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UPSC Mains 2020 GS IV

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

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Q1 · 10 marks

(a) Discuss the role of ethics and values in enhancing the following three major components of Comprehensive National Power (CNP) viz. human capital, soft power (culture and policies) and social harmony. (b) "Education is not an injunction, it is an effective and pervasive tool for all-round development of an individual and social transformation". Examine the New Education Policy, 2020 (NEP, 2020) in light of the above statement.

GS IV · 2020 · Ethics and Human Interface

Revision summary

CNP is more than force; ethics thickens human capital, soft power and harmony.

Exclusion, fake science and communal speech are power leaks.

Soft power needs kept promises and a culture that does not humiliate.

- **NEP 2020 aims at all-round development:** foundational learning, flexibility, equity, vocational and civic formation.

Without teachers, devices and inquiry, the same Policy becomes another command.

Introduction

A republic is not only tanks and GDP. Part (a) asks how ethics thicken three quiet muscles of Comprehensive National Power. Part (b) asks whether NEP 2020 treats education as a command or as a tool that grows a whole person and a fairer society.

Body

(a) Ethics, values and three components of CNP

- **Comprehensive National Power is the usable sum of a country's hard and soft capacities:** people, economy, military, science, culture, diplomacy and internal cohesion.
- Ethics and values do not replace steel. They decide whether steel is trusted, whether talent stays, and whether the house does not burn while the army parades.

Human capital

- Human capital is health, skill, honesty of work and the will to learn. Values of dignity and equal opportunity decide who is allowed to become capital.
- A child kept out of school by caste, gender or a hungry household is a power deficit, not a private sorrow.
- **Integrity in classrooms and offices converts training into output:** a nurse who does not sell a bed, a scientist who does not fake a paper, a soldier who does not loot.
- Empathy and fairness in labour - the Code on Wages, 2019 spirit, not only the gazette - keep migrants and women in the workforce instead of pushing them out as cheap, disposable hands.
- **Constitutional morality (Articles 14, 15, 21, 21A) is therefore a CNP policy:** exclusion wastes brains the treasury already paid to grow.

Soft power (culture and policies)

- **Soft power is attraction:** culture, education, films, yoga, democracy, disaster help, and policies others wish to copy.
- Values of pluralism, non-violence in public speech, and hospitality to a guest make Indian culture exportable; majoritarian humiliation makes it a scarecrow.
- Policy credibility is a value. A visa, a vaccine gift, or a climate pledge that is kept is soft power; a pledge that is theatre is not.
- The Non-Aligned Movement's moral voice, and later vaccine Maitri, worked only while they looked like duty rather than a bargain with a weaker neighbour.
- Censorship that fears a book, or a riot that films well, spends decades of cultural capital in a week.
- Ethics in diplomacy - pacta sunt servanda, restraint in arms export, honest statistics - is how a rising power is believed.

Social harmony

- Harmony is not silence. It is conflict contained by law, fraternity and a shared public square (Article 51A(e)).
- **Hatred, rumour and selective policing split the CNP:** internal troops then police their own streets instead of watching a border.
- Values of sarva dharma sambhava, due process, and punishment that does not wear a community's face keep the Union as one labour market and one tax base.
- Example: a riot after a rumour on a phone is a CNP event - factories close, tourists cancel, and a neighbour reads weakness.
- Example: a district that feeds every community in a flood, without a form that asks the wrong identity, is harmony as logistics, which is power.
- Ethics here is the daily refusal to treat a citizen as a vote-bank enemy. Without that refusal, human capital and soft power leak through the same crack.

(b) NEP 2020: education as development, not injunction

- **An injunction is a command:** sit, copy, fear the exam, obey the teacher's rank. Development is growth of body, mind, skill, character and the power to live with others.
- The quoted claim is right as an aim. NEP 2020, approved in July 2020, is best read as an attempt to move the system from injunction toward that aim - with gaps that still look like command.
- **All-round development in the Policy:** foundational literacy and numeracy; a 5+3+3+4 design that takes early childhood seriously; arts, sports and vocational exposure; mother-tongue / home-language teaching in the early years; and a claim that report cards should show more than a rank.

- **Social transformation in the Policy:** equity and inclusion chapters, Gender Inclusion Fund, Special Education Zones, and the intent that a first-generation learner is not a residual afterthought.
- **Not an injunction, in design:** multidisciplinary higher education, multiple exit options, Academic Bank of Credits, and less of a single high-stakes board as the only door - these treat the learner as a person with paths, not as a file to be stamped once.
- **Character and constitutional values:** NEP names ethics, scientific temper and rootedness. That is education as civic formation, which GS-IV should welcome, provided it does not become a second sermon syllabus.
- **Limits that still smell of injunction:** if mother-tongue policy is imposed without teachers and books, it becomes a command that hurts the poor who already paid for English as a ladder.
- If "Indian knowledge" is taught as uncritical glory rather than as inquiry, the Policy's scientific temper is contradicted.
- If digital-first classrooms ignore the child without a smartphone, NEP's equity chapter is an injunction on paper and an exclusion in the ward.
- Examination culture, coaching markets and underpaid contract teachers can still turn a beautiful Policy into the old command: mark, rank, obey.
- **Ethical reading:** implement NEP as a right to develop - Early Childhood Care and Education, nutrition, trained teachers, and a school that does not humiliate a caste or a girl - not as a circular that only renames the timetable.
- Social transformation will not arrive from a PDF. It will arrive if a municipal school in a basti actually gets the library, the sport and the counsellor the Policy promised.

Flow diagram

Ethics and values -> Human capital
 Ethics and values -> Soft power
 Ethics and values -> Social harmony
 Human capital -> Comprehensive National Power
 Soft power -> Comprehensive National Power
 Social harmony -> Comprehensive National Power
 NEP 2020 -> All-round development
 NEP 2020 -> Injunction if only circulars
 All-round development -> Social transformation

Conclusion

Ethics raises CNP by growing includable talent, believable culture and a street that does not riot. NEP 2020 is a design for all-round development rather than a mere command, but only delivery - teachers, equity, inquiry rather than sermon - will keep it from becoming a new injunction.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2020/a-discuss-the-role-of-ethics-and-values-in-enhancing-the-following-three-major-components-of-comprehensive-national-power-cnp-viz-human-capital-soft-power-culture-and-policies-and-social-harmony-b-education-is-not-an/>

Q2 · 10 marks

(a) "Hatred is destructive of a person's wisdom and conscience that can poison a nation's spirit." Do you agree with this view? Justify your answer. (b) What are the main components of emotional intelligence (EI)? Can they be learned? Discuss.

GS IV · 2020 · Emotional Intelligence

Revision summary

Hatred blinds facts, recuses conscience and trains a nation in cruelty.

Anger at injustice can be moral; hatred of a whole community is not.

EI's main components are self-awareness, self-regulation, motivation, empathy and social skills.

They can largely be learned through practice, feedback and a culture that rewards calm.

A workshop cannot install EI if the organisation pays for rage.

Introduction

Hate looks like energy. Part (a) asks whether it actually burns the mind and then the republic. Part (b) asks what emotional intelligence is made of, and whether an adult - including a civil servant - can still learn it.

Body

(a) Hatred destroys wisdom and poisons a nation's spirit - agreement

- Agreement is substantially right. Hatred is not a sharp tool that one puts down after use. It rewires attention, so that facts which do not feed the enemy-picture are not seen.
- Wisdom needs the capacity to hold two facts, to wait, and to change one's mind. Hatred treats change of mind as treason.
- Conscience is the inner court that still asks "is this fair to that person?" Hatred recuses that court and substitutes a crowd.
- **At the person:** a lynch rumour, an honour killing, or an officer who "teaches a lesson" to a community has already lost the prudence that [Article 21](#) requires.
- **At the nation:** a poisoned spirit is a public that cheers humiliation, a market that boycotts a surname, and a police that arrives late for one victim and early for another.
- **Justification from public ethics:** constitutional fraternity (Preamble; [Article 51A](#)) is the opposite of a spirit organised by hate. The [Second Administrative Reforms Commission](#) treated communal bias in administration as a governance failure, not a private taste.
- **Justification from history:** Partition's long trauma, 1984, 2002, and smaller riots show the same sequence - rumour, dehumanisation, then a generation that cannot share a classroom without fear.
- **Hate speech dressed as nationalism still poisons:** it spends soft power, scares capital, and trains children that cruelty is belonging.
- **Critical limit:** anger at injustice is not the same as hatred of persons. Fury at a rapist, a rioter or a corrupt nexus can be moral. Hatred that paints a whole faith, caste or language as the crime is what the quote names.
- **Another limit:** nations need a spine against aggression. Deterrence and lawful force are not hatred. Targeting civilians, or enjoying the enemy's child's death, is.

- Therefore: agree. Hatred destroys the individual's wisdom and conscience, then leaks into the nation's spirit as a habit of cruelty. Public duty is to starve it - accurate speech, equal law, and no reward for the entrepreneur of offence.

