.

RFCTLARR 2013 is the floor; Scheduled Area consent and the **Forest Rights Act** must actually operate.

Introduction

- **The stem already names the ethic:** costs on the forest and the field, benefits in the city. A better policy cannot be a thicker cheque alone. It must restore livelihood, voice and a share in the project that erased the village.

Body

Stakeholders

- Adivasi, hill and rural families who lose land, commons, graves and skills tied to a place.
- Women and children, who often lose more when cash goes to a male "head".
- Host villages that receive the displaced.
- Project authorities, industrial users and urban consumers of power, ore and water.
- The State as trustee of Scheduled Areas, forests and public purpose.
- Future generations who inherit either a fair precedent or a pattern of internal colonialism.

Ethical issues and values

- **Justice:** those who pay the cost must share the benefit. The present pattern fails **Rawls's** least-advantaged test and fails **Gandhi's** last-person test.
- **Dignity:** cash that turns a farmer into a nameless migrant is not rehabilitation.
- Consent and voice, especially in Scheduled Areas under the Panchayats (Extension to Scheduled Areas) Act, 1996 and the **Forest Rights Act, 2006**.
- **Sustainability:** a mine that ends in a wasteland is a second displacement.
- **Values:** equity, empathy, trusteeship, non-maleficence, and constitutional special care under **Articles 15, 46** and the Fifth and Sixth Schedules.

Approach to drafting

- Start from rights, not from the project's convenience. Public purpose must be real, least-displacing, and shown in a social impact assessment.
- Treat land, forest, water and culture as a bundle. Paying for the patta and ignoring the commons is a lie.
- Prefer land-for-land and project-linked livelihood over a one-time deposit that inflation will eat.
- Make delay expensive for the acquirer, not for the family.
- **Gender the policy:** joint titles, separate accounts, and work for women.
- Use the Right to Fair Compensation and Transparency in Land Acquisition, **Rehabilitation and Resettlement Act, 2013** as the floor, then raise it for Adivasi and hill contexts where the 2013 Act is weaker in practice.

Main elements of the suggested policy

- **Avoidance:** show why this site, why not a less inhabited alternative, and why a smaller footprint cannot do.
- Free, prior and informed consent in Scheduled Areas, with gram sabha minutes that are not forged; independent observers.
- Social impact assessment with public hearing in the local language, including downstream and host-area effects.
- **Compensation:** multiplier on market value as in RFCTLARR, plus commons, standing trees, and a solatium; payment before taking possession, with interest that actually bites if the treasury is late.
- **Rehabilitation before displacement:** houses, roads, school, anganwadi, health post, and electricity in the resettlement site; no "cash and vacant plot on a rock".
- **Livelihood:** land for land of comparable quality where possible; if not, a legally enforceable share in royalties or a unit of project equity; jobs with training that starts years before the blast, not a peon post for one son.
- **Skills and education:** residential schooling and certified trades chosen by the community, not only a contractor's unskilled roster.
- Food security until the new livelihood is proven, using the **National Food Security Act, 2013** pipeline, not a farewell ration.
- **Cultural continuity:** graveyards, worship sites, and forest access compatible with the **Forest Rights Act, 2006**.
- Host-area package so the receiving village is not a second victim.
- Independent authority for R&R with Adivasi representation, social audit, and a time-bound grievance tribunal.
- No forced eviction without the package being certified complete by that authority.

- **Urban and industrial beneficiaries:** a surcharge on the project to fund R&R, so costs are not only "the land loser's problem".
- Monitoring for a generation, not for two accounting years; return of unused land.

Options rejected

- **Only higher cash:** still produces migrants.
- **Only jobs at the gate:** machines will cut those jobs.
- **Treating protest as anti-national:** that is how unjust distribution defends itself.