(b) Components of EI, and whether they can be learned

- Emotional intelligence is the ability to notice, name, use and regulate emotions in oneself and in others so that a decision stays intelligent.
- **Main components, in the working list used in administration and in Goleman's popular model:** self-awareness; self-regulation; motivation; empathy; and social skills.
- **Self-awareness:** knowing that you are afraid, vain or furious before the noting is written. Without it, the file is a mood.
- **Self-regulation:** pausing the transfer order, the lathi, or the tweet until the fact sheet is true. It is temperance under the Conduct Rules, not numbness.
- **Motivation:** a drive toward the public task that is not only ACR or applause. It is what keeps an officer in a flood camp after the camera leaves.
- **Empathy:** accurate reading of the person at the counter - a widow who cannot name a scheme, a child who will not speak before the uncle.
- **Social skills:** listening, speaking so a crowd can de-escalate, coordinating police and health without a turf war, and giving a speaking order that a citizen can understand.
- Can they be learned? Yes, in large part. They are skills and habits, not a mystic gift reserved for the saint.
- Childhood and culture set a baseline. Training, feedback, role-play, field attachment, counselling after a riot or a disaster, and a boss who models calm can still shift an adult.
- **Evidence from practice:** de-escalation training for police, mindfulness as attention training, 360-degree feedback, and case discussion of illegal oral orders all treat EI as teachable.
- **Limits:** a person who enjoys cruelty, or whose incentives punish empathy, will not "learn" EI from a two-day workshop. Learning needs a system that does not reward the shout.
- **For civil servants:** EI is learnable and it is a duty. A brilliant officer who cannot regulate rage or read a frightened complainant will still produce injustice.
- Learning is not faking warmth. It is building the five components so that law is applied with a steady hand.

Flow diagram

Hatred -> Wisdom fails
 Hatred -> Conscience recused
 Hatred -> NSP Nation's spirit poisoned
 Emotional intelligence -> Self-awareness
 Emotional intelligence -> Self-regulation
 Emotional intelligence -> Motivation
 Emotional intelligence -> Empathy
 Emotional intelligence -> Social skills
 Training and example -> Emotional intelligence

Conclusion

Hatred is agreed to be a solvent of wisdom, conscience and national spirit; righteous anger at a crime is not a licence to hate a people. Emotional intelligence has five working parts and can be learned as habit, if institutions stop paying for the opposite.

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WRAP Exams

Q3 · 10 marks

(a) What teachings of Buddha are most relevant today and why? Discuss. (b) "The will to power exists, but it can be tamed and be guided by rationality and principles of moral duty." Examine this statement in the context of international relations.

GS IV · 2020 · Ethics and Human Interface

Revision summary

The Four Noble Truths, Eightfold Path, middle way, compassion and mindfulness are the Buddhist teachings most usable now.

They speak to consumption, hate speech, ecology and stressed officials, without making Buddhism the State.

The will to power exists in international relations.

It can be guided by strategic reason and by duties in the Charter, treaties and humanitarian law.

The leash fails when a State exempts itself; ethics applies the duty at home as well.

Introduction

The present is loud with craving, rage and great-power theatre. Part (a) asks which of the **Buddha's** teachings still work as public ethics. Part (b) asks whether the will to dominate, which is real in world politics, can be leashed by reason and duty.

Body

(a) **Buddha's** teachings most relevant today

- **The Four Noble Truths remain a diagnosis of public life:** there is suffering; it has causes (craving, hatred, ignorance); it can cease; there is a path. Today's addictions - to consumption, to outrage, to status - fit that diagnosis better than a new slogan.
- The Noble Eightfold Path (right view, intention, speech, action, livelihood, effort, mindfulness, concentration) is a civic syllabus: speech that does not smear, livelihood that does not prey, action that does not harm.
- Ahimsa and compassion (karuna) are relevant to lynching, majoritarian humiliation, and to a development model that treats a river or a forest as an enemy. They do not forbid a police function; they forbid cruelty as policy.
- **The Middle Path is relevant to polarisation:** neither indulgence in hate-media nor a fake other-worldly withdrawal from voting, paying tax and protecting the weak.
- Anatta and non-clinging challenge identity politics that freezes a person as only a caste or a handle. A citizen is more than the group that claims them.
- **Mindfulness is relevant to a civil servant and a soldier under stress:** notice the surge before the illegal blow or the communal FIR.
- **Dependent origination (pratityasamutpada) is an ecological and social teaching:** a factory's effluent, a rumour's share, and a child's malnutrition are not isolated accidents.
- **Why today:** mental-health load, climate overshoot, fake news, and great-power nuclear risk are all forms of tanha and avijja at scale.
- **Limit:** Buddhist ethics is not a State religion. Relevance means usable precepts inside a secular Constitution, not a theocracy of any sangha.

- **Limit:** compassion is not pacifism that abandons a victim. The State still owes [Article 21](#) protection; the teaching judges the motive and the excess, not the existence of law.

(b) Will to power tamed by rationality and moral duty in IR

- The will to power, in Nietzsche's phrase and in realist IR, is the drive of States (and of leaders) to survive, rank and dominate. It exists. Denying it is sentiment, not analysis.
- Classical realism (Morgenthau) and structural realism (Waltz) treat that drive as the default of anarchy. The quote does not deny the default. It claims a leash.
- **Rationality in IR:** cost-benefit that includes second-strike, trade, reputation and the risk of a war nobody can win. Nuclear deterrence is a grim rationality; so is a climate treaty that notices a shared atmosphere.
- **Moral duty in IR:** pacta sunt servanda; distinction and proportionality in IHL; duties in the UN Charter against aggressive war; non-refoulement as a humanitarian floor; common but differentiated climate duty.
- **Taming, historically:** the Peace of Westphalia's mutual recognition; the UN system after 1945; NPT and export-control regimes; the nuclear taboo; WTO rules; and India's own record of UN peacekeeping and a no-first-use nuclear doctrine as attempted restraint.
- **India's neighbourhood:** a will to influence is real. Duty and reason require that smaller neighbours are not humiliated, that refugees are not used as pawns, and that water and trade disputes stay in institutions.
- **Failure of the leash:** Iraq 2003 on a false brief; great-power veto paralysis on mass killing; arms dumped into a civil war; and majoritarianism exported as foreign policy. The will to power then eats the claim of civilisation.
- The quote is therefore right as a project, not as a completed fact. Power can be guided: coalitions, law, verification, and domestic ethics that do not cheer a war crime.
- It is wrong if read as a guarantee. Rationality can also be the rationality of a predator. Moral duty must bind the calculation, including for one's own State.
- **Ethical close for an Indian officer and diplomat:** pursue national interest, tell the truth about threats, and still refuse means - torture, fake maps, starving civilians - that make the interest barbarian.

Flow diagram

Buddha -> Four Noble Truths
 Buddha -> Middle path and ahimsa
 Buddha -> Mindfulness
 Four Noble Truths -> Public ethics today
 Will to power -> Realist drive
 Rationality -> Tamed IR
 Moral duty IHL UN -> Tamed IR
 Realist drive -> Tamed IR

Conclusion

Buddha's truths, path, middle way, compassion and mindfulness still name today's craving, hate and ecological entanglement, inside a secular State. The will to power in IR is real; rationality and moral duty can tame it when law, verification and conscience bind one's own flag, not only the rival's.

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WRAP Exams

Q4 · 10 marks

(a) Distinguish between laws and rules. Discuss the role of ethics in formulating them (b) A positive attitude is considered to be an essential characteristic of a civil servant who is often required to function under extreme stress. What contributes to a positive attitude in a person?

GS IV · 2020 · Attitude

Revision summary

Laws are general norms from the Constitution or legislature; rules are usually subordinate procedure under a parent Act.

Rules cannot lawfully eat the Act; ethics forbids hiding policy in fine print that the poor cannot meet.

Drafting ethics is equality, consultation, non-retrospectivity of pain, and proportionate means.

Positive attitude under stress is realistic, duty-centred energy, not denial.

It grows from character, EI, drills, team support and institutions that do not punish honesty.

Introduction

A republic lives in statutes and in the fine print beneath them. Part (a) asks how laws differ from rules, and why ethics must sit in the drafting room. Part (b) asks what actually builds the positive attitude a stressed officer needs.

Body

(a) Laws versus rules, and ethics in formulating them

- Law, in the working sense of this paper, is a general binding norm made by a competent legislature (or by the Constitution itself): an Act of Parliament or a State legislature, with the force of the sovereign behind it.
- **Rules are typically subordinate legislation:** they are made by the executive under a parent Act, to specify procedure, forms, fees, timelines and operational detail. Notifications, regulations and bye-laws sit in the same family.
- **Distinction of source:** law traces to the elected legislature and, for constitutional law, to the constituent power. Rules trace to a delegated clause - "the Central Government may make rules."
- **Distinction of generality:** a law states the right, the offence, the tax, the institution. A rule says how to apply, in which form, by which date.
- **Distinction of hierarchy:** a rule that contradicts the parent Act or the Constitution is ultra vires. The Act itself can still be struck down for constitutional vice, but it is not a mere circular.
- **Distinction of change:** amending an Act needs the House. Amending a rule is faster, which is efficient and also a temptation to smuggle policy past debate.
- **Ethics in formulating laws:** public reason, least harm, equality before law ([Article 14](#)), non-arbitrariness, and special care for those who cannot lobby - the child, the undertrial, the forest dweller.
- A criminal law that is vague, or that is born as revenge against a community, fails ethics at birth even if the division bell rings.

- **Retrospective penal law is constitutionally suspect and ethically worse:** it punishes a person who could not have known the duty.
- **Consultation:** white papers, standing committees, and hearing those who will be policed, not only those who will profit.
- **Ethics in formulating rules:** fidelity to the parent purpose; simplicity so the poor can comply; no hidden discretion that becomes a tout's shop; and no rule that effectively repeals a welfare Act by impossible documents.
- Example: a beneficial pension Act paired with a rule that demands a fifty-year-old certificate the tehsil never issued is unethical drafting.
- Example: a tax Act that is clear, with rules that close a known evasion without humiliating a small trader, is ethics as craft.
- **Transparency:** pre-publication of draft rules, a real window for comment, and a statement of objects that is not fiction.
- **The drafter's ethic:** write as if you will one day face the person the clause will hit, and as if a court will ask whether the means were proportionate.

(b) What contributes to a positive attitude under stress

- Positive attitude here is not cheerfulness as theatre. It is a stable orientation that the task is still doable, that citizens are still owed a service, and that the self is not the centre of the disaster.
- **Contributors - inner:** a purpose larger than the ACR; integrity so that stress is about the flood, not about a hidden bribe; and self-awareness that names fear before it becomes rage.
- **Contributors - cognitive:** realistic optimism - the problem is hard and a next lawful step exists. Denial is not positivity; neither is catastrophising that freezes the camp.
- **Contributors - bodily and skill:** sleep where possible, food, a trained drill for the first hour of a riot or a pandemic, so that attitude has a procedure to sit on.
- **Contributors - social:** a team that tells the truth, a family or friendship that is not a second workplace, and a senior who backs a lawful decision instead of leaking blame.
- **Contributors - institutional:** clear law, a usable control room, leave after a disaster posting, counselling, and an organisation that does not humiliate the messenger.
- Emotional intelligence (self-regulation, empathy) converts stress into attention to the weakest person in the queue rather than into a shout at a clerk.
- **Values that feed it:** seva as duty, not as brand; temperance; and humour that does not mock the victim.
- **Training and example:** LBSNAA and district attachments that include night disaster work; a Collector who still thanks the constable at dawn.
- **What does not contribute:** toxic positivity that forbids bad news; substances; and cynicism that calls every citizen a fraud. Those are stress postures, not strength.
- **Under extreme stress the positive attitude is a public resource:** it keeps the ration moving and the FIR honest. It is built long before the siren, in character, craft and a fair institution.

Flow diagram

Law / Act -> Rights offences institutions
Rules -> Procedure and forms
Rules -> Must fit parent Act
Ethics in drafting -> Equality least harm clarity
Positive attitude -> Purpose and integrity
Positive attitude -> Drills and team
Positive attitude -> Fair institution

Conclusion

Laws bind as the people's general will; rules bind as delegated detail and must stay faithful to that will. Ethics belongs in both drafting rooms: fairness, clarity, least harm. A civil servant's positive attitude under stress is built from purpose, integrity, realistic hope, skill, team and a just organisation - not from a pasted smile.

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Q5 · 10 marks

(a) What are the main factors responsible for gender inequality in India? Discuss the contribution of Savitribai Phule in this regard.
(b) "The current internet expansion has instilled a different set of cultural values which are often in conflict with traditional values." Discuss.

GS IV · 2020 · Ethics and Human Interface

Revision summary

Main factors of gender inequality are patriarchy, economic unpaid labour, education and health gaps, violence, political under-representation and caste.

Savitribai Phule opened girls' schooling in 1848 and fought child marriage, widow stigma and caste exclusion.

The internet installs speed, self-display and stranger-speech that clash with hierarchy and honour.

Some clashes liberate the trapped; some spread hate, stalking and lies.

Ethics keeps protective traditional duties, drops oppressive ones, and applies law to online harm.

Introduction

Half the republic still walks uphill. Part (a) asks why, and what **Savitribai Phule** already did about it. Part (b) asks how the internet's new habits collide with older ones - without romanticising either.

Body

(a) Factors of gender inequality, and **Savitribai Phule**

- **Patriarchy as a social structure:** the male line as default owner of land, name, ritual and the street after dark.
- **Economic factors:** unpaid care work, a gendered labour market, the gender pay gap, and property that still often flows around daughters despite the Hindu Succession (Amendment) Act, 2005.
- **Education and health:** dropout of girls after puberty, poor toilets, anaemia, and maternal risk that treats a woman's body as a fertility instrument rather than as a citizen.
- **Violence and fear:** domestic violence, dowry, sexual harassment, trafficking, and the "safety" argument that then locks the girl at home instead of policing the harasser.
- **Political under-representation:** reserved panchayat seats exist; cabinets, party tickets and police leadership still lag, so the file is written about women more than with them.
- **Caste and minority intersection:** a Dalit or Adivasi woman, or a woman in a ghetto, meets two or three inequalities at once. Gender policy that sees only the urban middle class will miss her.
- **Technology and work:** digital public services that assume a husband's phone; platform work without maternity or safety.
- Son preference, sex ratio and unpaid girl-child labour in sibling care are demographic and ethical facts, not only "culture."

- Law is not absent - PCPNDT, POSH, the Protection of Women from **Domestic Violence Act, 2005**, criminal law on sexual offences - but implementation, stigma and delay keep inequality alive.
- **Savitribai Phule (1831-1897)**: with Jyotirao **Phule** she opened a school for girls in Pune in 1848, when teaching a girl, especially a lower-caste girl, was treated as pollution.
- She taught, wrote, and faced abuse on the walk to school; the story of the sari thrown with dung is the cost of that public ethic.
- She worked for widow dignity, against child marriage, and for the education of those the varna order had declared unteachable - a gender and caste intervention together.
- The Balhatya Pratibandhak Griha and her poetry treated infanticide and women's pain as public wrongs, not as family secrets.
- **Contribution in this regard**: she proved that gender inequality is not fate; it is a taught exclusion that a school and a stubborn teacher can begin to reverse. Today's **Article 15 and 21A** sit on that stubbornness.
- **The unfinished work she named is still the syllabus**: get the girl to school, keep her there, and refuse the purity rule that polices her body.

(b) Internet cultural values versus traditional values

- The statement is largely true as a description of conflict, and incomplete if it treats "tradition" as only virtue and "internet" as only vice.
- **Internet-instilled values**: speed, display of the self, weak gatekeepers, global peer groups, a market for attention, and a habit of speaking to strangers.
- **Traditional values (in the Indian working sense)**: family hierarchy, face-saving, local reputation, ritual time, and duties that bind a person to kin and community before the self.
- **Conflicts that are real**: elder authority versus a young person who finds facts and allies online; arranged-match secrecy versus dating apps; sexual shame versus information (and also versus pornography); khap-like honour versus a woman who can call a helpline.
- **Conflicts that injure**: rumour and communal deepfakes travel faster than a priest's or a teacher's correction; suicide contagion; cyberstalking; and a child who is never off the stage of classmates.
- **Conflicts that can be healthy**: a Dalit student finding **Ambedkar** without a hostile classroom; a queer person finding that they are not alone; a farmer finding a price; a patient finding a second medical opinion.
- **Traditional values that deserve defence**: care for the old, truth-telling in the panchayat sense of not destroying a neighbour with a lie, hospitality, and restraint in speech - all of which trolling violates.
- **Traditional values that deserve challenge**: untouchability, the silence around domestic violence, and the idea that a girl's phone is a family's honour to confiscate.
- **Ethical navigation**: digital literacy, the **Information Technology Act, 2000** and intermediary rules as law not as panic, POSH-like workplace norms for online work, and family conversation that is not a raid.
- **The civil servant's task**: use the net for service delivery and warning, punish the crime (hate, child sexual content, stalking), and do not confuse a viral clip with a riot that must be answered by an illegal blow.
- **Close**: expansion has instilled a different value-set. The adult response is to keep the traditional duties that protect persons, drop those that cage them, and regulate the net's harms without a nostalgic ban on knowledge.

Flow diagram

Gender inequality -> Patriarchy property violence
Savitribai Phule -> SCH Girls' school 1848
SCH -> Education as equality
Internet values -> Conflict with tradition
Conflict with tradition -> Keep care and truth
Conflict with tradition -> Drop honour-policing
Conflict with tradition -> Regulate rumour and crime

Conclusion

Gender inequality in India is patriarchy plus property, unpaid care, violence, weak political voice and caste. **Savitribai Phule's** girls' school and her fight on widowhood and caste remain the model: education as public defiance. The internet does conflict with many traditional habits; keep care and truth, drop honour-policing, and civilise the feed with law and literacy.

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Q6 · 10 marks

What do each of the following quotations mean to you? (a)

"Condemn none: if you can stretch out a helping hand, do so. If not, fold your hands, bless your brothers, and let them go their own way." - Swami Vivekanand (b) "The best way to find yourself is to lose yourself in the service of others." - Mahatma Gandhi (c) "A system of morality which is based on relative emotional values is a mere illusion, a thoroughly vulgar conception which has nothing sound in it and nothing true." - Socrates.

GS IV · 2020 · Moral Thinkers and Philosophers

Revision summary

- **Vivekananda:** help when you can; do not add condemnation when you cannot; still punish crime.
- **Gandhi:** identity is discovered in service to others, not in title; do not misread this as forced unpaid labour.
- **Socrates:** a morality of shifting feelings is unsound; public right needs reasons that outlast a mood.

Emotion informs; it does not replace duty.

- **Together:** a hand, a broom, and a principle.