Flow diagram

Acquisition -> Avoid or minimise
Avoid or minimise -> Consent and SIA
Consent and SIA -> Pay before possession
Pay before possession -> Land skills share in project
Land skills share in project -> Independent audit for a generation

Conclusion

A just policy prices delay, pays before taking, replaces commons and livelihood, shares project rent, and puts gram sabha consent before the blast. Cash without a life is how the unethical pattern continues. The city's power and ore must carry the hill's cost on the city's bill.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2016/case-study-land-needed-for-mining-dams-and-other-largescale-projects-is-acquired-mostly-from-advasis-hill-dwellers-and-rural-communities-the-displaced-persons-are-paid-monetary-compensation-as-per-the-legal-provisions/>

Q13 · 20 marks

Case study. Suppose you are an officer in charge of implementing a social service scheme to provide support to old and destitute women. An old and illiterate woman comes to you to avail the benefits of the scheme. However, she has no documents to show that she fulfils the eligibility criteria. But after meeting her and listening to her you feel that she certainly needs support. Your enquiries also show that she is really destitute and living in a pitiable condition. You are in a dilemma as to what to do. Putting her under the scheme without necessary documents would clearly be violation of rules. But denying her the support would be cruel and inhuman. (a) Can you think of a rational way to resolve this dilemma? (b) Give your reasons for it. 24. You are a young, aspiring.

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Revision summary

The clash is leakage control versus a paper-poor woman who is clearly destitute.

Enrolling with a blank file, or sending her away, both fail.

Read the scheme's inquiry and certificate substitutes; verify neighbours and revenue facts this week.

Use separate interim humanitarian funds, food and shelter so she is not hungry during the process.

Help her obtain Aadhaar and simplified KYC, record a speaking order, and make the route public so it is not a private favour.

Introduction

The scheme exists for women like her. The file asks for papers she does not have. Blind enrolment is lawlessness. Blind refusal is cruelty. A rational officer uses the purpose of the rule, not a photocopy as a god.

Body

Stakeholders

- The old, illiterate, destitute woman in front of you.
- Other eligible women who waited in the queue with papers, and ineligible claimants who would copy a back door.
- The government that funded the scheme and wrote eligibility rules against leakage.
- **Local verification machinery:** panchayat, anganwadi, police station, revenue inspector.
- You as the implementing officer, bound by both Conduct Rules and **Article 21** dignity.

Values and the dilemma

- Compassion and non-maleficence versus integrity, equality and the rule of law.
- **The dilemma is real:** Section-and-form versus a person who will otherwise sleep hungry.

- It is not a licence to invent a private scheme. It is a duty to use every lawful door the scheme already hides in footnotes: inquiry, provisional relief, and help to obtain documents.

Options

- **Option 1:** Enrol her today with a blank file.
- **Merit:** immediate relief.
- **Demerit:** you break the rule, invite a raid of false cases, and may later see her struck off with recovery she cannot pay.
- **Option 2:** Send her away until she brings papers.
- **Merit:** literal compliance.
- **Demerit:** an illiterate destitute woman cannot conjure a birth certificate; this is cruelty dressed as regularity.
- **Option 3:** Temporary humane support plus a time-bound, recorded local inquiry that creates the missing proof under the scheme's own verification clause, then regular enrolment.

(a)-(b) Rational resolution and reasons

- Read the scheme. Most old-age and destitute-women schemes allow local inquiry, a certificate from a gazetted officer or sarpanch, and self-declaration with witnesses, precisely because the poorest are paper-poor. Use that clause; do not wait for a passport.
- **Order a same-week field verification:** neighbours, anganwadi, ration dealer, and revenue records of "no land". Put photographs and signed witness statements on the file.
- **Meanwhile, do not leave her on the road. Use lawful interim doors:** the Chief Minister's or District Red Cross / poor-patient / contingency relief fund; a one-time assistance order with reasons; food through the [National Food Security Act, 2013](#) if a household can be constituted; night shelter. This is not "the scheme without papers"; it is a different, recorded humanitarian window.
- **Help her get documents:** Aadhaar enrolment camp, age certificate by medical board if the scheme allows, residence certificate, and opening of a bank or post-office account with simplified KYC for the low-risk poor.
- If the scheme is National Social Assistance Programme / State widow or destitute pension, follow its "no rejection for want of a document that the State can itself create" spirit. Many State orders already say inquiry can substitute.
- **Equality:** publish that this inquiry route exists, so that the next woman is not a secret favour. A private exception is unfair to the queue; a public procedure is justice.
- **Integrity:** you never ask a tout's fee; you never enrol a person whom inquiry shows is not destitute.
- **Record reasons:** "literal documents absent; statutory purpose met by verification dated ...; interim relief from ... until pension port opens." A speaking order protects you and her.
- If higher rules truly forbid any substitute, send a written proposal for a government order creating an "undocumented destitute" category, and still use interim relief today. You do not sit on the woman while Delhi answers.
- **Reasons this is rational:** it honours the object of the scheme (support the destitute old woman), honours anti-leakage (inquiry, not a wink), honours equality (a replicable process), and honours humanity (no empty-handed refusal).