Introduction

- **Three sentences for a public life:** help without contempt, find the self in seva, and refuse a morality that is only a mood. Each is a present work-rule, not a biography.

Body

(a) **Vivekananda: a helping hand, not a curse**

- The line forbids the cheap pleasure of condemnation - the tweet, the caste slur, the officer's sneer at a petitioner who failed a form.
- **Practical meaning:** if you have power, money, skill or a file, use them as a hand. If you do not, do not add a sermon. Bless and step aside.
- It is not moral indifference. Letting someone "go their own way" is for the adult who is not harming another. It is not a licence to ignore a child in labour or a woman being beaten next door.
- **For a civil servant:** complete the lawful case; do not humiliate the person you cannot yet help; do not perform rage on a file to look strict.
- **For a citizen:** volunteer, donate, teach - and if you cannot, refuse the hobby of hating the poor for their poverty.
- **Present context:** disaster relief that photographs the giver and shames the receiver fails **Vivekananda**. Quiet competence, and a refusal to curse the other community, passes.
- **Limit:** "condemn none" does not mean "prosecute none." A rioter, a rapist, a corrupt nexus is condemned by law. The quote targets contempt of persons, not the end of justice.

(b) **Gandhi: lose yourself in the service of others**

- **Gandhi** is inverting the career self. Identity is not found in a title, a bank balance or a pure ancestry. It is found when those are put down for a concrete service.

- **Losing yourself is not erasing rights. It is ego-reduction:** the ashram broom, the nursing of a plague patient, the constructive programme, the willingness to be nobody in a march so that a mill-worker becomes somebody.
- **For public service:** the IAS rank is a tool. The self that needs to be found is the one that can sit in a flood camp without asking who is watching.
- **Present context:** a pandemic volunteer, a teacher in a basti, an engineer who stays with a cracked pier rather than a ribbon - these are self-knowledge as duty.
- **Danger of the quote if misread:** a woman told to lose herself only in unpaid care, or a subordinate told to erase dissent, is not **Gandhi**. Service is chosen toward the weaker other, not extracted as caste or gender fate.
- **The best way is "best," not "only":** contemplation and skill still matter. **Gandhi's** point is that a self that never serves remains a theory.

(c) **Socrates:** against merely relative emotional morality

- **Socrates** is attacking a morality that is only "how I feel tonight," or "how my crowd feels," as if right and wrong were a fashion.
- **Relative emotional values:** I am kind when I like you, cruel when I am tired; my group's tears are sacred, the other group's are fake.
- That system is called illusion and vulgar because it cannot be taught, cannot be argued, and cannot protect a stranger. It is the ethics of the mob and of the mood.
- **Meaning for today:** viral outrage is not a moral philosophy. A lynching justified by "hurt sentiment" is the vulgar conception in the street.
- **Public ethics needs reasons that survive a change of mood:** dignity of persons, truth-telling, promise-keeping, and law that is the same after lunch.
- It is not a claim that emotion is useless. Compassion and indignation are data. They are not the statute.
- **For the civil servant:** do not let an angry minister's emotion, or your own humiliation after a scolding, become the principle of a demolition or a transfer. Write the reason that a court could read.
- **Socratic limit:** some values are debated (how much tax, how much speech). The quote forbids reducing even that debate to a feeling. It demands argument, not a vibe.
- **RIGHT stance:** moral realism of a practical kind - some acts are wrong though a majority cheers, and some duties remain though you do not feel like them.

Flow diagram

Vivekananda -> Help if you can
 Vivekananda -> No cheap condemnation
 Gandhi -> Lose ego in service
 Lose ego in service -> Self found
 Socrates -> Reasons not moods
 Relative emotion -> Illusion and vulgar ethics

Conclusion

Vivekananda asks for help without contempt, and silence without a curse when you cannot help - never a shrug at a crime. **Gandhi** asks that the self be found in service, not in rank, without turning women or juniors into fuel. **Socrates** asks that morality be more than a relative emotion: reasons, law and a truth that a mob cannot vote away.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2020/what-do-each-of-the-following-quotations-mean-to-you-condemn-none-if-you-can-stretch-out-a-helping-hand-do-so-if-not-fold-your-hands-bless-your-brothers-and-let-them-go-their-own-way-swami-vivekanand-b-the-best-way-to/>

Q7 · 20 marks

Case study. Rajesh Kumar is a senior public servant, with a reputation of honesty and forthrightness, currently posted in the Finance Ministry as Head of the Budget Division. His department is presently busy in organising the budgetary support to the states, four of which are due to go to the polls within the financial year. This year's annual budget had allotted Rs 8300 crores for National Housing Scheme (NHS), a centrally sponsored social housing scheme for the weaker sections of society. Rs 775 crores have been drawn for NHS till June. The Ministry of Commerce had long been pursuing a case for setting up a Special Economic Zone (SEZ) in a southern state to boost exports. After two years of detailed discussions between the centre and state, the Union Cabinet approved the project in August. Process was initiated to acquire the necessary land. Eighteen months ago, a leading Public Sector Unit (PSU) had projected the need for setting up a large natural gas processing plant in a northern state for the regional gas grid. The required land is already in possession of the PSU. The gas grid is an essential component of the national energy security strategy. After three rounds of global bidding the project was allotted to an MNC, M/s XYZ Hydrocarbons. The first tranche of payment to the MNC is scheduled to be made in December. Finance Ministry was asked for a timely allocation of an additional Rs 6000 crores for these two developmental projects. It was decided to recommend re-appropriation of this entire amount from the NHS allocation. The file was forwarded to Budget Department for their comments and further processing. On studying the case file, Rajesh Kumar realized that this re-appropriation may cause inordinate delay in the execution of NHS, a project much publicized in the rallies of senior politicians. Correspondingly, non-availability of finances would cause financial loss in the SEZ and national embarrassment due to delayed payment in an international project. Rajesh Kumar discussed the matter with his seniors. He was conveyed that this politically sensitive situation needs to be processed immediately. Rajesh Kumar realized that diversion of funds from NHS could raise difficult questions for the government in the Parliament. Discuss the following with reference to this case: (a) Ethical issues involved in re-appropriation of funds from a welfare project to the

developmental projects. (b) Given the need for proper utilization of public funds, discuss the options available to Rajesh Kumar. Is resigning a worthy option?

GS IV · 2020 · Ethics Case Studies

Revision summary

Re-appropriating the whole NHS to SEZ and a gas plant pits two public goods against the weakest and against Parliament.

Ethical issues are trust, justice, voted budget, electoral hush, and international contractual duty.

Do not dump NHS; do not default on the committed tranche; do not resign as the first tool.

Use supplementary grant, other uncommitted heads, and at most certified partial re-appropriation with a speaking note to the House.

Resignation follows only a persisted illegal written order after dissent is recorded.

Introduction

Two lawful public goods are fighting one envelope. Housing for the weak is not a slogan to be emptied for a ribbon. The SEZ and the gas grid are not toys. Rajesh Kumar's duty is to keep both alive in the budget, with Parliament told the truth - not to dump the National Housing Scheme for political convenience, and not to resign as the first tool.

Body

Stakeholders

- Weaker-section households who were promised NHS houses, and the States implementing the scheme.
- The southern State and workers who would gain from the SEZ; exporters and the Commerce Ministry.
- The northern gas grid, energy security, the PSU, and M/s XYZ Hydrocarbons waiting on a contracted first tranche in December.
- Parliament, the Comptroller and Auditor General, and the taxpayer.
- The ruling political executive facing four State polls, and opposition benches who will rightly ask about NHS.
- Rajesh Kumar, his seniors, and the reputation of the Budget Division for honesty.

(a) Ethical issues in re-appropriation from NHS to development

- Public money is a trust. Both welfare housing and infrastructure are legitimate uses. Stealing the whole of one to fund the other is not "development ethics"; it is a false choice.
- **Justice to the weakest:** NHS is targeted at weaker sections. Emptying it after rallies have already used it as a promise is bad faith toward people who cannot lobby a Cabinet note.
- **Fidelity to the voted budget:** the annual allocation was Parliament's decision. Silent, total re-appropriation treats the House as a formality.
- **Transparency versus electoral convenience:** four poll-bound States make delay on NHS politically explosive and also make a hush-up tempting. Ethics is disclosure, not clever timing.
- **Pacta sunt servanda on the international payment:** a contracted tranche to an MNC is a legal and reputational duty. Default is not a moral high ground; it is another broken public

promise.

- Land already with the PSU and Cabinet approval of the SEZ mean sunk public process. Ignoring that waste is also a utilisation failure.

- **Conflict of interest of the political calendar:** "process immediately" can mean "hide the NHS hole until after voting." That is an illegal oral colour on a budget file.

- **Equity between regions:** a southern SEZ and a northern grid versus a national housing list - the ethic is a speaking, numbered split, not a winner-take-all.

- **Utilisation:** money sitting idle is wrong; money raided from a live welfare scheme to look like utilisation of a prestige project is also wrong.

- **Integrity of the officer:** signing a total diversion he knows will stall NHS, without alternatives on the note, makes him a co-author of the broken house.

(b) Options; resignation is not the first tool

- **Option 1:** Recommend re-appropriation of the entire Rs 6000 crore from NHS, as asked, with a thin note.

- **Merit:** seniors are pleased; December payment is safe; SEZ land process continues.

- **Demerit:** NHS is gutted after only Rs 775 crore is drawn; Parliament is blindsided; weaker sections pay for a political convenience. Rejected.

- **Option 2:** Refuse any money to SEZ and the gas plant, "protect the poor," and let the MNC tranche slip.

- **Merit:** looks pro-welfare.

- **Demerit:** contractual default, possible damages, energy-security delay, and waste of a Cabinet-approved SEZ. Welfare is not a licence to break lawful development commitments. Rejected as the sole path.

- **Option 3:** Resign at once so that someone else signs.

- **Merit:** personal cleanliness theatre.

- **Demerit:** the next incumbent may be more pliant; the file still needs a constitutional officer; resignation without a recorded alternative is abandonment. Not worthy as the first or main option. It becomes worthy only if an illegal written order is insisted upon after every lawful path is refused on paper.

- **Option 4:** Supplementary grant / additional budget, re-prioritisation from non-committed heads, or market borrowing within FRBM and Cabinet-Parliament process, so that NHS is not the piggy bank.

- **Merit:** both objects can live; the House votes the extra.

- **Demerit:** time, Cabinet bandwidth, and fiscal space. Still the cleanest money.

- **Option 5:** Phased or partial re-appropriation from NHS only of what will not be spent this year, with a published phasing of housing, plus full financing of the December international payment from a ring-fenced source, and a speaking note to Parliament.

- **Merit:** protects legally committed payment; does not dump the housing scheme; tells the truth.

- **Demerit:** some NHS delay may remain; that delay must be quantified, compensated in the next schedule, and not used as a quiet kill.

- **Option 6:** Leak to the press first.

- **Merit:** sunlight.

- **Demerit:** budget secrets, market panic, and trial of a file that should go to the Finance Minister and the House. Media after the note is upstairs, not instead of it.

Most appropriate course

- Do not recommend dumping the entire NHS allocation. Record that Rs 8300 crore was a voted welfare commitment and that only Rs 775 crore drawn does not prove the rest is surplus - it may prove slow administrative drawal that the Ministry must accelerate, not confiscate.
- Protect the December payment to M/s XYZ Hydrocarbons as a legally committed international obligation: identify a lawful source that is not a silent death of NHS.
- **Put on file a menu:** supplementary grant; savings from uncommitted, non-welfare heads; partial re-appropriation limited to independently certified NHS underspend; and a phased SEZ cash plan that matches land and clearances actually ready.
- **Insist on Parliament disclosure:** re-appropriation and supplementary demands are not private bargains among seniors. Difficult questions in the House are a feature of democracy, not a reason to hide.
- Tell seniors in writing that "politically sensitive" does not authorise a false utilisation story before four State elections.
- If ordered orally to strip NHS in full, ask for a written order, offer the lawful menu again, and if the written order is illegal, refuse under Conduct Rules and the Constitution's budget scheme; only then consider resignation after the dissent is on the record and copied to the competent authority.
- **Public money:** welfare and development both. The ethical officer is the one who keeps both in the light.

Flow diagram

Rs 6000 crore demand -> Refuse full NHS dump
 Refuse full NHS dump -> Supplementary / other heads
 Refuse full NHS dump -> Partial phased with disclosure
 Refuse full NHS dump -> Protect December MNC payment
 Entire NHS raid -> Bad faith to weaker sections
 Resign first -> Pliant successor

Conclusion

Total raid on NHS is a betrayal of the weak and of the voted budget. Default on the MNC tranche is a second betrayal. Rajesh Kumar should finance the committed payment, keep housing alive through supplementary or honest partial means, disclose to Parliament, and treat resignation as last dissent, not as the opening move.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2020/case-study-rajesh-kumar-is-a-senior-public-servant-with-a-reputation-of-honesty-and-forthrightness-currently-posted-in-the-finance-ministry-as-head-of-the-budget-division-his-department-is-presently-busy-in-organising/>

Q8 · 20 marks

Case study. The Chairman of Bharat Missiles Ltd (BML) was watching a program on TV wherein the Prime Minister was addressing the nation on the necessity of developing a self-reliant India. He subconsciously nodded in agreement and smiled to himself as he mentally reviewed BML's journey in the past two decades. BML had admirably progressed from producing first generation anti-tank guided missiles (ATGMS) to designing and producing state of the art ATGM weapon systems that would be the envy of any army. He sighed in reconciliation with his assumptions that the government would probably not alter the status quo of a ban on export of military weaponry. To his surprise, the very next day he got a telephone call from the Director General, Ministry of Defence, asking him to discuss the modalities of increasing BML production of ATGMS as there is a possibility of exporting the same to a friendly foreign country. The Director General wanted the Chairman to discuss the details with his staff at Delhi next week. Two days later, at a press conference, the Defence Minister stated that he aims to double the current weapons export levels within five years. This would give an impetus to financing the development and manufacture of indigenous weapons in the country. He also stated that all indigenous arms manufacturing nations have a very good record of international arms trade. As Chairman of BML, what are your views on the following points? (a) As an arms exporter of a responsible nation like India, what are the ethical issues involved in arms trade? (b) List five ethical factors that would influence the decision to sell arms to foreign governments.

GS IV · 2020 · Ethics Case Studies

Revision summary

BML is being asked to scale ATGMs for possible export in the name of self-reliance.

Ethical issues are end-use, civilian harm, human rights, diversion and India's responsible-power claim.

A pacifist ban and a profit-only yes are both rejected.

- **Five factors:** embargoes, end-use monitoring, buyer's democracy/HR, regional stability, and MTCR plus Indian law.

The Chairman should take a controlled-sale file to Delhi, or a written no if the buyer fails those tests.

Introduction

Atmanirbhar defence and an export push are lawful industrial policy. Missiles are not soap. BML's Chairman should neither play pacifist priest nor salesman of last resort. The ethic is a responsible-power sale: who buys, for what end-use, under what watch, and at what cost to civilians and to India's name.

Body

Stakeholders

- BML workers, engineers, and the public shareholder (the Indian taxpayer).
- The Ministry of Defence, the political executive, and Parliament.
- The friendly foreign government's forces - and its civilians, dissidents and neighbours.
- Other States in the region, UN embargo regimes, and future users if the weapon is diverted.
- India's image as a responsible nuclear-weapon and missile power.

(a) Ethical issues in arms trade for a responsible India

- **Weapons are dual in moral effect:** they can defend a lawful State and they can kill civilians, crush a people, or start a regional race.
- **End-use:** an ATGM sold for border defence may be turned inward on a minority, a peacekeeper, or a neighbour's village. Ethics begins with a credible end-use promise, not with the adjective "friendly."
- **Human rights of the buyer's population:** a responsible exporter asks whether the government is likely to use guided missiles in a manner that would shame the seller when the footage arrives.
- **Diversion and proliferation:** missiles and know-how leak to non-State actors, to a third country, or to a programme that sits near WMD. MTCR-related restraint is an ethic, not only a club rule.
- **Civilian harm and IHL:** even a State-to-State sale participates in how wars will be fought. Distinction and proportionality are the buyer's legal duties; they are also the seller's foreseeability problem.
- **India's responsible-power image:** doubling exports to fund R&D is a real developmental argument. If the method is "we sell like everyone else," India spends the moral capital it claims in UN peacekeeping and in calling out others' irresponsibility.
- **Self-reliance versus mercenary surplus:** **Atmanirbhar Bharat** is a duty to Indian soldiers and to strategic autonomy. It is not a duty to chase every invoice.
- **Secrecy versus public reason:** some details must be classified. A blank cheque to any buyer because a minister spoke on television is not classification; it is abdication.
- Workers' livelihood and the firm's health are genuine. They do not outrank a UN embargo or a foreseeable massacre.
- Pacifist refusal of all exports is not required of a State that itself faces threats and that may lawfully help a like-minded defender. Pure profit is the opposite error.

(b) Five ethical factors that should influence the sale

- Factor 1 - UN and multilateral embargoes, sanctions, and India's own notified negative lists. A sale that breaks an embargo is not a "friendly" exception; it is a lawless one. Check the destination, the end-user, and any front company.
- Factor 2 - End-use monitoring and re-transfer controls. Contracts, on-site or documentary verification, prohibition on re-export without India's consent, and a willingness to cut spares if

the ATGM is used against civilians or diverted. No monitoring, no sale.

- **Factor 3 - Character of the buyer:** democracy, civilian control of the military, and human-rights record, including treatment of minorities and prisoners. A "friendly" autocracy that bombs its cities fails this factor even if it pays in hard currency.
- **Factor 4 - Regional stability and escalation.** Will the export trigger a neighbour's panic-buy, a border war, or an arms race that India will then have to police? A responsible seller models second-order harm, not only the factory's shift roster.
- **Factor 5 - MTCR, domestic export-control law, and consistency with India's nuclear and missile doctrine of restraint.** National control lists, licensing, and Parliament's right to a classified but real oversight story. If the sale would make India a hypocrite in a forum where it preaches non-proliferation, the factor bites.

How the Chairman should act

- **Go to Delhi with a production plan and with an ethics-and-control plan:** licensing pathway, end-use clause, and a red-team note on misuse.
- Do not treat the Defence Minister's press conference as a licence. Treat it as a policy intent that still needs law.
- If the unnamed friendly country fails embargo, HR, or stability tests, recommend delay or refusal in writing, and offer other Atmanirbhar work (services, training, domestic inventory) so that workers are not held hostage to a dirty sale.
- If the country passes, export under controls, publish what can be published, and keep a kill-switch on spares.
- Neither a blanket ban nor a purely commercial yes.