What you will not do

- Forge her age or borrow another woman's Aadhaar.
- Make her a bonded client of a middleman.

Flow diagram

Destitute woman no papers -> Rules versus cruelty
Rules versus cruelty -> Same-week field inquiry
Rules versus cruelty -> Interim food shelter fund
Same-week field inquiry -> Create lawful proof
Create lawful proof -> Enrol in scheme
Interim food shelter fund -> Enrol in scheme

Conclusion

The rational path is not fake papers and not a slammed window. Verify her destitution on the ground, open every lawful interim relief, help her obtain identity, and enrol through the scheme's inquiry substitute. Compassion with a file is still the rule of law.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2016/case-study-suppose-you-are-an-officer-in-charge-of-implementing-a-social-service-scheme-to-provide-support-to-old-and-destitute-women-an-old-and-illiterate-woman-comes-to-you-to-avail-the-benefits-of-the-scheme-however/>

Q14 · 20 marks

Case study. You are a young, aspiring and sincere employee in a Government office working as an assistant to the director of your department. Since you have joined recently, you need to learn and progress. Luckily your superior is very kind and ready to train you for your job. He is a very intelligent and well-informed person having knowledge of various departments. In short, you respect your boss and are looking forward to learn a lot from him. Since you have good tuning with the boss, he started depending on you. One day due to ill health he invited you at his place for finishing some urgent work. You reached his house and before you could ring the bell you heard shouting noises. You waited for a while. After entering the house the boss greeted you and explained the work. But you were constantly disturbed by the crying of a woman. At last, you inquired with the boss but his answer did not satisfy you. Next day, you were compelled to inquire further in the office and found out that his behavior is very bad at home with his wife. He also beats up his wife. His wife is not well educated and is a simple woman in comparison to her husband. You see that though your boss is a nice person in the office, he is engaged in domestic violence at home. In such a situation, you are left with the following options. Analyse each option with its consequences. (a) Just ignore thinking about it because it is their personal matter. (b) Report the case to the appropriate authority. (c) Your own innovative approach towards situation.

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Revision summary

A capable, kind director is beating his wife at home; you are his junior assistant.

Ignoring it as private life leaves her in violence and teaches that rank is a licence.

Reporting to the Protection Officer, police women's cell and a competent official is the lawful duty.

Do it with a safety plan, not as WhatsApp shaming or blackmail for career favours.

Innovative conduct is confidential evidence, professional protectors for her, and no bargain of silence for training.

Introduction

The boss is a good teacher at work and a violent husband at home. You are junior, you need the job, and you now know enough. Domestic violence is not a "private taste". The options in the stem must be weighed by harm, duty and the Protection of Women from Domestic Violence Act, 2005.

Body

Stakeholders

- The wife, who is less educated, isolated, and already being beaten.
- The director, who is your trainer and a violent offender at home.
- You as a junior assistant who heard the crying and confirmed a pattern.
- Other staff, whose silence would become a culture.
- Children if any, and the public that expects a government office not to incubate impunity.
- Protection officers, police, and the **Internal Complaints Committee** only if workplace sexual harassment is also in play - here the core is domestic violence.

Values

- Courage, empathy, integrity, and respect for dignity (**Article 21**).
- Loyalty to a mentor is real; it does not outrank a woman's bodily safety.
- Confidentiality of a family is not a cloak for crime. The Protection of Women from **Domestic Violence Act, 2005** made that explicit.
- **Non-maleficence**: do not make her safer on paper and deadlier in the house by a reckless public shaming.

(a) Ignore it as a personal matter

- **Meaning**: treat the crying as none of your business because it is "inside the home".
- **Merit**: you keep the training, avoid a powerful enemy, and avoid a mistaken report if your office gossip was wrong.
- **Demerit**: you have already heard the noise and checked the office. Continuing silence is chosen ignorance.
- **Consequence for the wife**: the beatings continue with the office as a respectable front.
- **Consequence for you**: moral injury, and possible later blame if a serious injury occurs and it is shown you knew.
- **Consequence for the service**: a lesson that rank buys a private licence.
- **Ethical verdict**: reject. Personal life is not a free zone for assault. **Section 498A** of the Indian Penal Code, 1860 (as then in force) and the 2005 Act already publicise this wrong.