Flow diagram

ATGM export -> UN embargo check
 ATGM export -> End-use monitoring
 ATGM export -> Buyer Buyer HR and democracy and democracy
 ATGM export -> Regional stability
 ATGM export -> MTCR and domestic law and domestic law
 Profit only -> Irresponsible power
 Pacifist total ban -> Ignores lawful defence

Conclusion

Arms exports can fund an indigenous defence base and still be wrong in a particular sale. The ethical issues are end-use, civilians, human rights, diversion and India's name. Five factors - embargo, monitoring, the buyer's political-HR character, regional stability, and MTCR/domestic law - should decide, not television or the invoice.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2020/case-study-the-chairman-of-bharat-missiles-ltd-bml-was-watching-a-program-on-tv-wherein-the-prime-minister-was-addressing-the-nation-on-the-necessity-of-developing-a-self-reliant-india-he-subconsciously-nodded-in/>

Q9 · 20 marks

Case study. Rampura, a remote district inhabited by a tribal population, is marked by extreme backwardness and abject poverty. Agriculture is the mainstay of the local population, though it is primarily subsistence due to the very small land holdings. There is insignificant industrial or mining activity. Even the targeted welfare programs have inadequately benefited the tribal population. In this restrictive scenario, the youth has begun to migrate to other states to supplement the family income. Plight of minor girls is that their parents are persuaded by labour contractors to send them to work in the Bt Cotton farms of a nearby state. The soft fingers of the minor girls are well suited for plucking the cotton. The inadequate living and working conditions in these farms have caused serious health issues for the minor girls. NGOs in the districts of domicile and the cotton farms appear to be compromised and have not effectively espoused the twin issues of child labour and development of the area. You are appointed as the District Collector of Rampura. Identify the ethical issues involved. Which specific steps will you initiate to ameliorate the conditions of minor girls of your district and to improve the over-all economic scenario in the district?

GS IV · 2020 · Ethics Case Studies

Revision summary

Ethical issues are child labour, fake parental consent, trafficking-like movement, failed welfare and captured NGOs.

Do not go slow because NGOs are compromised.

Enforce CLPRA, joint rescue, CWC, school and prosecution of contractors.

Use MGNREGA, FRA, health and residential school so parents are not forced to send girls.

Treat adult migration as a livelihood to civilise, and child cotton work as a crime to stop.

Introduction

A child's hand is not a farm tool. Compromised NGOs are a fact to work around, not a reason to go slow. The Collector's ethic is the Child and Adolescent Labour law, rescue, school, prosecution of contractors, and livelihoods so that hunger cannot sell a daughter.

Body

Stakeholders

- Minor girls already in the cotton fields, and those being packed this season.
- Parents under debt and persuasion, and the boys who migrate.

- Labour contractors, farm owners in the nearby State, and the receiving district's officers.
- Tribal community, gram sabhas, honest teachers and ASHA workers.
- Compromised NGOs, and any remaining honest civil-society workers.
- The receiving State, police, labour department, and courts.

Ethical issues

- **Child labour as a rights violation, not a cultural footnote:** soft fingers are an economic argument for a crime under the Child and Adolescent Labour (Prohibition and Regulation) Act, 1986 as amended in 2016.
- **Best interests of the girl:** health damage, missed school, sexual risk on the farm, and a childhood converted into a contractor's margin.
- Consent of parents is not free consent when it is hunger plus a tout. Poverty explains; it does not authorise.
- **Inter-State trafficking pattern:** movement of minors for exploitation engages the Immoral Traffic and trafficking provisions where facts fit, not only a "labour dispute."
- **Failure of targeted welfare:** schemes that do not reach tribals are an ethical failure of the State that then blames the parent.
- **Compromised NGOs:** a conflict of interest and a possible cover for contractors. The State must not outsource its duty to a captured "civil society," and must not use their failure as an alibi for inaction.
- **Tribal dignity:** enforcement that treats every parent as a criminal, without FRA, MGNREGA and school, will look like a raid on a people rather than a rescue of children.
- **Gender:** it is girls who are sold as dexterity. That is patriarchy plus poverty.

Steps for the minor girls - do not go slow

- Map, with school registers, ASHA lists and night meetings in hamlets, every missing girl of school age this season. Do not wait for an NGO press note.
- **Coordinate with the Collector and labour/police of the cotton district:** joint raids, **Child Welfare Committees**, medical examination, and return with dignity, not a photo of chained parents.
- **Enforce CLPRA:** prosecute contractors and, where knowledge is proved, farm principals. Use the Bonded Labour System (Abolition) Act, 1976 if debt bondage is present.
- **Immediate rehab:** bridge schools, stipend, nutrition, counselling, and a tracked enrolment that a tout cannot erase.
- POSCO where sexual offence facts exist; do not fold those into a compoundable "labour settlement."
- Warn and record parents; prosecute the adult who knowingly repeats the sending. The first response to a hungry first-time parent is restoration and livelihood, not only jail - but the contractor is not a hungry parent.
- **If NGOs are compromised:** stop granting them a gatekeeper role on rescue lists; file for FCRA/inspection where the law fits; still use honest local teachers, women's SHGs and gram sabhas. Do not freeze action because the usual interlocutor is dirty.

Steps for the district economy

- MGNREGA as a real, timely wage in the lean season so the contractor's advance is not the only cash.
- **Forest Rights Act, 2006** titles, MSP for minor forest produce, and procurement that actually pays.

- **Agriculture:** irrigation where the rocky plot allows, a crop that is not only subsistence, and no romantic ban on all migration - only a ban on child migration for cotton.
- Skill and ITI for youth above 18, and a migration-support cell for adults (identity, wage, helpline) so the family does not need a girl's fingers.
- Health and residential schooling (Eklavya, KGBV) so the girl is physically in a safe school when the contractor arrives.
- **Convergence:** District Mineral Foundation if any, SCA to TSS / tribal sub-plan, and a public dashboard of missing children that the compromised NGO cannot edit.

Stance

- The law is already there. The ethical failure would be a slow file because "NGOs have not espoused" the issue. Espousal is the Collector's job.

Flow diagram

Minor girls to cotton -> Rescue with receiving district
 Rescue with receiving district -> CLPRA prosecute contractors
 Rescue with receiving district -> School health CWC
 Poverty -> MGNREGA FRA skills
 Compromised NGOs -> Bypass do not freeze
 Bypass do not freeze -> Rescue with receiving district

Conclusion

Minor girls in Bt cotton are a crime against childhood, explained by hunger and a captured civil society. Rescue, CLPRA prosecution, school and health first; MGNREGA, FRA and adult livelihoods so the tout has nothing to sell. Do not wait on compromised NGOs.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2020/case-study-rampura-a-remote-district-inhabited-by-a-tribal-population-is-marked-by-extreme-backwardness-and-abject-poverty-agriculture-is-the-mainstay-of-the-local-population-though-it-is-primarily-subsistence-due-to-the/>

Q10 · 20 marks

Case study. You are a municipal commissioner of a large city, having the reputation of a very honest and upright officer. A huge multipurpose mall is under construction in your city in which a large number of daily wage earners are employed. One night, during monsoons, a big chunk of the roof collapsed causing instant death of four labourers including two minors. Many more were seriously injured requiring immediate medical attention. The mishap resulted in a big hue and cry, forcing the government to institute an enquiry. Your preliminary enquiry has revealed a series of anomalies. The material used for the construction was of poor quality. Despite the approved building plans permitting only one basement, an additional basement has been constructed. This was overlooked during the periodic inspections by the building inspector of the municipal corporation. In your enquiry, you noticed that the construction of the mall was given the green signal despite encroaching on areas earmarked for a green belt and a slip road in the Zonal Master Plan of the city. The permission to construct the mall was accorded by the previous Municipal Commissioner who is not only your senior and well known to you professionally, but also a good friend. Prima facie, the case appears to be of a widespread nexus between officials of the Municipal Corporation and the builders. Your colleagues are putting pressure on you to go slow in the enquiry. The builder, who is rich and influential, happens to be a close relative of a powerful minister in the state cabinet. The builder is persuading you to hush up the matter, promising you a fortune to do so. He also hinted that if this matter is not resolved at the earliest in his favour there is somebody in his office who is waiting to file a case against you under the POSH Act. Discuss the ethical issues involved in the case. What are the options available to you in this situation? Explain your selected course of action.

GS IV · 2020 · Ethics Case Studies

Revision summary

Poor material, illegal basement, green-belt theft and a blind inspector killed workers, including two children.

Ethical issues are life, child labour, nexus, friendship, bribery and abuse of POSH as blackmail.

Hush, scapegoat-only, and resignation-first are rejected.

The course is seal, compensate, prosecute, independent enquiry, recusal of social friendship, and legal handling of any POSH complaint.

A false complaint is met as intimidation and, if fabricated, as a crime - without weakening genuine POSH.

Introduction

Four dead workers, two of them children, are not a public-relations event. Friendship, a minister's kin, a bribe and a POSH threat are all pressure on the same hinge. The lawful ethic is a full enquiry, a sealed site, compensation, prosecution - and meeting a false POSH complaint in law, not by surrender.

Body

Stakeholders

- Dead labourers, injured workers, their families, and the two minors who should never have been on a night shift of this kind.
- Present residents and future mall users, whose lives sit under the same roof design.
- The builder, the previous **Municipal Commissioner**, the building inspector, and officials in the alleged nexus.
- The minister, the State government, and the city's remaining green belt and slip road.
- Women employees of the Corporation, whose real POSH protections must not be cheapened by a blackmail threat.
- You, your family, and the office that will watch whether honesty survives a week.

Ethical issues

- **Right to life (Article 21) of workers and of the city:** a roof and an illegal basement are not "anomalies"; they are foreseeable killing.
- **Child labour on a construction site:** two minor dead are a separate statutory crime, not a footnote to a building-plan file.
- **Corruption and nexus:** poor material, extra basement, green-belt encroachment, and a blind inspector are one bargain, not four accidents.
- **Conflict of interest:** the previous Commissioner is a friend and senior. Recusal from personal defence of him, not recusal from the truth.
- **Political capture:** a minister's relative as builder is a test of equal law, not of etiquette.
- **Bribe:** a fortune to hush is the **Prevention of Corruption Act, 1988** in plain speech.
- **POSH threat:** the Sexual Harassment of Women at Workplace Act, 2013 is a shield for women, not a weapon to stop a collapse enquiry. A false complaint, if that is what is being advertised, is itself a wrong to be met legally - with an **Internal Committee** that is independent, and with criminal process for intimidation and for a fabricated charge where the facts fit. Surrender to blackmail would also betray every real survivor who will later need POSH.
- **Colleagues' "go slow":** loyalty to a cadre against dead workers is a corrupted virtue.
- **Transparency versus hush:** a government-instituted enquiry that you then starve is fraud on the Cabinet and on the dead.

Options

- **Option 1:** Hush, take the fortune, go slow, and hope the POSH threat dies.
- **Merit:** none that ethics can name; personal safety for a month.

- **Demerit:** murderous negligence unpunished, more deaths in the next rain, your own criminal exposure. Rejected.
- **Option 2:** Protect the friend, blame only the inspector and a contractor's junior.
- **Merit:** cadre peace.
- **Demerit:** the permission on green belt and slip road has a signature. A partial scapegoat is another hush. Rejected.
- **Option 3:** Resign to avoid the POSH and the minister.
- **Merit:** personal exit.
- **Demerit:** the next Commissioner is chosen for pliability; the site stays open. Not the first tool.
- **Option 4:** Full professional enquiry, seal, compensate, prosecute, recuse friendship, and face the POSH threat through lawful procedure with protection and legal defence - no bargain.

Selected course

- Seal the site immediately; prohibit further work; preserve debris for forensic structural audit; video the extra basement and the green-belt bite.
- Medical care and compensation for the injured and the dead, without waiting for the builder's mercy; minors' families get the child-labour and fatal-accident statutory dues as well.
- **Criminal law:** causing death by negligence and, where knowledge of danger is shown, graver charges; PC-PNDT is irrelevant here - use IPC/BNS, CLPRA for the children, and the **Prevention of Corruption Act, 1988** for the inspector and any official who sold a yes.
- **Building and town-planning:** demolition or regularisation is not a private deal; illegal basement and green-belt/slip-road violation go through the statutory enforcement path, including reference to the State if the municipal code so requires.
- **Enquiry:** independent structural and vigilance teams; your friend is a witness and a possible accused, not an uncle to be briefed at dinner. Recuse from social contact on the case; do not recuse from supervising that the enquiry is real.
- **Colleagues:** a written direction that interference is a misconduct; transfer the inspector out of evidence custody.
- **Bribe:** refuse, record the offer, and put the builder's words to the police / vigilance.
- **POSH threat:** inform the competent **Internal Complaints Committee** and the State local committee as the Act requires if a complaint is filed; do not destroy evidence, do not meet the builder's "somebody" privately, do not hush the mall to buy silence. Intimidation and criminal conspiracy to file a false case are to be complained of to police with the builder's hint on record. Support real complainants in the organisation so that the Act remains usable.
- **Public:** a factual briefing; names of the dead; no defamation of a woman who may still be a genuine victim - the threat and a genuine case are distinguished by evidence, not by panic.
- If an illegal oral order comes from the minister's side, ask for writing, refuse the hush, and send the sealed-site file to the Chief Secretary and the government-instituted enquiry.

Flow diagram

Collapse deaths -> Seal site
Seal site -> Full enquiry
Full enquiry -> Prosecute builder inspector
Full enquiry -> Recuse friendship not truth
Fortune to hush -> Refuse and record
POSH threat threat -> IC and police not surrender

Conclusion

The mall is a crime scene. Friendship, a minister and a POSH blackmail do not reopen it. Seal, treat, compensate, prosecute builder and inspector, put the previous Commissioner's permission under the same light, and answer a false complaint in court and committee - never by surrender.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2020/case-study-you-are-a-municipal-commissioner-of-a-large-city-having-the-reputation-of-a-very-honest-and-upright-officer-a-huge-multipurpose-mall-is-under-construction-in-your-city-in-which-a-large-number-of-daily-wage/>

Q11 · 20 marks

Case study. Parmal is a small but underdeveloped district. It has rocky terrain that is not suitable for agriculture, though some subsistence agriculture is being done on small plots of land. The area receives adequate rainfall and has an irrigation canal flowing through it. Amria, its administrative centre, is a medium sized town. It houses a large district hospital, an Industrial Training Institute and some privately owned skill training centres. It has all the facilities of a district headquarters. A trunk railway line passes approximately 50 kilometres from Amria. Its poor connectivity is a major reason for the absence of any major industry therein. The state government offers a 10 years tax holiday as an incentive to new industry. In 2010 Anil, an industrialist, decided to take benefits to set up Amria Plastic Works (APW) in Noora village, about 20 km from Amria. While the factory was being built, Anil hired the required key labour and got them trained at the skill training centres at Amria. This act of his made the key personnel very loyal to APW. APW started production in 2011 with the labour drawn fully from Noora village. The villagers were very happy to get employment near their homes and were motivated by the key personnel to meet the production targets with high quality. APW started making large profits, a sizeable portion of which was used to improve the quality of life in Noora. By 2016, Noora could boast of a greener village and a renovated village temple. Anil liaised with the local MLA to increase the frequency of the bus services to Amria. The government also opened a primary health care centre and primary school at Noora in buildings constructed by APW. APW used its CSR funds to set up women's self-help groups, subsidize primary education to the village children and procure an ambulance for use by its employees and the needy. In 2019, there was a minor fire in APW. It was quickly extinguished as fire safety protocols were in place in the factory. Investigations revealed that the factory had been using electricity in excess of its authorized capacity. This was soon rectified. The next year, due to a nationwide lockdown, the requirement of production fell for four months. Anil decided that all employees would be paid regularly. He employed them to plant trees and improve the village habitat. APW had developed a reputation of high-quality production and a motivated workforce. Critically analyse the

story of APW and state the ethical issues involved. Do you consider APW as a role model for development of backward areas? Give reasons.

GS IV · 2020 · Ethics Case Studies

Revision summary

APW brought local employment, skill, visible CSR and lockdown wages to Noora.

Fire safety that worked is an ethical plus.

Using electricity beyond authorised capacity was a real breach, later rectified - not a saint's slip to laugh off.

- **Role model for backward-area development:** yes, if compliance, pollution control and open public goods sit beside CSR.

The State still owes connectivity and clinic staff; a firm should not replace the republic.

Introduction

- **APW did what many industrialists only put in a brochure:** local jobs, training, CSR, fire drill, and wages in a lockdown. Excess electricity was still a breach. The ethical reading is a role model with caveats - community plus compliance - not a perfect saint and not a cynic's dismissal.

Body

Stakeholders

- Noora's workers and families, including women in SHGs.
- Anil and APW as a firm using a ten-year tax holiday.
- Amria's ITI and skill centres; the district hospital's referral chain.
- The village commons, the temple, the new PHC and school users.
- Other villages that did not get a factory; the grid that was overdrawn.
- The State that gave tax expenditure, and the environment around a plastics plant.

Critical analysis of the story

- **What is good:** employment near home in a district without industry; training before production; loyalty built by skill, not only by a threat; quality targets met by a motivated local workforce.
- **What is good:** a sizeable share of profit into greener village, bus liaison, buildings for school and PHC, SHGs, education subsidy, ambulance - CSR that is local and visible, not a metro-advertisement.
- **What is good:** fire-safety protocols that actually extinguished a fire; lockdown wages plus habitat work when orders fell - treating labour as persons, not as a variable cost to dump on the highway.
- **What is mixed:** the renovated temple is community meaning for many and a majoritarian signal for some; public ethics prefers shared goods (school, water, clinic) over a single shrine as the flag of CSR, while not mocking the village's faith.
- **What is mixed:** growth via an MLA for buses is ordinary Indian brokerage; it is not a crime, and it is also not a substitute for a railway last-mile the State still owes.
- **What is bad:** electricity beyond authorised capacity is theft of a public good and a fire risk. That it was "soon rectified" after an investigation means the virtue arrived after being caught, or

at least after a fire. It stains the saint story.

- **Plastics in a backward district:** jobs versus long-term waste and effluent. The case is silent; ethics asks for consent, pollution control board limits, and not only a green village photograph.
- **Tax holiday:** a public gift. The return must be jobs, tax after the holiday, and lawful utilities - not a quiet extra load on the feeder.