(b) Report the case to the appropriate authority

- **Meaning**: a written, factual complaint to the competent person - typically the Protection Officer under the 2005 Act, the police if a cognisable offence is made out, and, for a government servant, the designated superior or vigilance if conduct unbecoming is in issue, without a market-place poster.
- **Merit**: the law is used; the wife can get a protection order, residence order and medical help; the director faces a real process, not a junior's sermon.
- **Demerit**: he may try to destroy your career; the wife may deny out of fear, which is common; a clumsy report can worsen violence in the next hour.
- **Consequences**: inquiry, possible arrest or protection order, office disruption, and a chance of safety if the protection machinery actually moves.
- **Ethical verdict**: reporting is necessary, but not as a solo leak to a WhatsApp group. It must be to the lawful authority, with care for her immediate safety.

(c) Innovative approach (recommended mix)

- Do not choose (a). Do not make (b) a public execution without a safety plan.
- First, if you can do so without trespass, encourage the wife - through a woman colleague, a helpline, or a protection officer - to speak in a safe setting. The 181 women's helpline and the Protection Officer exist so that a junior man is not her only door.
- Record what you personally heard and what independent office sources said, dated, without embroidery.
- Inform the Protection Officer / police women's cell with that record, and ask them to approach her, not you as a lone hero at his door.
- Inform your organisation's competent authority in a confidential note that a domestic-violence allegation against a Group A officer needs lawful handling, so that transfers and appraisals cannot be used as revenge against you or her.
- Do not blackmail him ("train me or I talk"). That is another abuse.
- Do not counsel him as a moral tutor in his drawing room if that puts her at risk of punishment for "airing dirty linen".
- If he asks, you may say you heard distress and that violence is a crime; you will not bargain silence for mentorship.
- **Support:** National Commission for Women, State commission, legal services authority - for her, not as your press conference.
- **Workplace:** continue to do your job; recuse from his personal errands at home.

Consequences of the innovative mix

- She has a professional protector, not only a frightened junior.
- He faces law, not office gossip.
- You have a paper trail if he retaliates.
- Residual risk remains; ethics here is risk reduction, not a film ending.

Flow diagram

Heard crying and confirmed beating -> Do not ignore

Do not ignore -> Protection Officer and 181 helpline

Do not ignore -> Confidential note to competent authority

Blackmail the boss -> Another abuse

Office gossip -> More violence

Conclusion

Ignoring domestic violence because the boss is kind at work is complicity. A raw public report without a safety plan can also harm the wife. The sound path is confidential report to the Protection Officer and police machinery, a sealed note to the competent authority, no blackmail, and help routed through women's helplines and legal services.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2016/case-study-you-are-a-young-aspirin-g-and-sincere-employee-in-a-government-office-working-as-an-assistant-to-the-director-of-your-department-since-you-have-joined-recently-you-need-to-learn-and-progress-luckily-your/>

Compiled answer key

Last pages of this pack. Each question links to the WRAP model answer on wrapexams.com.

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Q1(a) 10 marks	Q1(b) 10 marks	Q2(a) 10 marks	Q2(b) 10 marks
Q3 12 marks	Q4 12 marks	Q5 12 marks	Q6 12 marks
Q7 12 marks	Q8 12 marks	Q9 20 marks	Q10 20 marks
Q11 20 marks	Q12 20 marks	Q13 20 marks	Q14 20 marks

Question-wise key

Q1(a) · 10 marks Solution

Q1(b) · 10 marks Solution

Q2(a) · 10 marks Solution

Q2(b) · 10 marks Solution

Q3 · 12 marks Solution

Q4 · 12 marks Solution

Q5 · 12 marks Solution

Q6 · 12 marks Solution

Q7 · 12 marks Solution

Q8 · 12 marks Solution

Q9 · 20 marks Solution

Q10 · 20 marks Solution

Q11 · 20 marks Solution

Q12 · 20 marks Solution

Q13 · 20 marks Solution

Q14 · 20 marks Solution

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