Ethical issues

- **Beneficence and justice to a neglected village:** APW largely meets them.
- **Legal compliance as a non-negotiable:** excess power is a breach of the social contract of industry.
- **Labour ethics:** regular pay in lockdown is above the legal floor many firms crawled under in 2020; that is a plus.
- **CSR versus substitution of the State:** buildings for PHC and school are good; staffing and medicine remain the government's duty. A role-model firm does not become a parallel sarkar that then extracts obedience.
- **Transparency of the power offence:** rectification without a public account would be incomplete ethics.
- **Environment and future workers' health in a plastics plant:** duty of care beyond the CSR ambulance.

Is APW a role model? Yes, with caveats

- **Yes, as a pattern for backward areas:** hire locally, train locally, share surplus in public goods, keep fire protocols, and do not abandon wages when a nationwide lockdown hits.
- **Caveats:** compliance first - authorised electricity, pollution consents, labour registrations, no child labour in the value chain.
- **Caveat:** CSR should emphasise open-access goods (school, health, water, roads) and not only a temple.
- **Caveat:** tax holidays need outcome audits: jobs, women's pay, effluent, and power discipline.
- Not a role model if copied as "be popular in the village and the feeder can wait."
- The ethical industrialist is neither a robber-baron nor a claimed sadhu. APW is close to the mean, after the power breach is treated as a real fault, not as a cute footnote.

Flow diagram

APW -> Local jobs and training

APW -> SHG school ambulance greening

APW -> Lockdown wages

APW -> Fire protocols

APW -> Excess electricity breach

Local jobs and training -> Role model with caveats

SHG school ambulance greening -> Role model with caveats

Lockdown wages -> Role model with caveats

Fire protocols -> Role model with caveats

Excess electricity breach -> Compliance first

Conclusion

APW shows that a factory can civilise a rocky district with jobs, training, CSR and lockdown loyalty. Excess electricity keeps it from sainthood. Use it as a role model only with the sentence: community plus compliance, fire safety plus lawful power, wages plus pollution control.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2020/case-study-parmal-is-a-small-but-underdeveloped-district-it-has-rocky-terrain-that-is-not-suitable-for-agriculture-though-some-subsistence-agriculture-is-being-done-on-small-plots-of-land-the-area-receives-adequate/>

WRAP Exams

Q12 · 20 marks

Case study. Migrant workers have always remained at the socio-economic margins of our society, silently serving as the instrumental labour force of urban economics. The pandemic has brought them into national focus. On announcement of a countrywide lockdown, a very large number of migrant workers decided to move back from their places of employment to their native villages. The non-availability of transport created its own problems. Added to this was the fear of starvation and inconvenience to their families. This caused the migrant workers to demand wages and transport facilities for returning to their villages. Their mental agony was accentuated by multiple factors such as a sudden loss of livelihood, possibility of lack of food and inability to assist in harvesting their rabi crop due to not being able to reach home in time. Reports of inadequate response of some districts in providing the essential boarding and lodging arrangements along the way multiplied their fears. You have learnt many lessons from this situation when you were tasked to oversee the functioning of the District Disaster Relief Force in your district. In your opinion what ethical issues arose in the current migrant crisis? What do you understand by an ethical care giving state? What assistance can the civil society render to mitigate the sufferings of migrants in similar situations?

GS IV · 2020 · Ethics Case Studies

Revision summary

Ethical issues were dignity, abandonment after a freeze, invisible urban labour, unpaid wages, and a lottery of district mercy.

- **A care-giving State is a duty-bearer:** food without a local card, planned transport, wages, health and information in the worker's language.

Civil society runs kitchens, compiles lists, gives legal aid and records abuse.

It watches the State and must not be asked to replace trains and the treasury.

The lesson is to count and house the migrant before the next emergency order.

Introduction

The people who built the city were told to freeze, then discovered they had no city. The ethic is dignity, non-abandonment and justice to invisible labour. A care-giving State feeds, moves, pays and treats along the road. Civil society runs kitchens and watches - it does not replace the State.

Body**Stakeholders**

- Migrant workers and the families waiting in villages, including those who needed to harvest rabi.
- Origin districts, destination cities, and the dusty stretches in between.
- Employers who held back wages; contractors who vanished.
- District Disaster Relief Force, police, railways, and health workers.
- Civil-society kitchens, gurudwaras, and volunteers.
- The rest of the public that wanted both a lockdown and a quiet pavement.

Ethical issues in the migrant crisis

- **Dignity:** workers were treated as a viral load to be cleared from a metropolis, not as citizens with names, language and a right to stand in the shade.
- **Non-abandonment:** a lockdown without trains, wages or food is an order to a person without the means to obey except by walking. That is abandonment dressed as epidemiology.
- **Justice to invisible labour:** urban welfare (rations, PDS portability, shelters) had long assumed a local, documented poor. The circular migrant was the exception the city lived on and did not count.
- **Sudden livelihood death:** loss of wage overnight without notice proportional to the harm, while capital and salaried classes logged in from home.
- **Family and harvest:** the rabi anxiety was not a rumour; it was a peasant calendar the lockdown did not read.
- **Uneven district response:** some corridors fed and housed; some pushed people to the next border. A Union lockdown with a lottery of mercy is an equality failure ([Article 14](#)) as well as a compassion failure.
- **Health along the route:** COVID risk was real; so was heat, hunger, accident and labour. Ethics does not choose only the virus.
- **Communication:** orders in a language and a medium (smartphone, e-pass) that the worker did not own.
- **Stigma:** calling the walker a super-spreader as a class, while needing him back when construction restarted.
- **Federal buck-passing:** origin, destination and transit States each hoping the column would become someone else's file.

An ethical care-giving State

- Care-giving here is not a charity slogan. It is the State as a duty-bearer that keeps people alive and unhumiliated when a public order makes ordinary life impossible.
- **Food:** cooked meals and dry ration without a local ration card as the only key - portability, camps, and schools as kitchens.
- **Transport:** planned shramik movement, rest, water, and toilets; walking is not a policy. If movement must stop, the stop is housed and fed where the person already is.
- **Wages:** enforce held-back pay; use disaster funds and, where the law allows, a living stipend so that a worker is not punished for the lockdown the State chose.
- **Health:** screening without beating; medicines, ORS, maternal care, and no dumping of a positive worker in a ditch.
- **Information:** loudspeakers, labour-union and contractor lists, a helpline that answers in Bhojpuri and Odia, not only in a PDF.
- Shelter in the destination city as the first default, so that a twelve-hundred-kilometre walk is not the only "choice."

- **Aftercare:** return to work when safe, with travel and a job that still exists, not a second abandonment.
- **The care-giving State is therefore logistics plus rights:** disaster management as if the migrant were a member of the household of the republic.

Civil society - help, do not replace

- Kitchens, water, shoes, phone-charging, and shade on the highway - the immediate body.
- **Data:** lists of who left which basti, who is missing, who is pregnant; feed the Collector, do not hoard for a grant.
- Volunteers who speak the workers' language; legal aid for wages; a camera that records a lathi so that the State can be held, not only fed.
- **Watch the State:** RTI, public hearings, and naming a district that closed a border without a camp. Civil society's highest ethic here is witness, not a parallel government.
- **Do not replace:** a langar is necessary and still cannot run a railway. Demanding trains and wages from the government is part of seva.
- Do not communalise care, and do not treat the migrant as a prop for a brand.
- Unions, student groups, and local traders' associations can keep a payroll honest when the contractor has left.

Lessons for a District Disaster Relief Force

- Count migrants before the next order; register clusters; pre-contract buses.
- Never announce a freeze that implies "go home" without a homeward machine.
- The ethical success is a worker who did not have to walk, or who walked only inside a cared corridor.

Flow diagram

Lockdown -> Migrants stranded
 Migrants stranded -> Dignity
 Migrants stranded -> Non-abandonment
 Migrants stranded -> Justice to invisible labour
 Care-giving State -> Food transport wages health
 Civil society -> Kitchens data volunteers
 Civil society -> Watch the State
 Watch the State -> Care-giving State

Conclusion

The migrant crisis was a failure of dignity, non-abandonment and justice to the labour the city hides. An ethical care-giving State owes food, transport, wages and health along the route and at both ends. Civil society cooks, counts, translates and watches; it does not become the republic.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2020/case-study-migrant-workers-have-always-remained-at-the-socio-economic-margins-of-our-society-silently-serving-as-the-instrumental-labour-force-of-urban-economics-the-pandemic-has-brought-them-into-national-focus-on/>

Compiled answer key

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

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Q1 10 marks	Q2 10 marks	Q3 10 marks	Q4 10 marks
Q5 10 marks	Q6 10 marks	Q7 20 marks	Q8 20 marks
Q9 20 marks	Q10 20 marks	Q11 20 marks	Q12 20 marks

Question-wise key

Q1 · 10 marks Solution

Q2 · 10 marks Solution

Q3 · 10 marks Solution

Q4 · 10 marks Solution

Q5 · 10 marks Solution

Q6 · 10 marks Solution

Q7 · 20 marks Solution

Q8 · 20 marks Solution

Q9 · 20 marks Solution

Q10 · 20 marks Solution

Q11 · 20 marks Solution

Q12 · 20 marks Solution

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